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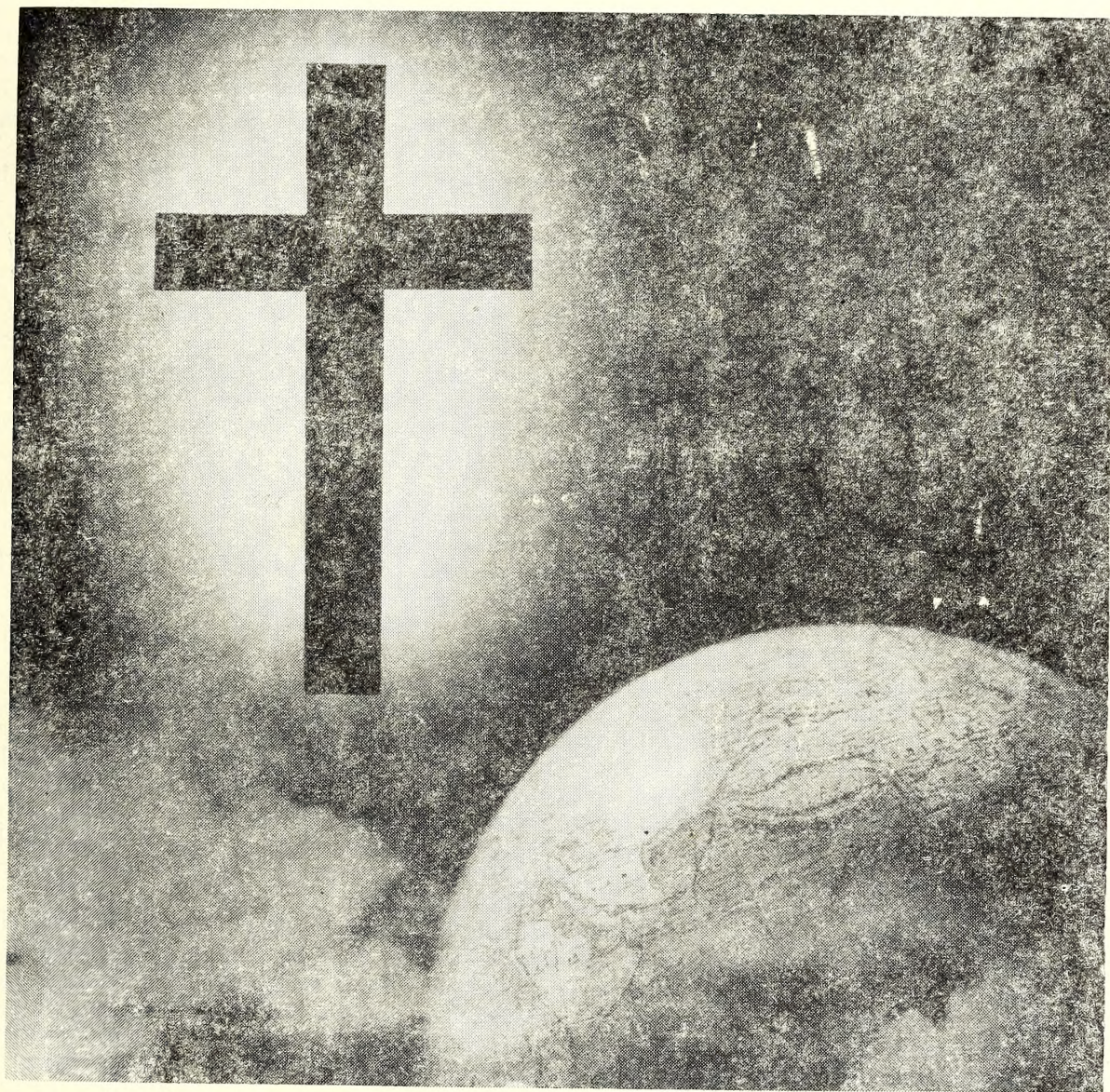


# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 4, 1956

JAN 5 1956

DURHAM, N. C.



*The cross that He gave may be heavy,  
But it ne'er outweighs His grace;  
The storm that I feared may surround me,  
But it ne'er excludes His face.*

*His will I have joy in fulfilling,  
As I'm walking in His sight;  
My all to the blood I am bringing,  
It alone can keep me right.*

—Booth



# EDITORIAL

## A NEW BEGINNING

You are perhaps acquainted with the elementary school pupil who, during a writing lesson in which he was using pen and ink for the first time, spoiled his copy and asked the teacher for a new sheet. You were probably impressed, as we were, with the emotional upheaval which must have shaken the little fellow when, in fear and remorse, he asked the stern schoolmaster to let him begin again. But had you ever wondered what type of individual this boy might have become if he had not had the courage to face his failure, and the determination to start over again? What happened to those other pupils who let their fear get the better of them, together with those who cared too little about turning in a good copy to even make a second effort.

This little story reveals certain personality types which are already beginning to shape the behavior patterns of the individuals concerned. Those mannerisms tend to become more and more fixed as the individuals grow older.

At this point in your reading, will you pause to ask yourself what type of behavior you are following? A careful analysis of your own reactions may open your eyes to some grave imperfections in your personality.

*There is immeasurable value in making New Year's resolutions.* We dare make this assertion in the face of the current popular opinion against making resolutions. Realism says, "Why make resolutions only to see them broken ere many days or weeks have past?" Experience reminds us of all the good resolutions which we have broken in the past. Then, add to this the fact that breaking resolutions has become the trade goat of joke makers during this time of the year. On the other hand, despite this realistic trend, one must admit that making resolutions reveals some exceedingly noble traits of character in the persons making them. Let us note:

1. Those who make resolutions admit that they are not satisfied with life on the level at which they are living. Their actions indicate that they have sat down with themselves and done some serious thinking. They have looked at themselves in relation to life, and they have not liked what they saw. Their reaction is somewhat like that of the man, lying in bed with a hang-over from a drunken brawl, whose wife showed him his picture in the morning paper alongside a picture of himself taken while he was sober, decent and respectable. He resolved, then and there, that he would never again degrade himself with the curse of strong drink.

2. Those who make resolutions are reaching out to that which is higher and better in life. They have made a serious evaluation of life and are determined to put forth effort to attain that which is better. Paul enjoins Christians, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

3. They are exhibiting the hope which dwells within their hearts. The most pathetic persons in all the world are those who have lost hope. In their despair they cannot see any means by which they can become any better than they are, receive any better than they have, or make any greater contribution to society than they are making. They have dev-

eloped a tragically fatalistic attitude toward life and all it affords. On the other hand, those people who make resolutions believe firmly that, if they reach out after something better than that which they are experiencing, they will improve their lot in the world and help to make life more peaceful and joyful for all whose lives their influence touches. Furthermore, they indicate a willingness to put forth effort to scale the barriers which stand between them and a higher goal.

*God stands ready to help those who reach out in hope toward that which is better.* The cries of the Israelites in Egyptian bondage ascended to the ears of God in heaven and He sent Moses to lead them to the promised land. When during the period of the kingdom of Judah, God's people repented of their sins and cried out to God for help against their enemies, God never failed to deliver them. He would even display miraculous power in their behalf. And it was not until the people filled up the measure of God's patience by their continual sinning that He permitted them to go into slavery to the Babylonians for seventy years. But even in this black era of God's judgment upon them for their sins He sent the prophet, Ezekiel, with the message, "And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the LORD" (Ezekiel 36:11).

God has also honored the resolutions and determination for good on the part of individuals in every age. Abraham "... when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebrews 11:8), and when his faith was further tried through his offering of his son, Isaac, on the altar, God said, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; ... And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis 22:17, 18). Moses became the greatest Old Testament character because he "... refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11:24, 25). These are but a few of the individuals who by firm resolution, persevering faith and unswerving obedience to God, reached out and attained enviable heights in this world and life everlasting in that which is to come. The New Testament is equally rich in examples of devout souls whose firm resolution of heart and committal of life to Christ made them more than conquerors through Him who loved them.

*Resolutions are a means toward an end.* The individual who has faced the facts concerning life, himself, and his relationships toward God and right, has made a good start. Furthermore, he has brought his thoughts into concrete form when he has set down the goals which he desires to reach. However, this is not the end. He must determine that, by constantly calling upon God for strength, he will use every means at his disposal to keep these resolutions.

If one's resolutions are all that they ought to be, they will represent the high ideals set by the New Testament for Christian living. They should challenge the very best that is in him and, if he should break one of them, he should not give up and quit trying to keep them. He does not discard Christ when he fails to be all that Christ wants him to be; neither should he discard his resolutions which are his interpretation of what Christ wants him to be. He should not be that person whom James describes, "For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:24).



# One Year to Live

Nathanael Olson

Div. Sch.  
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1956

IF YOU HAD A YEAR TO LIVE AND  
\$10,000, HOW WOULD YOU  
SPEND IT?

**T**HIS was the sensational eight-column headline a newspaper in one of our large midwestern cities carried some time ago. This query was rather ambiguous, for it didn't say whether it was a question of spending the year or the \$10,000, or both. However, the story which followed made the idea clear.

Specialists told a wealthy widow that she would probably die of a heart ailment within the next twelve months. As a result of this statement, the widow sold her business, gave part of her money to charity and part to her daughter. She still had \$10,000 left. "I want to know how to spend it to get the most pleasure out of it," the newspapers quoted the woman as saying. One paper offered \$200 in prizes for the best letters of advice. Thousands of responses from all over North America were received, telephones were kept busy, and so great and disturbing was the response, that the distraught widow sought refuge in a friend's apartment.

The letters of advice were many and varied—gambling, sightseeing, traveling, drinking. However, no less than forty per cent advised this woman to seek comfort in God. These letters seemed concerned that the woman would spend her last *year* wisely, not so much about

how to spend her *money*. They seemed to reason that a year spent without God was a year badly spent. Every year presents a spiritual question. A year is a year to live. God does not give 365 days for just personal pleasure. Each diamond minute is a gem in the ring of God's engagement with us. The passing days are days in which to seek God. "... behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).

Mankind is made in God's likeness. Therefore, man must have communion with God. Years spent without the Creator lead to eternal death. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

The Bible constantly warns against procrastination. If we could draw back

the veil from hell, our eyes would see thousands forever lost because time slipped by so quickly that they had not made peace with God. "... To day if ye will hear his (God's) voice, Harden not your heart, ..." (Psalm 95:7, 8).

If this is a year to live, live it for God. You may not be warned as the widow was. Therefore, "... prepare to meet thy God, ..." (Amos 4:12).

It is not known if this widow was told how to make her last year a righteous one. However, a study of the Bible clearly reveals the way. Consider John 14:6, in which Christ said, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me." Christ clearly states that *He* is the way to God, that *He* is the truth which men seek for, that *He* is the life which truly makes a year *A YEAR TO LIVE!*

Is this Saviour your Saviour? "... as many as received him (Christ), to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).—*American Tract Society*.

## The Fleeting Years

James H. Hunter

**T**HE hurrying years set their seal upon us all, and one would like sometimes to step aside from the hurry of things, evaluate his years and see what he has made of life. Perhaps we all intend to do that some day, but the rushing tide of life has caught us, and the wish dies too often unrealized. One knows, of course, that we only get ideas like these after we have turned forty. Up until that time the "long, long thoughts" attributed to youth have never troubled us. "No young man believes he shall ever die" someone has said, and Charles Lamb wrote: "Not childhood alone, but the young man till thirty never feels practically that he is mortal."

But there do come hours and days such as birthdays and the end of the year and the beginning of the new when every thinking man and woman is terribly conscious of his or her mortality, even though we all console ourselves with the thought that for us the end is still far off. And yet as I write these words I see out of my window the wind whirling leaves by the thousand to the ground, reminding one again of the melancholy fact that we are all fading like the leaves of the tree, and at the best "brief life is here our portion." But is it not true, as some sage has said, that we live in deeds not years, in feelings not in figures on a dial? Perhaps we can

take comfort in that thought as we look out over the horizon of life and consider some work of love begun, some deed of kindness done for the Lord who has done so much for us.

"Gather up the fragments that nothing be lost" is a word that rings in one's ear today. It is a command exquisitely applicable to the gleanings as the results of a life of service to and for God through Christ Jesus, the Lord.

But what of the man or woman whose life has been spent entirely for self and for the world? What sort of harvest can be reaped there? The New Year reminds us there is yet time. If the heart be truly turned to Him at last it will not be turned in vain. A broken and contrite heart He will not despise. Better to give the harvest than only the gleanings, but is it not true that even the gleanings are better than nothing? No matter if the years you have left to live are few or many, God still wants you to turn to Him and find the salvation which is offered only through acceptance of Jesus Christ, His Son. When you are born again of the Holy Spirit, your new life will bring peace and comfort for your years on earth, and an everlasting life in heaven.

Christ pleads with you, no matter how wasted your life may have been,  
(Continued on page sixteen)

## THE FREE WILL BAPTIST

Vol. 71

No. 1

January 4, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free  
Will Baptists, and entered at the post office at  
Ayden, N. C., as second class matter.

Manager \_\_\_\_\_ L. A. Dunn  
Editor \_\_\_\_\_ J. O. Fort

Subscriptions Payable in Advance

Months \_\_\_\_\_ \$1.00  
Year \_\_\_\_\_ 2.00

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# Free Will Baptists of Tomorrow

Rev. C. L. Patrick  
Walstonburg, North Carolina

(Editor's Note: By special request of the editor, the writer of this message adapted it from a sermon which he preached at the North Carolina State Convention of Free Will Baptists in its 1955 session.)

**O**NE Sunday night I visited a certain Free Will Baptist church where the Holy Communion was to be observed at the close of the regular evening services. There was a brief interlude between the two services during which a number of people left, especially young people. After the remainder had been served bread and wine and while some were retiring to the Sunday school rooms to wash one another's feet, another large group left, leaving only a very few to observe the ordinance of Washing the Saints' Feet. I wondered about tomorrow. Would Free Will Baptists join a host of others in omitting this sacred ordinance?

Sometime later I attended a quarterly meeting of a certain Free Will Baptist church. Only a few people, mostly middle-aged or above, were present. I wondered how the business of the church would be transacted tomorrow.

I have attended Sunday school at many full-time churches, and at the close of Sunday school so many people left that it must certainly have appeared to a stranger that all services for the day were over. Again I wondered, will the Free Will Baptist church of tomorrow have worship services after Sunday school, or will there be a large Sunday school and a little church?

As I thought about Free Will Baptists of tomorrow, what changes might take place, and about the foundation and head of our church, the words of our Lord called my attention to our present calling to prepare for an even greater work tomorrow, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

What can we do today as we labor to pass on to the next generation an even

greater heritage than that which we received? The answer comes to us from the Word of God, "... earnestly contend for the faith which was once delivered unto the saints" (Jude 3). No people have a better "rule of faith and practice" than Free Will Baptists. Our church covenant reads, "Having adopted the Word of God as our rule of faith and practice, ..." Neither do we need to be ashamed when we contend that the Bible is the Word of God. We are traveling in pretty good company. The great apostle, Paul, said, "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; ..." (Romans 1:16). He also said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). Again he said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). Also our Lord's repeated reference to the law and the prophets is ample proof of the value He placed upon the Scriptures. In John 5:39 He said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." So when the modernists and the skeptics begin to stumble and fall amidst their own doubts and uncertainties, when they begin to discover their foundations are faulty, rest assured, O Free Will Baptists, "... the foundation of God standeth sure, ..." (2 Timothy 2:19), and "... the word of God, ... liveth and abideth for ever" (1 Peter 1:23).

But as we work toward a better tomorrow let us not forget the warnings from God's Word against departing from the faith: "... keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. ..." (1 Timothy 6:20, 21). "...

they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:10). "... If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:9). "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 1:10, 11).

In this day when so many are neglecting the study of God's Word and so many are attacking the Bible, our schools, Mount Olive College and The Free Will Baptist Bible College, become vital in a program under God to keep us as a denomination believing, practicing and teaching "His Word as our rule of faith and practice." This is especially true when many of the colleges which were built by Bible believers have now turned to the task of tearing up the Bible. And in state supported schools often the Bible is ridiculed.

In September 1954, during the opening week of our school at Mount Olive, North Carolina, I sat up late one night discussing the college and its prospects with its president, the Rev. Burkette Raper. The school was so small, the facilities so inadequate and not even accredited, that I asked Brother Raper, "If you had a child ready to enter college, would you enroll him at Mount Olive?" His answer was an emphatic "Yes." Had that question been put to me, I could not have answered that night. Now, I think I have the answer. With all the things our schools need and do not have, I still prefer for my children to be taught by Christian teachers instead of Bible critics. But as we think of the Free Will Baptists of tomorrow, let us ask ourselves these questions today: "How long must Free Will Baptists students attend poorly equipped and unaccredited schools? How long are we going to so seriously handicap those who loyally cling to us? How long are we going to keep on losing thousands of young people as they go away to other schools and never return to us?"

Again, as I think of tomorrow, I wonder, will there be Free Will Baptists tomorrow? Will our church be still unheard of in many places, or will Free Will Baptists be known for their faithfulness to the ends of the earth? I remember that Jesus, in speaking of the Christian field of service, said, "The field is the world; ..." (Matthew 13:38). Now listen to Him as He gives us our commission, "... Lift up your eyes, and look on the fields; for they are white



already to harvest" (John 4:35). Too long we've looked at our own feet and been contented with the local work. That is a good beginning point, but let's read the whole commission, "... ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Jesus described the condition of the field as being "white already to harvest." We have used different words to describe the same condition when we have talked of a world filled with fear and unrest, insecurity, wondering when will the "H-bomb" fall, will our way of life survive, or death, and then what? In Jesus we have the answer to the cry of a fearful world: "... be not afraid" (Matthew 14:27), "... Peace be unto you" (Luke 24:36), "... Let not your heart be troubled, neither let it be afraid" (John 14:27), "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

On every side there is evidence that "the field is white unto harvest." The reports from our churches show unparalleled progress and growth. Not only is church membership increasing, but a vast number of building programs indicate our churches are going forward. There has been a steady increase in the enrollment at our schools and a gradual increase in the number of missionaries both at home and abroad.

The field for Christian service is before us. But the question remains, "Will Free Will Baptists proceed to harvest now?" Every farmer knows that the time to harvest a crop is when it is ready. He knows that neglect or delay can cause the loss of the crop as surely as hurricanes or fires or floods. In the work of the Lord, it isn't perishable grains or some other crop at stake; it's the destiny of immortal souls.

Who is to do the work? Again listen to the Master as He speaks to His disciples, "... pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). And in the next verse He said, "Go your ways: ..." His message then to His disciples, the Church, is "pray and go." But tarry a moment and "... ye shall receive power, after that the Holy Ghost is come upon you: ..." (Acts 1:8). And as we "go and teach," we do not work alone, "... lo, I am with you alway, ..." (Matthew 28:20). The apostle, Paul, described believers as being the body of Christ, and Christ Himself as being the head of that body. The Church then is a living, growing, working organism. In the first century, it turned the world upside down for

God. Our forefathers passed on to us a great heritage. It becomes our responsibility to carry on the work so nobly begun.

Undoubtedly, the greatest danger to the work of the church in our day is indifference on the part of the membership. Someone has described the church as "A dry-eyed church in a hell bound world." When church members live beside unbelievers and never witness to them of the saving grace of our Lord, is it little wonder so many continue in sin? When outsiders observe how careless and unconcerned church members are, is it hard to understand that the world has lost respect for a passionless church?

In one of his books S. D. Gordon pictures Gabriel as engaging in a dialogue with Christ, shortly after the ascension, as to His plans for extending the gospel

in the world. Jesus is supposed to have replied, "I have asked Peter, James, John, Andrew, and a few others to make it the business of their lives to tell others, and those others, others, until the whole world has heard the story and felt the power of it." And Gabriel asked, "But suppose they do not tell others—what then?" And Jesus answered quietly, "I have no other plans. I am counting on them." I like to think of Jesus counting on Free Will Baptists to faithfully tell others.

With the "Word of God as our rule of faith and practice," and the whole world as our field in which to "earnestly contend for the faith which was once delivered unto the saints," and with the blessings and presence of the very Spirit of Christ to undergird us, may we be used of Him to build a glorious Free Will Baptist church of tomorrow. Amen.

## A New Year's Message

Edwin R. Anderson

**T**HE world has a song called, "Time On My Hands," but how wrong they are! The swift seconds, the moving minutes, the hurrying hours are not in man's hands, but in God's. "Time marches on," unhindered in its appointed course, and how conscious we are of that solemn truth at the junction of the years!

Time is in far better hands than man's, for David, in Psalm 31:15, says: "My times are in thy hands: ..."—in care of God Himself.

Although we cannot tamper with time, we can tamper with things which are given to us in the course of that time which has been allotted to our life. What have we done with that which has been given unto us, to "... shew forth the praises of him who hath called you out of darkness into his marvelous light"? (1 Peter 2:9). And what are we going to do with that which lies directly ahead, should He tarry?

Things such as these: ...

*Talents*, they are in our hands. How have we used those gifts which have been granted to us for service and witness? Perhaps we shall have to confess in the words of one who tragically failed, "And I ... went and hid thy talent in the earth: ..." (Matthew 25:25). What of the coming days? Shall there be repetition, or reconsecration unto the Lord?

*Testimony*, that is in our hands. We have a story to tell not only to the nations, but also to the man next door! How much has he seen and heard during these past twelve months? I recall

a picture of the Egyptian Sphinx with this wording beneath, "What secrets she could tell if she could only speak!" Perhaps you have been a spiritual descendant of the Sphinx!

*Treasury*, that, too, is in our hands. Money is a troublesome subject, and perhaps you need to be troubled over the way you have allowed it to become frozen assets. Isn't it very significant that the Apostle Paul, directly after scaling the heights of resurrection, immediately "descends" to the subject of "collection for the saints"? (1 Corinthians 16). Surely this suggests the need of a vital new year resurrection of dormant tithes and offerings!

These things and many others are in our hands, committed to our charge. Have we done all that could or should have been done during this closing year?

But the past is past; let us leave it there with the Lord, for "... the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). The story is told of an old Chinaman walking down a narrow way with a pole betwixt his shoulders, a pot of hot soup on one end. Rounding a corner, the pot struck a wall and broke, the shivered bits swimming in the soup on the dusty ground. But he never looked back, nor paused; he slowly wended his way. A bystander rushed up to admonish, but he gently replied, "Why look back? The pot is broke, the soup is spilled, why, indeed, look back?"

"... this one thing I do, forgetting  
(Continued on page sixteen)



# NEWS NOTES

## Washington Church Host to N. C. Ministerial Conference

The North Carolina Free Will Baptist Ministerial Conference will convene with The First Free Will Baptist Church of Washington, North Carolina, Thursday, January 19, 1956, for its semi-annual conference. The president, the Rev. E. E. Edwards, will preside over the following program:

### Morning Session

- 10:00—Devotions, Rev. M. L. Johnson
- 10:20—Welcome, Rev. Charles Keith, Host Pastor
- 10:25—Response, Rev. J. C. Griffin
- 10:30—Testimonial Time, Rev. Frank Davenport
- 11:00—Song Service, Rev. Clyde Cox
- 11:15—Message, Rev. L. R. Ennis
- 12:00—Lunch, Ladies of Host Church

### Afternoon Session

- 1:00—Devotions, Rev. W. S. Burns
- 1:20—Message, "Pastoral Duties," Rev. D. W. Alexander
- 2:00—"Stewardship," Rev. Roy Rikard
- 2:30—Benediction, Rev. L. B. Manning

The president requests all ministers to bring their wives with them.

—O—

## Cost of Funeral Flowers Sent to Orphanages

R. C. Baggette of Manning, South Carolina, gives a suggestion to persons who buy flowers for the graves of loved ones and friends. He suggests that the money which would be spent for flowers might be sent to the orphanages and children's homes of the denomination.

Mr. Baggette says, "These numerous contributions might be transplanted into living monuments instead of being invested in flowers which fade and are of no benefit to anyone except the florist who sold them. I know of one funeral in a sister denomination which, I am told, brought in more than \$1,700 to its denominational children's home. Their people responded and I am sure ours will."

He suggests that the blank given below be used by our people in making such contributions:

—O—

## Church Finance Association Meets January 10, 1956

The 1956 annual meeting of the members of the Church Finance Association, Inc. will be held on Tuesday, January 10, 1956, at Mount Olive College in Mount Olive, North Carolina. The official meeting will open at 10:30; however, everyone is invited to attend the college chapel service at 10:00 a. m., in the college auditorium.

Notices have been mailed to all members of the association. In case any members should fail to receive the notice, they are hereby requested to be represented at the above mentioned meeting. Any member who cannot attend in person or by regular delegate, should represent by proxy. Proxy blanks may be had by writing the secretary-

treasurer, M. L. Johnson, Sims, North Carolina.

Lunch will be served at 12:00 in the college cafeteria at the regular price of 60c per person, according to Rev. M. L. Johnson.

## Christ is Our Life

Rev. R. P. Harris  
Rocky Mount, North Carolina

*"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4).*

**J**ESUS is the giver of life, both physical and spiritual. It is impossible for anyone or anything to live without Christ. Animation and growth are altogether dependent upon Christ. We had nothing to do with the beginning of our physical life. We did not choose to be born into this world and therefore had nothing to do with our initial existence. There are fatalists who assume that they are victims of life and have nothing to do with its outcome. They hold that "what is to be will be" in spite of anything they may desire. The Lord did not casually order the planets and stars into place, nor did this great feat of creation take place without great concern on the part of the Creator; He had a just and purposeful reason for creating them and assigning them their orbits.

Human life is not without consequence. God has a just reason for our existence. Our lives are extremely purposeful. God did not create us simply as ornaments to decorate the earth, nor did He intend that we should become a liability to His creation. God made a beautiful earth, providing everything necessary for man's comfort, joy and contentment. All sorrow and grief, disappointments and disasters came as a result of man's transgression of God's law pertaining to his life here on earth. Man's wrong deeds and misappropriations of life have brought death and decay upon everything material.

*Christ is the source of our life.* Christ is the source of our physical and our spiritual life. We did not choose physical life, but God has made it possible for us to choose spiritual life. We may accept His plan for eternal life and live forever, or we may reject His plan for eternal life and be separated from Him forever. Life depends upon the presence of Christ with us. Death is separation from Him forever. In either case, conscious existence prevails. It is impossible for our conscious existence to come to a close. We can accept Christ and

## IN MEMORIAM

In lieu of flowers for graves of deceased friends, why not invest in permanent improvements and character building in the lives of children at the Free Will Baptist Orphanages at Turbeville, South Carolina, Middlesex, North Carolina, Greenville, Tennessee, or Eldridge, Alabama, in memory of the deceased. You are invited to use this blank:

Enclosed you will find \$..... in memory of:

(Name of Deceased)

(Address)

(Name of Person Sending Memorial)

(Address)

Please notify:

(Name)

(Address)

(Relationship to Deceased)



live in great joy and peace forever. We can reject Christ and be tormented and miserable forever. The choice is with the individual. He must choose for himself, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Men, in their right minds, do not desire to perish from this earth, especially, if there is no hope for the future. There are feeble-minded and depraved people who lose their sense of reasoning and destroy themselves in the sense that they take their own physical lives, committing suicide. But men do not usually choose to die. Men with the proper outlook on life, and men who have been properly informed, do not choose to die. There may be a few people who will make a wild statement that they want to go to hell when they die, but few of his small number really desire it. Should there be any who do sincerely believe that they do desire going to hell when they die they have been misinformed and do not realize the terrible consequences. Most people, when properly informed of what they may expect by choosing life in Christ and what they may expect by rejecting Him, will accept Christ and live. They must understand and appreciate the fact that Christ is the source of life.

*Christ is the support of our life.* While man may work and gather to himself the necessary physical elements to sustain life, he must realize that it is God who provides his necessities, and that it is Christ who gives him the understanding and knowledge to seek for and obtain such essentials to his physical existence. God is the provider of man's food. Man cannot make food himself. He must depend upon God for the sprouting of seeds, the conception and birth of animals and other methods for providing food essential to his physical existence. God also supplies man with the essential knowledge to properly prepare the food for consumption. This knowledge is supplied with no respect to persons. All normal people may acquire it.

God made the earth and all things in it for our use and support. Man is the object of God's affections. He made all things of earth and heaven for the glory of man. Christ is our support in spiritual things. Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). Without Christ there could be no foundation for our support. Our

fleshly existence and our spiritual life depend altogether and completely upon Christ. He is the true foundation. He is the one person capable of supplying our every need.

*Christ is the rule of our life.* Man is altogether responsible to Christ for every deed committed on earth by him. All must answer to Christ, and Christ alone will reward us for our good deeds and our bad deeds while here on earth. Since He is the only one who can give life or take life, and, since He is the only one qualified to send us to heaven or hell, we should love Him with all our hearts and serve Him with all our strength. It is Christ who is in heaven preparing a place for us. He will provide a place according to our lives here on earth. There will definitely be degrees in heaven. God declares that every man shall be rewarded according to his deeds done in the flesh whether they be good or whether they be bad. Some have entertained the idea that, if the good in their lives outweighs the bad, they will go to heaven when they die. That is not true. It is impossible for man to save himself. He must give himself to Christ and accept His plan of salvation before he can be saved. (Read 2 Corinthians 5:10.) Men attempt to rule over us. God does allow men in responsible positions to rule over the affairs of men for the sake of society and the preservation of human life. From the beginning, God allowed the man to rule with his wife. Man is the head of the family. God, however, is ruler over all. Man must learn to look to God for the final rule of faith and practice.

*Christ is the motive for our life.* "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Corinthians 5:14). Christ is our motive and the motive is that propelling force which moves us along. All who become Christians have this dynamic, propelling force in operation in their lives. The motive is essential for our spiritual progress and achievement. Our love for Christ, because of what He is to us, constrains us in all decency and rational standards, to live honestly, justly and spiritually for Him. We do not live for ourselves but for Christ. We do not live for money, for loved ones, or for earthly desires, but for Christ. He is the object of our affections, our love and our devotion. He is the end of our faith.

*Christ is the aim of our life.* "For to me to live is Christ and to die is gain" (Philippians 1:21). With this thought before us, I am sure that we can assume that all our earthly existence has no real meaning except that we live or die

for Christ. This does not mean that we are not to respect and love the things in the world to some degree. It simply means that we shall not allow any earthly thing to come between us and Christ. We shall not worship any earthly thing. Christ is the only worthy object for our worship. We will want to worship and praise Him with all our hearts because He is worthy. Praise His holy name!

## There Is A Mighty God!

Mrs. Venie M. Carney

In spring I watch new life begin,  
When nature from her soil doth send  
The blooming flowers and budding trees,  
Thus calling forth the honey bees.  
I watch the blue bird build her nest,  
A job well done, she did her best;  
I saw her teach her young to fly,  
Till on its own it soared on high.  
There is a mighty God!

Then autumn comes with chilly breeze,  
And nature works to tint the leaves  
All golden yellow, red and brown,  
Then blows them gently to the ground.  
Jack Frost comes in with biting sting,  
And on his way kills everything.  
The trees spread forth their naked arms,  
As if to say, "I fear no harm."  
There is a mighty God!

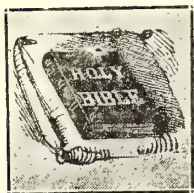
Winter comes with pouring rain,  
Beating hard 'gainst my windowpane.  
Icicles are kissed by the sun,  
Melting them ere the day is done.  
I watch the snowflakes slowly fall,  
Most glorious beauty of them all;  
Its glittering crystals, dazzling white,  
Sparkling in the noonday light.  
There is a mighty God!

I've seen the icy hands of death  
Grip those I love and snatch their breath.  
I've seen my dear ones lowered in earth  
And would that there had been no birth  
For me. But Jesus saw my pain,  
He healed and gave me joy again;  
Assuring me that life o'er there  
Is sweeter far and still more fair.  
There is a mighty God!

There is a mighty God! Ah, yes,  
This every tongue shall soon confess.  
He's in the rain, the cold and heat,  
Among the bitter and the sweet;  
He's on the earth, He's in the skies,  
He's everywhere you cast your eyes.  
He's everywhere your feet have trod,  
Ah, yes—there is a mighty God!



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** In what way should a Christian spend Christmas day? If any at all, what kind of a program should a church and its members sponsor? Is it wrong to have and make a great deal over a Christmas tree? Could Jeremiah 10:3, 4, be a prophecy concerning a Christmas tree? Is it right for Christians to teach children to look for Santa Claus as if he were a real person? Should a church have a Santa Claus and Christmas tree in its sanctuary? Where did the idea of Santa Claus come from?—K. Phipps, Missouri.

**Answer:** If Christians wish to observe a day in commemoration of the birth of Christ it should be a most sacred occasion in which praise and gratitude to God for His unspeakable gift, His only begotten Son. Our Christmas day activities should in no wise be tainted with the commercialism and hilarity of the world's Christmas. If there is any reason for a Christian in a home to think things may get out of hand and Christmas be so conducted, he should call a halt to the whole affair, if he has the authority to do so. If he does not have such authority he should be absent on the occasion.

If a church is to observe Christ's birthday as a special occasion it should be one of the most solemn occasions of the year, so far as worldliness or unscriptural practices are concerned. A short message on the birth of Christ and what was promised with it in prophecy, what benefit it has been to the world, what Christians have gained by it, and what Christians owe to God and to the world because of the incarnation. The fact that God gave His Son and the Son gave His life should be emphasized, but most of all we should stress the fact that Christ said: "... freely ye have received, freely give" (Matthew 10:8), and that Paul said, "... It is more blessed to give than to receive" (Acts 20:35). John says in 1 John 3:16, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Whatever giving of presents to other people that one does should be made in the spirit of Christ and not with the

hope of receiving something in return for the gift. Jesus said, "Give to every man that asketh of thee; . . . if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. . . . Give, and it shall be given unto you; good measure, . . ." (Luke 6: 30-38).

I believe one might have a Christmas tree without hurt if he would make its purpose clear to children. However, there is no question in my mind, but that the whole idea of Christmas trees, elaborate ornaments, costly decorations, etc., have been misused and have brought great damage to the purpose for which Christmas should be observed and therefore to the cause of Christ. No born again Christian should pay the unreasonably high prices for trees that some people pay, nor for their ornaments, while millions of souls are going down to an endless hell without even once being warned of its horrors or told the precious story of salvation through Christ's redeeming love. So far as symbolism is concerned there may be a remote connection between the Christmas tree of today and the tree mentioned in Jeremiah 10:3, 4: "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."

I have heard and also read in history the fact that there has been much more of our modern Christmas, such as the spirit dominating our giving, the Christmas tree and Santa Claus, taken from heathenism rather than from either the Bible or Christianity. At present I cannot give the source of this authority. I do know, however, that Christmas activities, as observed by the world, are completely out of line with the whole teaching of Scripture. I would never teach a child to look forward to having Santa Claus come down the chimney, nor to drive reindeer. I would take him to several stores or other places where Santa Claus is displayed in a living person and explain to him, as well as I know

how, the whole myth, showing him that many people are dressed in Santa Claus suits, beard, etc.

The Encyclopedia Americana, 1946 edition, has the following to say about Santa Claus:

"Saint Nicholas belongs to the 4th century of the Christian era. The accounts of his life are purely legendary. According to tradition he was a native of the city of Patara, in Lycia, Asia Minor, was devoted in early youth and entered the monastery of Sion near Myra.

"Perhaps no saint enjoys so great a popularity as Saint Nicholas. He is the patron saint of Russia. He is regarded as the special guardian of virgins, of children and of sailors. Scholars were also under his protection; and he ever came to be regarded as the patron of robbers.

"The celebration of Saint Nicholas Day has long been general in the Low countries and Rhine provinces; but the growing concentration of the winter festival on Christmas Day and the rise in importance of the Christmas tree during the last 200 years has caused the Saint Nicholas customs to be absorbed into the Christmas celebration. In Belgium and Holland Saint Nicholas Day is still the day of joy and not Christmas. 'On the eve of his festival day,' writes an authority, 'Saint Nicholas makes his tour, visiting palace and cottage. Frequently in the early evening he makes a preliminary visit in his bishop's robes, with pastoral staff and mitre, at each house, making inquiries concerning the conduct of the children, giving appropriate praise or warning, and promising on the following morning to give substantial reward. When he is gone, the children place receptacles for the gifts which Saint Nicholas is expected to let fall down the chimney. The receptacle varies in different places. Sometimes shoes are neatly polished for the purpose, at other time plates, or baskets, or stockings, or specially made shoes of porcelain are set on the bed, in the open chimney, before the door of a room or merely in the corner of a room. Saint Nicholas' steed variously conceived of as a gray horse or a white ass, is not forgotten. For him the children put water and hay, or carrots, or potato peelings, or a piece of bread in the shoe, or basket, or stocking. In the morning from the tipped-over chairs and general disarray in the room it is evident that Saint Nicholas has been present. Replacing the oats, or hay, or carrots are found sweets and playthings for children that have been good, obedient and studious during the year. It

(Continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

Last Sunday was New Year's Day. When you read this the year will be only a few days old. It is still a new year. I suppose that most of us made many resolutions—good resolutions. Some of us have already broken part or all those good resolutions. We have just kept on with the same old way of living and doing things. And we will continue doing so until we are willing to let God teach us and direct us in His ways and wisdom. No prayer is more needful for the child of God than this one. Since we know not the number of our days here on the earth, we should let God teach us to number them so that each one may be spent in His service and to His glory. The story is told of an English scientist who never willingly wasted any time as having said, "He who wastes so much as an hour of time has no proper sense of the value of life."

I once read of a king who, unlike most kings, was distinguished for his philosophic view of life. He is reported to have said, "I count that day lost in which I have done no good thing." May we not count that day as a lost day in which we do not seek to add to our knowledge the things of God and of His Word.

When Joshua took over the leadership of the children of Israel from Moses, the Lord spoke unto him and said, "... ye have not passed this way heretofore" (Joshua 3:4). That which was to follow was a new experience for Joshua and for the people he was leading. So much so that he said unto the people, "... Sanctify yourselves: for to morrow the LORD will do wonders among you" (Joshua 3:5). There is no knowing the wonders that would be wrought by God among His people if we would consecrate ourselves wholly to Him. Think how differently the world would be at the end of the year if all professing Christians were truly dedicated to the task of making it a better world.

I hope it will be the firm purpose of

everyone who reads this message, and of all Christians, to make this year better than any of the past ones. You have, no doubt, read the little poem of the teacher and the pupil, but does it not teach us lessons we ought to know?

"He came to my desk with a quivering lip—

The lesson was done.

'Dear teacher, I want a new leaf,' he said,

'I have spoiled this one.'

In the place of the leaf so stained and blotted

I gave him a new one all unspotted,  
And into his sad eyes smiled,

'Do better now, my child.'"

So God is giving a new start—new opportunities to be better servants—to keep the new leaves He gives us clean by doing better now. To do this, we need only to live well the days as they come to us, one by one.

Every day of this year ought to find us living consecrated Christian lives. We should live for Him wherever we are and whatever we are doing. This year ought to find us rendering consecrated service to our Master in whatever vocation of life we are engaged. God has honored us in making us His co-workers. May we as Christians be worthy, to some small degree, of that honor. Then let us give to Him a well-pleasing sacrifice in the form of a truly consecrated Christian life.

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

F. B. CHERRY

## THE CONSTITUENTS OF THE CHURCH

Ephesians 3

This is the fourth in a series of messages on the book of Ephesians delivered in the chapel of the Free Will Baptist Bible College, Nashville, Tennessee, the week of December 4, 1955.

Here Paul deliberately binds the Jew and the gentile together and produces by the grace of God a third class—the church. Let us note each of these.

### I. THE JEWS (Vv. 7-9)

Who is the Jew? Paul tells us in Romans 9:4, 5: "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises: Whose are the fathers and of whom as concerning the flesh, Christ came, who is over all, God blessed forever."

A. The Jew was the Lord's own by election. Read Genesis, Chapters 11 and 12.

B. The Jew's generation was God's household. They were His own. Jesus reminded them of that fact when they rejected Him by saying of himself, "He came unto his own, and his own received him not."



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C. The grace of God came to the Jew by covenant and promise. But after the Jews had rejected Christ, God sent his messengers to the gentiles.

### II. THE GENTILES (Vv. 1-6)

A. The gentiles were the children of the world.

B. They had also been the subjects of the adversary.

The process by which Jews and gentiles alike are saved and become the Church of God is described in Chapter 2 of this book of Ephesians.

### III. THE CHURCH OF GOD (Vv. 10-21).

A. The Church of God is the blood bought from among Jews and gentiles.

B. Christ is the cornerstone of that Church.

C. The Church is the earthly temple of the Father, Son and Holy Spirit.

### CONCLUSION

As a closing thought on this third chapter of Ephesians, we direct your attention for a moment to Verse 20:

He is able to do *all* that we ask or even think.

He is able to do *above* all that we ask or think.

He is able to do *abundantly* above all that we think.

He is able to do *exceedingly* abundantly above all that we think.

“The Word of God is sufficient for every possible condition. Acquaintance with it is the one way of being fortified against every insidious effort of the enemy. May God in His mercy cause us to direct our attention to it more and more with unceasing prayer. Let it be the subject of meditation day and night while, with unremitting desire and patience, we study and search the sacred page. It is the diligent soul that is made fat.”—*Sel.*

## It Might Have Been \$83,500!

L. E. Ballard

ON Tuesday morning, December 13, 1955, the Raleigh News and Observer and many other newspapers carried the information that the Ford Foundation had distributed \$210,000,000 among all the regionally accredited, privately supported colleges and universities in the United States, 615 of them. The smallest amount recorded as having been given to any one of them was \$83,500.

Neither the Free Will Baptist Bible College of Nashville, Tennessee, nor the Mount Olive College of Mount Olive, North Carolina, received one cent of this money. Why? Was it because our colleges are church schools? No, the biggest part of the money went to church owned and operated schools. Was it because our colleges are “Free Will Baptist”? No, there is not one bit of evidence that any denominational partiality was shown in the distribution of this fund. It was given to colleges of Protestant, Catholic, Jewish and even other divisions of churches.

There is just one reason why our colleges did not share in this gigantic gift. It is just because we Free Will Baptists have been too close and stingy to give sufficiently to the cause of Christian education for our schools to reach the status of “accredited” colleges. That’s the one and only reason we are not richer today by \$83,500 or more. We have failed to *give*, and now we have failed to *receive*.

Maybe we are better off without this money. Maybe we don’t need accredited colleges. Oh, well, we can think of a lot of “maybes,” but maybe if we will not try to hide behind *maybes*, it is just possible that, when somebody else starts distributing the millions, we *may be* ready to receive our part.

We cannot truly love others until we first believe God loves us.—*L. L. K.*

The truly happy way to live is the way of love—love for all.—*L. L. K.*

Either I will find a way—or I will make one.—*Sidney.*

You can’t damage a smile by cracking it!



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### FAITH

**H**AVING faith is an assent of the mind to the fundamental truths of revelation, an acceptance of the gospel, through the influence of the Holy spirit, and a firm confidence and trust in Christ. The fruit of faith is obedience to the gospel. The power to believe is the gift of God, but believing is an act of the creature, which is required as a condition of pardon, and without which the sinner cannot obtain salvation. All men are required to believe in Christ, and those who yield obedience to this requirement become the children of God by faith.—*Treatise*.

This belief is substantiated by the following Scripture: "... he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6); "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1); "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47); "... The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:8-10).

These Scriptures make it plain, and certainly furnish all the instruction necessary to let us know what faith is. When it is understood, it means, just taking God at His word. It means accepting divine truth. Belief, coupled with obedience, fits us for the fellowship with God the Father and His Son Jesus Christ. That which we have seen and heard declare we unto you, that ye also may

have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). We believe that the only way to have fellowship with God is to be saved. And the only way to be saved is to believe on the Lord Jesus Christ. "For God sent not his Son in the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath believed in the name of the only begotten Son of God" (John 3:17, 18). And again, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Religion without faith in the Lord Jesus Christ as the Son of God, is worthless. The devil stands back of all religions that deny that the Lord Jesus Christ is the Son of God.

The Apostle Peter preached that there is no salvation except that which is in Christ Jesus. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11, 12).

Some people join a denomination sometimes by "joining the church." By joining they think that they have salvation. And there are those who seem to think by their actions that belonging to some organization which claims to be Christian that they are saved, safe and licensed to sin. It appears that way from the way they live. "How do you know?" you may ask. Well, they curse, take God's name in vain, after they are received into the organic body, just like they did before; they drink the same brand of whiskey; they dance to music made by the devil just as they did before; they run out after women, and the women run after the men. Jesus said, "By their fruits, ye shall know them." So, by what we see and hear, we know the *tree*. But real salvation is by an unfeigned faith in Jesus Christ which completely changes a man's life. Old ways, old habits of sin, old associates, all are set in the background and a new way of life begins. Why? Because we are created anew. "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10).

When the Philippian jailer said to Paul and Silas, "... Sirs, what must I do to be saved?" (Acts 16:30), they did not make a long speech in the message

of salvation. They did not say, "You will be obliged to unite with our church, for we are the best and fastest growing church in the city. Nor did they tell him what mode of baptism he would have to submit to. They did not tell him that he would have to tithe to be a full-fledged Christian. All they said was, "... Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and all that were in his house" (Acts 16:31, 32). That was all that was necessary. The word of the Lord did the work. Let us notice, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:33, 34).

Now, Free Will Baptists believe in church membership. They believe in baptism, the Bible way, the way of immersion. We believe in the ordinances of the church. But we do not believe that these things save us from the penalty of sin and death. It is not lawful to receive a person into our fellowship until after baptism by immersion, but we believe that, before a person is a fit subject for water baptism, he or she should be baptized into Christ by that degree of faith which makes the individual a new creature. This new birth is the result of saving faith in the Lord Jesus. However, we believe that a saved person will take pleasure in work, the work of Jesus Christ. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:18-20).

### Himself

Christ Himself is better than any of His blessings; better than the power, or the victory, or the service, that He grants. Christ creates spiritual power; but Christ is better than that power. He is God's best; He is God; and we may have this best; we may have Christ, yielding to Him in such completeness and abandonment of self that it is no longer we that live, but Christ liveth in us. Will you thus take Him?—*Charles G. Trumbull*.

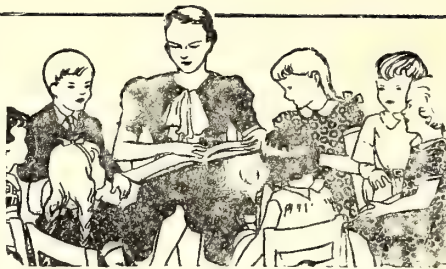
Life is a foreign language—all men mispronounce it.—*Christopher Morley*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### NELLIE MAE'S RESOLVE

Kathleen Hay

**N**ELLIE MAE sat quietly in the deep window seat. Near by Aunt Janie knitted in silence, also, for a while, as she wondered what the little girl was thinking about.

"A penny for your thoughts, dearie! Why so grave on New Year's?"

Nellie Mae looked up quickly—"I don't know what res—res—" she paused and Aunt Janie detected the quiver of two red lips.

"Res-o-lu-tion, Nellie Mae—it's a big word with a big meaning; no wonder you find it hard to pronounce!"

Nellie Mae smiled her thanks, though her face still wore a puzzled expression.

"Res-o-lu-tion—Thank you, Auntie—I think I can say it now."

Aunt Janie smiled, too, "Well, Nellie Mae, you make resolutions on New Year's. Some people promise to live better and to give up bad habits."

Nellie Mae smiled again, and now there was no trace of worry on her face.

"Auntie," she said softly, "I'm going to make one, too."

"Could you whisper it to me, dearie?"

Nellie Mae nodded. "Every day, I'm going to thank God for being so good to everybody!"

"That's a big, beautiful resolution, for a Happy New Year!" Aunt Janie replied quickly.

Let us make a good resolution, too!—*Olive Plants.*

### Willie Whistled for Jesus

Willie wasn't very big and he wasn't very important. He was only a newsboy on a city street corner. But something very big and very important had happened to Willie recently. At a mission Sunday School he had accepted Jesus as his personal Saviour. Now he wanted to tell others about Jesus too.

Willie couldn't preach, but he could whistle. Every evening, on the busy corner, he whistled "Jesus Loves Me," which was his favorite hymn. One stormy night, a drunkard staggered out of a filthy saloon and stopped to listen. "What are you whistling, boy?" he asked.

"I'm whistling a hymn—'Jesus Loves Me.'"

"Well, Jesus doesn't love an old drunk like me," the man muttered thickly.

"Oh, yes, He does love you, mister!" Willie insisted. "Come with me, and I'll prove it to you."

Willie led the man to the mission, where he was given food, a warm bath, and a clean bed to sleep in—all in the Name of Jesus. He was greatly impressed, gave up his sinful life, accepted Jesus, and became a Christian evangelist. Later hundreds of souls were saved, all because little Willie whistled for the

Lord Jesus.

Won't you, too, whistle or sing a song for Jesus?—*Seth Harmon, Christian Trails.*

### Happy New Year

Grace Noll Crowell

The New Year is a happy time,

When we begin again  
And climb a little farther up

The hills of life, and when  
Another New Year comes along

We can look back and say,  
That we have found so many things  
That helped us on our way.

And if we learn to be more kind,

More loving and more true,  
If we can make our playmates glad  
By little things we do,

If we can keep our happy hearts  
And work and love and pray,

We will have climbed a long way up  
Before next New Year's Day.

### How William Won One

**J**UST as the clock struck two, the door opened and William Ratcliff hurried through the hall carrying his violin.

At the age of seven William had shown such marked taste for music that his parents had sacrificed to give him lessons on his violin, now at the age of twelve, he was earning money to pay for them himself.

A few months before this story opened a great violinist, Mr. Frederick Van Fossen, had made a wonderful offer to the boys under thirteen. A valuable Stradivarius was to be given to the one who on the first day of January played most skillfully and pleasing to him.

Knowing the old musician's eccentricity, William was working hard on an especially difficult piece, hoping that he would be the fortunate boy to win the violin.

William belonged to a Sunday school class which had for its motto, "Win One." He had never tried to do this for he, himself, had not yet been won for King Jesus. But on this New Year's Day as he listened to the earnest words of his teacher, a new light entered his soul and he resolved that not only would he take Jesus as his Captain but that he would "Win One" for Him.

That afternoon he was to play before Mr. Van Fossen. As he was walking toward the studio, a great conflict was raging in his soul. Knowing the old gentleman to be an infidel, William felt sure that here was his opportunity to "Win One" for Jesus. But what could he do or say? If he asked Mr. Van Fossen to take Jesus as his Saviour from sin the old man might become very angry and refuse to listen to his playing.

Then suddenly, as he stood in the presence of the noted musician, a great resolve formed in his mind. Quickly lest he should become fainthearted, he drew his bow across the strings. Then softly and tenderly he played the strains of the old, familiar hymn—"Jesus, I My Cross Have Taken."

As he finished playing, Mr. Van Fossen arose and led him to the door. "My chance to win the violin is gone, Mother," said William a little later as he told her the story. "I did not play the piece which I had practiced, for I wanted to win him for King Jesus, and now I have lost everything."

But just as the sun was touching with golden fingers the peaks of the distant hills and painting the sky with myriads of wonderful colors, a note was delivered



ed to William. The words of the message were: "Come and see me at once. Frederick Van Fossen."

Breathlessly William entered for the second time the beautiful studio of the tired infidel. Would he be angry with me?

"My boy," said the old gentleman, "why did you play that hymn for me today?" As William told of his resolution to start the New Year by taking Jesus as his Captain and explained his desire

to win one for Him, the tears trickled down the man's cheeks.

"That was my mother's favorite hymn," he said. "When you played it this afternoon, I fancied I heard her voice calling me to take Jesus for my Saviour from sin. My boy, your Captain is my Captain. This New Year's day begins a new life for me. Here is the violin. You have not only won it, but you have 'Won One' for King Jesus."—*Unknown*.

## Woman's Auxiliary Department

RS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Portsmouth, Va., Auxiliary Meets

On Friday night, October 14, 1955, the Woman's Auxiliary, of the Portsmouth, Virginia, Free Will Baptist Church met with Mrs. W. B. Brett for its regular business meeting.

The Scripture was read by the president, followed with prayer by Mrs. J. L. Alexander. After much consideration and prayer, the auxiliary voted to divide into three circles. We have three wonderful women who love the Lord, and love His work as our leaders: Mrs. Leslie Ward, leader of No. 1; Mrs. Bill Suggs, leader of No. 2; Mrs. Eva Martin, leader of No. 3.

Each circle meets once each month to conduct its business; then all the circles meet at the church the last Friday night in the month for the regular program. Each circle gives a report on what they have been doing during the past month.

We also have the G. T. A., headed by Mrs. Jessie Hurley and Mrs. Bill Suggs, and the Light Reflector's Band led by Mrs. Frank Williamson. Both of these groups are doing a lot of good work and are led by very capable leaders.

With thankful hearts we are looking forward to a happy and prosperous year in the work of our Lord.

Mrs. Van Welton, *President*

### Auxiliary Observes Pre- Christmas Week of Prayer

The Woman's Auxiliary of the Ebenezer Free Will Baptist Church, Glennville, Georgia, observed its pre-Christmas

week of prayer, December 12-16, 1955, with the meetings being held in the homes of the members. The meetings were as follows:

Monday night, the home of Mrs. Nolan Purcell, with Mrs. Purcell in charge; Tuesday night, the home of Mrs. M. D. Bacon Jr., with Mrs. Bacon in charge; Wednesday night, the home of Mrs. Early Bland, with Mrs. Bland in charge; Thursday night, the home of Mrs. Grady Kennedy, with Mrs. Kennedy and Mrs. Lizzie Broadham in charge; Friday night, the home of Mrs. Cleff Anderson, with Mrs. Anderson in charge.

The attendance was good throughout the week and many blessings were received by this season of prayer.

Mrs. W. N. Purcell, *Reporter*

### Patmos Church Host to Midway Auxiliary Convention

The Woman's Auxiliary Convention of the Midway Association of Georgia met with the Patmos Free Will Baptist Church, Leary, Georgia, December 2, for its regular session.

The convention was called to order by the president, Mrs. J. W. Clower. There were only two ministers present: Rev. H. L. Knighton and C. W. Downey, and only four auxiliaries represented: Albany, Mt. Zion, Live Oak and Patmos.

The theme for the day was "Now Is the Hour to Train," and the program was as follows:

The congregation sang "Jesus Saves," followed with prayer by Rev. H. L. Knighton. Mrs. Sallie Woodard gave the devotional and welcome address. For

her Scripture she read Proverbs 22:6 and 1 Peter 2:21. Mrs. J. W. Clower responded to the welcome. Topic No. 1, "Why Train Up a Child," was openly discussed, and Topic No. 2, "The Place of the Home, Church and School in Preparing to be Christian Citizens," was discussed by Mrs. Martha Everson. An inspirational message was delivered by Rev. H. L. Knighton.

Following lunch, the convention reassembled with the congregation singing "Guide Me, O Thou Great Jehovah." Mrs. C. C. Sheffield taught a lesson from the auxiliary manual, followed by an open discussion.

A brief business session was held, bringing to a close the convention.

Mrs. Sallie Woodard  
*Corresponding Secretary*

### Norfolk, Virginia, Auxiliary Elects Officers

A very impressive service was observed Tuesday night, December 13, 1955, at the Fairmount Park Free Will Baptist Church, Norfolk, Virginia. The installation of new officers for the woman's auxiliary was held by the retiring president, Mrs. Earl Jones.

The new officers are as follows: Mrs. Nancy Crockett, president; Mrs. Pearl Dockory, vice-president; Mrs. Gertie Whitehurst, treasurer; Mrs. Marjorie Ovhem." A Christmas poem was given by chairmen; Mrs. Ruby Brickle, study course chairman; Mrs. Lillian Jaegar, program-prayer chairman; Mrs. Lola Tillman, personal service chairman; Mrs. Marjorie Dush, corresponding secretary.

The following circles elected their chairmen as follows: Judy Caro Circle—Mrs. Gertie Whitehurst; Laura Bell Barnard Circle—Mrs. Kathryn Tippet; Dorcas Circle—Mrs. Lola Tillman; Zalene Lloyd Circle—Mrs. Daisy Dail.

Please remember in daily prayer not only these officers, but new officers everywhere, that God may pilot them through their course of the new year, 1956. By His leadership may this be a red letter year for the women's work; may Christ be exalted as He has never been before.

—*Reporter*

### South Carolina Auxiliary Circle Meets

The Vernilla Granger Circle of the Bethany Free Will Baptist Church, Tim-  
(Continued on page sixteen)



# -:- Department of Foreign Missions -:-

REV. RAYMOND RIGGS  
Promotional Secretary-Treasurer

3801 RICHLAND AVENUE  
NASHVILLE, TENNESSEE

## Visas Denied Missionaries To India

We are publishing herewith a letter which we received from Rev. Raymond Riggs, national promotional secretary for foreign missions. We are also giving a copy of a letter which the Rev. Riggs received from the Evangelical authorities through whom he was working to secure the visas. Although we are discouraged by this news, we must not despair. Will you join us in prayer that God's will may be done with reference to the fields to which these missionaries should go?

December 22, 1955

Free Will Baptist Press  
Ayden, N. C.

Dear Editor:

Please find enclosed copy of letter recently received from Evangelical Foreign Missions Association regarding refusal of visas to enter India.

This certainly comes as a disappointment to us all and we appeal to our people to pray that the will of the Lord might be done in regards to India's masses who need to hear the gospel.

It seems that Communism is making a high bid for this great country, but perhaps if enough of us would pray aright yet others could get into India.

As far as Mr. and Mrs. Hersey and Miss Ruehle are concerned, we are praying the Lord to open other doors that they may utilize their service in reaching lost souls with the gospel of Jesus Christ and ministering to human needs as per their ability.

Please inform our people regarding this and your personal prayers will be appreciated.

Sincerely yours,  
Raymond Riggs

December 16, 1955

Dear Brother Riggs:

Again I have come to you with another story of disappointment, because the following official notice has come from the Embassy of India:

"Please refer to the applications for visas for India submitted in respect of Mr. Fred Wrede Hersey and his wife, Mrs. Evelyn Hersey.

"The government of India has informed us that they regret that they are unable to authorize the grant of visas for India to Mr. and Mrs. Fred W. Hersey, as they do not qualify for admission into India under existing regulations."

As I said in my letter regarding the visa rejection of Miss Ruehle, it is impossible for me to understand the reason why practically all applications are being refused. During the past 12 months, we have not had over a dozen visas approved and granted, yet we hear the claim that the government has allowed over 300 missionaries into India.

We hope to investigate this situation, but may not get very far. New applications will not be accepted by the India Embassy for a period of six months, but we can try again at that time. In the meantime, your representative in India should attempt to appeal the decision in India, but it is best if he could do it through the Evangelical Fellowship of India.

May this Christmas be a joyous one to you all, and rich with the blessings of our Saviour and Lord.

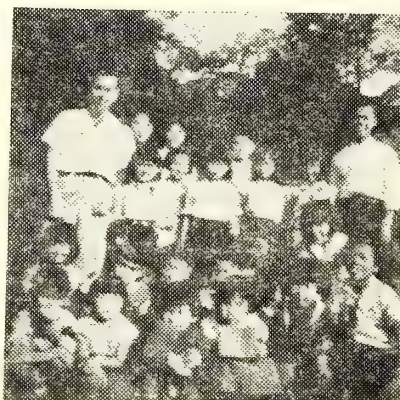
Cordially yours in Christ,  
Bryant K. Schlutow

## The Calverys Write

Tokyo, Japan  
December 3, 1955

Dear Brother Riggs:

Another month has gone and we are still busy with the language, but it is making more sense to us now. At least,



Rev. Wesley Calvery and part of the Sunday school in Tokyo, Japan. The young man standing on your right is one of the teachers, Wsuri-San.

we can tell that we are improving along. But we still have a long way to go.

The Lord has answered our prayer. We now have a place to hold our Sunday evening meetings. The cold evenings in the garage were getting almost unbearable. One of the ladies, who has become a Christian through our meetings, opened her house to the meeting. She wanted to let us have our service there, starting about a month ago, but her husband objected. However, last week he decided to let us use his house. He does not attend, even though it is held in his own house.

It was a real answer to prayer. As you know, the Japanese have very little furniture in their houses, and the floors are made of mats called "tatami." They sit on the floor. So a "tatami" room is a good place to hold services. We don't have to worry about chairs. Her room will take care of almost 30 people. We praise the Lord that He has given us this place for worship. I could have rented a room with my own money, but I wanted them to feel that it was their own. I even encouraged them to find a place on their own. I even told them that the meeting would have to stop if they didn't provide something for themselves. I think they feel better when they do things for themselves. Christmas will soon be here and we want to have a special program. Please continue to pray for us.

In Christ,  
Wesley Calvery

## The Pastor Says

One of the first things in the Bible that we note new Christians doing is winning souls. When Andrew was saved, he wanted Peter saved, so he went and found him and brought him to Jesus. When Christ saved Philip, he went and found Nathanael and brought him to Jesus (John 1). I believe, sincerely, if we are saved, one of the most paramount desires of our hearts is to see others saved. If you are saved, Jesus Christ wants you to win souls, also, do all you can to get sinners under the sound of the gospel, because faith comes by hearing the Word of God (Romans 10:17). Men are saved by faith, and faith is produced by hearing the Word of God. Use your car to bring people under the sound of the gospel. If you do bring a person who in turn is saved, you will be responsible for his salvation. Remember the Lord's command in Luke 14:23.

—Ronald Creech.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Need for Repentance Today

(Lesson for January 15)

Lesson: Luke 13:1-9, 31-35.

Golden Text: Luke 13:5.

### I. INTRODUCTION

*"There were present at that season some who told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices" (Vs. 1).*

Do tragic experiences not come upon people as judgment for their sins? This is the substance of a question which some of the people asked Jesus. They gave the example of some Galilaeans whom Pilate, the Roman governor of Judaea, had slain while they were making a sacrifice to God in the temple. Our sources state that the specific crimes or acts of these Galilaeans, which incurred the wrath of Pilate, are not known. They say that Pilate may have had these men killed on some pretext to further aggravate his quarrel with Herod, the ruler of Galilee.

The importance of this question to us is that tragedies do not always come because we have sinned. Some fires are designated to burn up the trash and rid the ground of litter; other fires are used to burn out the dross and render the metal pure. So, God may permit some tragedies to come upon us as judgments, but He also permits other fiery trials to beset us that we may be purified and tempered for greater service in His Kingdom.—*The Bible Student* (F. W. B.)

Job's three friends stoutly advanced the idea that his calamities were a punishment for some secret sins. Even some of Jesus' disciples believed this false teaching. See John 9:2. The destruction of Sodom and Gomorrah was an act of divine judgment, but if a small child was killed in an auto accident no one would claim the child died because it was a great sinner.

### II. HELPFUL HINTS

1. Wicked rulers have shed much innocent blood, but the Herods and the Hitlers must face God.

2. Men who are free sometimes de-

serve to die as much as those who pay the supreme price (Vv. 2, 4).

3. Repentance is the only door of escape for those who would miss that awful day (Vv. 3, 5).

4. Sooner or later all fruitless trees will be hewn down and cast into eternal fire (Vv. 6, 7).

5. The patience of Christ often grants another chance, but finally the hand of judgment will strike (Vv. 8, 9).

6. There are always some who would feel less cramp if the forces of Christ would move their camp (Vs. 31).

7. Like Christ, His servants should fear no man, for no one can stop them until their work is done (Vv. 32, 33).

8. Desolation is sure to come to all who continue to spurn God's mercy and love (Vv. 34, 35).—*The Bible Teacher* (F. W. B.)

### III. ADDITIONAL TRUTHS

1. "Except ye repent, ye shall all likewise perish." The meaning of the Greek word that is translated repentance, is to change one's mind, and to change the moral direction of one's life. We usually think of repentance as being an emotional experience of sorrow, regret and remorse. And true repentance is accompanied by sorrow and regret. But repentance is primarily an intellectual experience. It means that one has received certain truth, that he has accepted it, acted upon it, and changed the course and manner of his life.

Jesus gave His idea of repentance in Matthew 21:28-32. Godly sorrow results in real repentance.

2. Observe the difference between these two incidents: (1) The first was death inflicted by the cruelty of man. Those slain by Pilate were killed with a sword by the hands of Pilate's soldiers. (2) The second was death by an accident. The tower of Siloam, for one reason or another, toppled over, fell on eighteen, killing them. (3) The death by cruelty was inflicted upon Galileans, while the death by accident took place in Jerusalem. The Galileans were a despised people, while the inhabitants of Jerusalem were honored people. It was a great honor and distinction to dwell in Jerusalem, the honored city of the kings. Our Lord undoubtedly called attention to this incident because the fullness of

God's wrath was to be poured out upon Jerusalem in case of impenitence. The honored city was to feel the hand of judgment most heavily.—W. S. Hottel, D. D.

3. *False Friendships* (Luke 13:31-33). It seems that Jesus was in the trans-Jordanic country of Perea at this time, where the Jewish authorities did not have much power.

The Pharisees were never the friends of the Lord Jesus, and it hardly seems possible that they were sincere in warning Him to escape from that country for His own safety, although some expositors seem to think so. It seems more natural to believe that they had been enraged by what He had said in the previous verses about being shut out from the Kingdom of God while gentile nations from all directions were allowed to enter. So they wished Him to leave Herod's domain and go where He would be likely to fall into the hands of Jewish rulers.—*The Bible Illustrator*.

4. The mercy and patience of God in giving all sinners a chance is taught in the analogy of the fruitless fig tree. The owner of the tree had noticed that it was fruitless, and had ordered the dresser to cut it down. This reminds us that the sin of omission, which includes the sin of passively rejecting Christ, may result in eternal death. But on the request of the dresser, the owner allows an extension of the life of the tree which was to be cultivated and fertilized. We are not told how the issue ended, but we get the warning and the gracious lesson for all unconverted people.—*Higley's Commentary*.

5. One of the great travesties of human nature is that it will always seek to hide its own guilt behind the judgment of another. The very men who inferred the guilt of the Galileans and the Siloamites were themselves in danger of judgment. The rich and the poor, the lowly and the mighty, the good and the bad, the fortunate and the unfortunate, all were under the condemnation of sin and in need of God's grace. Jesus expressed this when He revealed the *personal requisite* in the words, "Except ye repent." The living need repentance as well as the dead victims had needed it. Every man must repent or be lost. "... God ... now commandeth all men every where to repent" (Acts 17:30). The self-righteous moralist needs repentance as much as the condemned criminal.

It was the self-styled Holiness people of Jesus' day who were most anxious to have Him crucified.—*Selected*.



## WOMAN'S AUXILIARY DEPARTMENT

(Continued from page thirteen)

monsville, South Carolina, held its meeting Tuesday night, December 13, at the home of Mrs. Grace Lewis, with Mrs. Ellen Tedder serving as co-hostess.

The meeting was called to order by the president, Mrs. Sarah Granger. The program chairman, Mrs. Elizabeth Tedder, took charge and presented a Christmas program.

The Scripture was read by Mrs. Ellen Tedder, and the evening prayer was offered by the pastor, Rev. W. L. Jernigan. A reading, "The Perfect Gift," was given by Mrs. Nellie Kirby. The circle quartet sang, "Silent Night." Mrs. Fannie Mae Rhinehart gave a reading. The group sang, "O Little Town of Bethlehem." A Christmas poem was given by Mrs. Nobie Sims and a reading by Mrs. Elizabeth Tedder.

Following the program, the minutes of the last meeting were read and approved. After the business, Mrs. Ruby Vause gave the benediction.

Christmas gifts were exchanged by the members. The hostess served delicious refreshments to the 28 members and three visitors present. The visitors included the president of the auxiliary as a whole, Mrs. Ruby Lee Severance, and the pastor.

—Reporter

## Sarecta Auxiliary Holds December Meeting

The Woman's Auxiliary of Sarecta Free Will Baptist Church, Kenansville, North Carolina, held its December meeting at the church on Monday night, December 19, 1955, at 7:00 p. m. Having been called to order by the president, everyone joined in singing the hymn, "Jesus Saves." Mrs. Walter Futrelle took charge of the devotional, using as her Scripture portions of Jeremiah 2 and Matthew 23.

During the business session the auxiliary voted to send each of our missionaries a Christmas card. We also remembered our aged minister with a gift as a small token of our love. The treasurer reported that we had sent a Christmas gift of \$10 to our adopted boy, Le Roy Miller, at the Middlesex Orphanage.

Our program for the month was taken from "Declaring His Glory Now in Europe," which was written by Mrs. Wesley Calvery, our missionary in Japan. Since we do not have a missionary in Europe each member was asked to pray for this special need so that we may spread the Gospel to those who have never heard its message. Only through prayer can the door be opened to the many thousands of lost souls in Europe.

Having heard the varied monthly reports, the meeting was adjourned after the benediction.

Mrs. Rivers Winstead

## Questions and Answers

(Continued from page eight)

the case of bad children, rods are left and the fodder is untouched."

"Saint Nicholas' robe—his 'tabard'—enables him to travel from place to place instantly. In Holland he is supposed to use a horse for his journey at night over the roofs of the houses. Belgium and Holland have special cakes and sweets for the Saint Nicholas season. Life-sized figures of Saint Nicholas are frequent in front of shop windows and in some places a man dressed like the saint goes about the streets on a white horse with presents. The Dutch settlers brought the Saint Nicholas customs to New York, whence they spread to other parts of the United States and became amalgamated with the Christmas customs from other countries. The American 'Santa Claus,' writes McKnight, 'the name derived from Saint Nicholas through the familiar use of children in Teutonic countries, crossed to America. The exact route followed by him is somewhat open to question. On the way he traded his gray horse or ass for a reindeer and made changes in his appearance. In America he has made himself very much at home; and according to the explanation most generally accepted, from America he recrossed the Atlantic to England, whence he has journeyed to the most distant parts of the British Empire, to India and to Australia, where he is as familiarly known as in America.' The immortal

## The Fleeting Years

(Continued from page three)

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28), "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).—*American Tract Society.*

## A New Year's Message

(Continued from page five)

those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14), "... this I say, brethren, the time is short: ..." (1 Corinthians 7:29), "... it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Romans 13:11), "... ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:20), "... we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). May these texts touch our hearts, that we might resolve before His holy presence that this indeed will be marked as a New Year of obedience to Him and of concern for those around us.—*American Tract Society.*

poem of "The Night Before Christmas," by Clement C. Moore, makes him a jolly elf 'Saint Nick,' who rides 'in a miniature sleigh drawn by eight tiny reindeer.'

Life is for most of us a continuous process of getting used to things we hadn't expected.

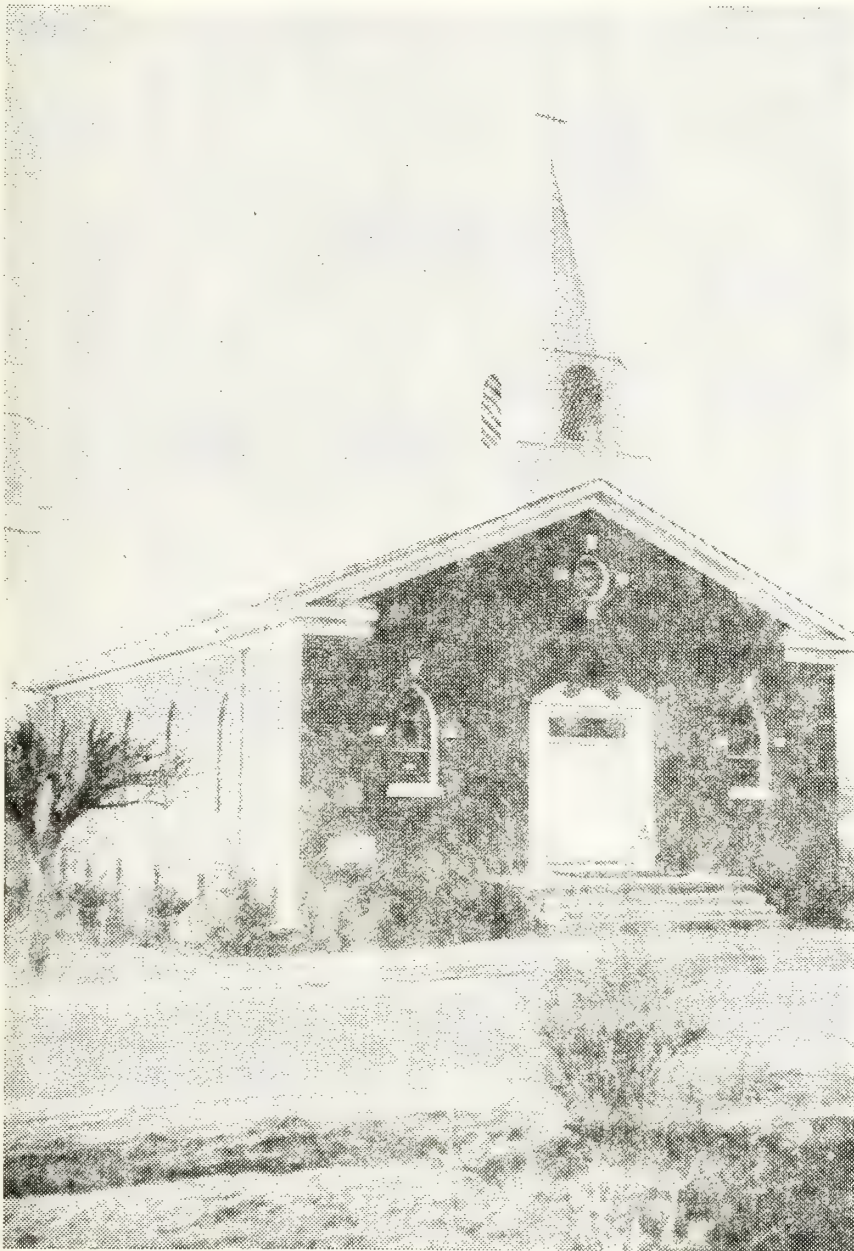
Wise men learn by other men's mistakes; fools insist on learning by their own.

If you confer a benefit, never remember it; if you receive one, never forget it.—*Chilon.*



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 11, 1956



*This is the Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina, where some twenty-five representatives of the various mission boards throughout the state of North Carolina met on Tuesday, December 3, 1955. This was the first meeting of its kind in the state, but it was enjoyed and highly approved by those who were present. Brother Paul Jenkins has been pastor of Elwood Lane Church for almost twenty years, and he gave the representatives a very pleasant welcome to his church for the meeting.*



# EDITORIAL

## DOING RIGHT

Have you found it difficult to keep the resolutions we urged you to make last week? Perhaps you have already broken some of them, and you may be discouraged about the whole thing now. We are sure you have found that your resolutions do not cover the whole scope of Christian living. You have been called upon to make decisions and take action which were outside the limits of the rules you have set down to govern your conduct. This is necessarily so because it would be impossible and impractical to set down what your reaction should be in every situation. Therefore we devote our columns this week to a discussion of *doing right*. If we can always do right we shall be able to keep all good resolutions.

*A person who would do right must first know what is right.* Upon casual consideration one would conclude that it is easy to tell right from wrong, and we must admit that most of us know more about what is right than we are willing to put in practice in our lives. However, did you ever stop to think how much money, time and effort are spent placing truth before people and urging them to apply it in their lives? All the educational systems of the world are, or should be, dedicated to impartation of truth so that people may know how to make right decisions. The Christian Church is founded upon revealed spiritual truth, and all its efforts are directed toward helping people to know and do right. Social, fraternal and civic organizations use various methods and symbolisms to impress truth and right upon their adherents. In fact, our whole economy is geared up to reach out for this goal. Therefore, one can readily see that it is not always easy to know just what is the right thing to do.

We heartily recommend the Bible as the very essence of truth and right. But we cannot dismiss the matter by purchasing a Bible. If we would be benefitted by the truth it contains, we must devote a lifetime to the study of its pages, and we must avail ourselves of all the explanation and help we can get from those who have gained more information than we. Christ designed the Church, with its program of preaching, teaching and training, to meet this need.

God has further equipped man for knowing and doing right by giving him a mind with which he can grasp the truth and a conscience which motivates him to act upon it. However, man's experience has proven that his mind can become corrupted with error and his conscience influenced by his environment so that he may believe a lie and conscientiously act in error.

Again, God has moved so that man may know the truth and be led to act rightly upon it. He has made possible the *New Birth* whereby man may have his mind renewed and his heart purged of corruption. His conscience will then be directed by the indwelling Holy Spirit so that he may know the truth and act rightly upon it.

*The person who would do right must know his own self.* The person who has experienced regeneration must know that, although he has been made partaker of the divine nature, the fleshly nature has not been eradicated. He has now become the possessor of two natures which oppose each other. His *will* now becomes the deciding factor in all his actions.

Paul gives a summary of the moral nature of man in Romans 7:14-25. Bible scholars disagree upon the interpretation of this passage. Some think Paul is describing the struggles which are felt in a convinced soul that is yet in a state of sin who knows the Lord's will but does not do it. Others maintain that the apostle is describing the fleshly nature which remains with a person after he has been regenerated.

Matthew Henry says: "It seems rather to be understood of the struggles that are maintained between grace and corruption in sanctified souls. That there are remainders of indwelling corruption, even where there is a living principle of grace, is past dispute; that this corruption is daily breaking forth in sins of infirmity (such as are consistent with a state of grace) is no less certain, . . . That true grace strives against these sins and corruptions, does not allow them, hates them, mourns over them, groans under them as a burden, is likewise certain (Galatians 5:17): *The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to the other, so that you cannot do the things that you would.* These are the truths which, I think, are contained in this discourse of the apostle."

Let us notice what the apostle says about himself:

1. He gives an analysis, ". . . I am carnal, sold under sin" (Vs. 14); ". . . for what I would, that do I not; but what I hate, that do I" (Vs. 15).

2. He reaches some conclusions, ". . . in me (that is, in my flesh,) dwelleth no good thing: . . ." (Vs. 18); ". . . where I would do good, evil is present with me" (Vs. 21); "For I delight in the law of God after the inward man" (Vs. 22); "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Vs. 23).

3. He asks a vital question, "O wretched man that I am who shall deliver me from the body of this death?" (Vs. 24).

4. He finds the answer, "I thank God through Jesus Christ our Lord . . ." (Vs. 25).

*The person who would do right must constantly find strength in Jesus Christ.* Paul had an imperfection of some kind which he called *a thorn in the flesh*. He set aside three periods of special prayer that God might remove the imperfection, but the thorn was not removed. However, he did receive an answer to his prayer in that he heard the voice of Jesus saying to him, ". . . My grace is sufficient for thee: for my strength is made perfect in weakness. . . ." (2 Corinthians 12:9). Christ can sustain us even if we do have weaknesses and imperfections.

Again, Christ can sustain us in times of temptations. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

Let us urge you to lean upon Christ for help and rely upon the Holy Spirit for leadership, comfort, encouragement and strength to do the will of God. If you experience what you consider to be a failure, do not be discouraged; for who knows but that may be one of the greatest victories you have ever experienced? You may have needed it to humble you so that Christ might work more fully in some great undertaking which He is planning for you.

Above all things, please do not relinquish your determination to strive to experience the fullness of the stature of Christ in your own life. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).



# Hypocrites

Naaman Borders

**T**HERE has been much said about hypocrites, and much abuse heaped upon them. Jesus Himself condemned them very severely, and justly so. What what is a hypocrite? He is a wolf in sheep's clothing, wearing the garb of a Christian to hide his meanness in order to deceive others.

Many sinners will use the argument of the hypocrite when asked to come to Christ. They usually say, "Oh, there are so many hypocrites in the church." This is only an alibi to stay away from the church and continue in their sins. There are not nearly so many hypocrites as people suppose. There are thousands of weak Christians, who, in their unguarded moments, will say or do things they should not; afterwards they are heartily sorry and repent and ask God for forgiveness. The worldly people will cry, "Hypocrite!" Often many brothers and sisters will do the same. When someone, through envy, will prefer charges against them in the church, leaving them disheartened. Many times they give up the struggle and return to the world.

The Bible is very clear on such a case. In Galatians 6:1, 2 we find, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one

in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." Therefore we should be very careful to withhold ridicule and abuse, so that we may help a fellow Christian instead of hindering him, consequently driving him from the narrow way.

In Matthew 18:12, 13, we have an incident of the shepherd who safely housed the ninety and nine, but left all of them to search diligently for one lost sheep. When he found it he rejoiced and brought it safely home. Some people would prefer revenge by killing the sheep, but not Jesus. He always had compassion instead of censure; pity instead of abuse.

There is also the story of the adulterous woman who was brought to Jesus. The carnally minded, jealous Jews were trying to trap Jesus in His doctrine. They were not so much interested in the morals of the people as they were in trying to find a fault in Jesus. "So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her" (John 8:7). Being shocked, the accusers sneaked away one by one until they were all gone. "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John 8:10, 11).

Another incident concerning this subject is found in John 4:5-29. Jesus knew the woman of Samaria was of bad character for she had had five husbands, but was living with neither of them. Instead she was living with a sixth man, who was not her husband. Nevertheless Jesus told her of the water of life that He could give her if she would only ask for it.

Mary Magdalene, who was possessed with seven devils, came to Jesus with a heavy heart, ragged dress and disheveled hair. She cried at His feet until the compassionate heart of the Lord was moved with pity and love. After Jesus

cast the seven devils out she was one of His most devout followers. She gave very liberally of her substance to Jesus and the apostles, knowing that someday she would be rewarded for following her Master.

So we should be very careful whom we call hypocrites. Sometimes people are branded as hypocrites when in truth they are weak and just babes in Christ who have stumbled or fallen. They can easily be led back to Christ if we follow His teachings. Liars have often misrepresented people as hypocrites, thus ruining their lives. So investigate very carefully before you air an accusation in public. There are some people who, through envy and strife, degrade their brother's name just for revenge. But did you know that envy and strife will sink a man in hell just as quickly as if he were a murderer? Doesn't the Bible say that he that hateth his brother is the same as a murderer? Let us love one another for love is of God and everyone that loveth is born of God. "Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10).

## A Sweet Voice

"Oh, Father, I wish I could sing! It is so nice to give pleasure to people. Florence sang at the club today, and we all enjoyed it so much. She sings every night to her father too. I'd give anything if I could. But there's no use wishing; there isn't any music in me."

"Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing. But don't tell me your voice has no music in it. To me it is full of music."

"Why, Father, how can you say so?"

"Almost every evening," answered the father, "when I come home, the first thing I hear is a merry laugh; and it rests me, no matter how tired I am. Yesterday I heard that voice saying: 'Don't cry, Buddie; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches. I'll do the dishes tonight.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice." —*Herald and Presbyterian*.

"We may not all be called to do great things, but we may all be mighty in prayer, and prayer life is the greatest life. It touches the eternal throne." —*Selected*.

## THE FREE WILL BAPTIST

Volume 71 Number 2  
January 11, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager L. A. Dunn  
Editor J. O. Fort

Subscriptions Payable in Advance  
Months \$1.00  
Year 2.00

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# The Gospel Believed and Explained

Elder Ambrose J. Jenkins  
Albany, Ohio

(Editor's note: This is the first in a series of articles on this subject which will appear periodically until present manuscript is exhausted.)

**W**E shall deal, in these articles, with God and His revelation of Himself to man. He has chosen to reveal Himself to man in various ways throughout the ages. That seekers might get a firsthand introduction to Him through His Son, Jesus Christ, He opens His revelation with instruction on the fact that people have a right to approach Him and accept His offer of salvation on the terms, "... for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

*God is, and receivers must believe in Him.* In Genesis 1:1 we have His first revelation, "In the beginning God created the heaven and the earth." All who accept and believe this have made a good start in knowing God. This and the remainder of the Scriptures reveal all that is to be believed about God. He is the supreme being who created the world and all in it, including both plant and animal life. His crowning work of creation was that of bringing man into existence. Nothing exists which is not the work of His creative hand.

*God orders and sustains every action for good in us.* The Bible declares this to be true; reason demands it; faith affirms it; experience proves it, "For in him we live, and move, and have our being; ..." (Acts 17:28). God is the only spiritual help for mankind.

God is the rewarder of them who diligently seek Him. Through the Holy Spirit He not only rewards worthy effort but He also supplies every Christian need. Through Jesus Christ, His Son, He knows us, feels for us, speaks to us, listens to us and loves us. Through the Son and the Holy Spirit we can talk to Him in prayer, worship Him in loving devotion, thank Him for His blessings, serve and obey Him, and proclaim Him to others.

Knowing God experimentally through revelation is the greatest privilege to be attained in this world; for then we can say with the apostle, "Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:37). It is the very nature of God to disclose Himself to Christians and manifest an interest in them. Furthermore, it is man's highest privilege, in response to God, to familiarize himself with God's interests. He may humble himself, ask God's forgiveness for his sins and seek to know God's will more perfectly for his life.

Let us not forget that there is in every man that which makes him capable of receiving revelation from God and distinguishing the true God from all so-called false gods. This self-disclosure of God is a part of our social heritage and a part of our personal experience.

*God has not left Himself without witnesses.* Life brings to us evidences that He is. There is much in the world, in history and in life which may seem to deny God but, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). Again, Romans 1:20 reminds us, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Even so, we of today are without excuse.

1. The universe witnesses to God. Everywhere in nature one can find God. The universe did not cause itself; it is the creative act of God. Let us console ourselves with the truth of Genesis 1:1. In theology this is called the cosmological argument for the existence of God, the argument from the cause of the cosmos or universe.

2. Design and orderly purpose witness to God. We see everything in the world moving in orderly fashion. God was not only in the beginning of the world, but

His hand continues to be seen in the governing of it. The mountains still stand; the valleys are not filled up; rivers still run to the sea; the heavens have not fallen; the sun still comes up in the morning and sets in the evening; seasons still come and go with regularity. "... Surely the LORD is in this place; ..." (Genesis 28:16). "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19:1, 2).

Jesus pointed out the hand of God in nature when He said, "... Consider the lilies of the field, how they grow; they toil not, neither do they spin; And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matthew 6:28, 29). Again He said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. ..." (Matthew 6:26).

3. Spiritual ideals and values witness to Him. Although evil, spite and hate in the world seem to be leading it to moral and spiritual chaos, the laws operating in the moral and spiritual universe are as immutable and dependable as those which operate in the material realm. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7) is truer in morals than it is in agriculture. Holiness or right is still stronger than sin or wrong; truth will outlive error; love will be marching on and winning, long after the forces of hate have spent themselves and gone back to the pit from whence they came.

God will save in the day of adversity if one will trust Him for victory. But the same loving God will bring judgment on hate and haters. What will save the day and bring victory is more active faith in God's power. To trust that He is all powerful will make His Word come to pass in the language, "... Fear not: for they that be with us are more than they that be with them" (2 Kings 6:16). All this means that if we are to see the power of God operate in an unusual way, we must go along with what His Word says He will do for those who trust Him.

If these moral and spiritual forces of God are to be loosed in human lives, *he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

•  
"Those who stand for nothing are apt to fall for anything."—Selected.



# Sowing and Reaping

Mrs. R. B. Pyle  
Blakely, Georgia

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7, 8).

**I**F the Bible were to be blotted out of existence the words I have just quoted would be true just the same. We might as well try to blot the sun out of the heavens as to try to blot this truth out of God's Word. Didn't God make Adam reap before he left Eden when he made himself clothes of fig leaves and hid himself in the garden? It may be a king on his throne like David, or a priest like Eli—social standing does not alter the fact that God's Word remains the same throughout the ages. Priest, prophet, king, preacher, or hearer—every man—must reap what he sows. It is true when applied to nations as well as to individuals regarding sowing to the flesh or to the Spirit.

The evil harvest of sin and the good harvest of righteousness are as sure to follow the sowing as is the harvest of wheat and barley. In the book of Proverbs we find, "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward" (Proverbs 11:18). Hosea prophesied regarding Israel, "For they have sown the wind, and they shall reap the whirlwind: . . ." (Hosea 8:7). Sow for yourselves righteousness; reap in mercy. Life is to be regarded as seedtime. Everyone has his seed to sow and his harvest to reap. We cannot see the seed as they grow and develop, but time will reveal it. We cannot reap a good harvest unless we have sown good seed, therefore we cannot reap eternal life unless we have sown to the Spirit.

What would become of a little child if it were left to itself—no training nor education? In spite of all that is done for him, evil often gets the upper hand. The good seed must be planted and cared for, often with toil and trouble, but the harvest will be sure to be a good one. Then we must not sow to the flesh, for it always yields a harvest of corruption. Paul says, "Now the works of the flesh are . . . these; Adultery, for-

nication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, . . ." (Galatians 5:19, 20). Yet it must not be thought that indulgence in these vices is the only way of sowing to the flesh. Every desire, every action that has not God for its end and object, is seed sown to the flesh.

Now let us notice sowing to the Spirit. It implies self-denial, resistance of evil, obedience to the Spirit and guidance by the Spirit. We sow to the Spirit when we use our abilities and means to advance spiritual things, when we support and encourage those who are influenced by the Spirit. Then we cultivate the fruits of the Spirit which are ". . . love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: . . ." (Galatians 5:22, 23). Let us notice the Text, *Be not deceived*. Many times we are deceived by our so-called friends, and sometimes, even by our loved ones; but we have been deceived by our own hearts most of all. Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). We need to pray the prayer of David, "Create in me a clean

heart, O God; and renew a right spirit within me" (Psalm 51:10).

Bear in mind that God has never deceived anyone and that we *cannot* deceive Him. Adam and Eve tried it in the garden (Genesis 3:8-13); Saul tried it when he spared the best of the sheep and oxen (1 Samuel 15:14, 15); Ananias and Sapphira tried it when they kept back part of the price of the land they sold (Acts 5:1-10). Men and women, boys and girls try it every day. Because they can deceive their pastor, their employer and their friends, they cannot deceive God.

Now let us think about sowing. He who sets his heart upon money is sowing to the flesh, and shall reap corruption; for the Text says *whatsoever a man soweth, that shall he also reap*. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). My friends, what kind of seed are you sowing? good seed or bad ones? There will surely be a harvest, and you are bound to reap whether you want to or not. What will the harvest be? Will it be a black one or are you going to have a joyous harvest?

I beg you to choose carefully your sowing and you will surely reap the best of harvests. On one side there is Christ, and on the other the devil; between the two you must choose. Let me plead with you to choose Christ. "No man can serve two masters: for he will hate the one, and love the other; or else he will hold to the one, and despise the other . . ." (Matthew 6:24). Take heed that no man deceive you.

## Life's Most Amazing Fact!

Waldo Yeager

**A** PROMINENT business and civic leader once invited me to take five minutes to tell his club what I felt was the most important fact in the Bible.

I hesitated at first, but then a startling thought struck me. Yes, it could be done in five minutes' time!

"I'll be glad to," I told him, "and just to be sure you still want to go through with the deal after knowing what I would tell them, I'd like to tell you right now just what I believe to be the most important, as well as the most amazing, fact in the Bible."

The civic leader smiled. "It's a deal," he said.

"Okay," I began. "By way of introduction, let me remind you that perhaps you think I'm a pretty good sort

of a fellow, an average businessman, at least; a good husband and father. But you don't really know me.

"My wife and my two boys," I continued, "know me a little better than you do, and they are quite charitable with me and consider me a decent kind of a husband and Dad. But, you know, even they don't really know me.

"There's only one Person who really does know me," I said, "and that's God Himself. He knows all about me, my weaknesses, the myriads of things that I would not dare to expose even to my own family. Yes, He knows all about me—and here's the amazing fact—He still loves me!

"Can you imagine that?" I asked. "The Lord knows all about me, from the in-

(Continued on page sixteen)



# NEWS NOTES

## Beaufort, N. C., Church Reports Good Year

The Beaufort, North Carolina, Free Will Baptist Church has closed its 1955 year with a good record and has even brighter visions for the new year.

According to Mrs. Don Eubanks, the church is now on a full-time schedule. The church received nearly fifty members during the year, paid final payments on the church furniture and all are working on the new educational building which is partly finished, under the leadership of the pastor, Rev. James E. Howard of Newport, North Carolina. Rev. Howard has been very patient and has helped the church along with the problems of many individuals.

The Sunday school, league, brotherhood and woman's auxiliary are all active and showing much progress in the various activities.

The church desires the prayers of all churches for its continued progress in doing great things for the Lord in 1956.

—o—

## St. Mary's, Lucama, N. C. Has a Progressive Year

The St. Mary's Free Will Baptist Church of Lucama, North Carolina, has reported a very successful year for 1955.

The Sunday school had set a goal for 1955 of 250 but an all time high attendance of 286 was attained under the leadership of Mr. Odell Howell, superintendent. The Sunday school has set 300 as its goal for 1956, and the church is expecting to reach that figure by Easter Sunday.

Rev. B. L. Shook, pastor of the church states, "The Sunday school here has broken an all-time record in the history of the church, the finances of the church have almost doubled for the previous year and the church is surging forward to greater heights for our Lord."

Rev. Shook also states, "The church recently voted to build 16 new Sunday school rooms which will eventually provide for 4 new Sunday school assembly rooms in the project. This project if contracted will cost over \$25,000 but with the excellent leaders we have and the faith of such a group as this church, we are inclined to believe the wonderful words of our Lord, "The gates of hell shall not prevail against it" in 1956. We ask all Christians everywhere to pray

for this work that the wonderful name of Jesus Christ may be glorified through the efforts of our people."

—o—

## Moody Founders Day Will Draw Thousands

Chicago—Chicago's Moody Bible Institute will convene its 50th annual Founder's Week Conference January 30—February 5. The event marks the 119th anniversary of the birth of the Institute's founder Dwight L. Moody.

Some fifteen outstanding speakers from all parts of the continent will be heard during this golden anniversary week. These include: Dr. Frank E. Gaebelein, Stony Brook School, Long Island, New York; Dr. Wilbur M. Smith, Fuller Theological Seminary, Pasadena, California; Dr. William Fitch, Knox Presbyterian Church, Toronto, Canada; Dr. Robert G. Lee, Bellevue Baptist Church, Memphis, Tennessee; Dr. Joseph Free, Wheaton College, Wheaton, Illinois; and Dr. Kenneth S. Wuest, well-known Greek New Testament authority, author, and lecturer at Moody Bible Institute.

More than 3,000 alumni are expected to attend the homecoming celebrations on Tuesday, January 31, slated as Alumni Day. A missionary symposium is scheduled for Thursday afternoon, February 2.—*United Evangelical Action.*

—o—

## Installation Service At Reedy Branch Church

The Reedy Branch Church near Win-

terville, North Carolina, installed its newly elected Sunday school and woman's auxiliary officers and teachers Sunday night, January 1, 1956, at 7:30 p. m., with the pastor, Rev. Henry Melvin, officiating.

According to the reporter, Miss Joan Averette, the service, which was held in the usual fashion, was one of the first of its kind to be held at the church during a regular church session. She states, "Each of the installed persons was informed by the pastor as to what his immediate duties would be and was challenged to assume his duties as best he could, realizing the fact that his new tasks were God-given opportunities to utilize his talents for the glory of the Lord."

"Everyone present was quite impressed by the unique service," she further states, "and as each departed an atmosphere of gratitude was evident. The effecting of the service served its purpose well, and the Sunday school and auxiliaries are anticipating a fruitful new year under the leadership of the pastor and the newly installed persons."

—o—

## River Turn Church Holds Dedication Service

River Turn Free Will Baptist Church of Donalsonville, Georgia, held its dedication service for the church on December 11, 1955, with Rev. Edward Sheffield delivering the dedication message.

Mrs. Edward Sheffield, church clerk, reports, "Brother Scottie Driggers rendered a solo which was followed with a duet sung by his daughters. After Brother Gus Ivey conducted devotions, the church clerk called the roll and read the church history. The River Turn Quartet then rendered a lovely hymn."

"Rev. Edward Sheffield, a former pastor, delivered the message, using as his text Luke 18:28."

She further states, "Everyone enjoyed the fine lunch. During the afternoon song service many of the members rededicated their lives to our Maker and Saviour."

"The congregation," she adds, "was then dismissed until 7:30 p. m. for the regular church service."

—o—

## N. C. Orphanage Church Has Quarterly Conference

On Saturday night, January 14, 1956, at 7:30, the Free Will Baptist Orphanage of Middlesex, North Carolina, will have its quarterly conference for the purpose of selecting delegates for the next union meeting and also to attend to other matters of routine business.

At the close of the conference the

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church will observe the ordinances of communion and washing the saints' feet.

On Sunday afternoon, January 15, the church will administer the ordinance of baptism to four candidates. This service will be held at 3:00 p. m. at the Marsh Swamp Church by invitation of the pastor of Marsh Swamp Church, the Rev. M. L. Johnson.

—o—

## Second Union Meeting to Meet with Sweet Gum Grove Church

The Second Union Meeting of the Central Conference of North Carolina will meet on January 29, 1956, with the Sweet Gum Grove Free Will Baptist Church, Pitt County, North Carolina, using as the theme for the year, *Jesus*. The following program has been arranged by the program committee:

- 0:00—Devotions, Rev. Floyd Cherry
- 0:15—Seating of Delegates and Ministers
  - Appointment of Special Committees
- 0:30—Business Session
  - Reports of Standing Committees and Boards
- 1:15—Congregational Singing
  - Special Music, Rev. Henry Melvin in Charge
  - Offering for Orphanage
- 1:30—Sermon, Subject—"Prophecies of the First Coming of Christ," Rev. I. J. Blackwelder
- 2:00—Lunch
- 1:00—Devotions, Rev. L. B. Manning
- 1:15—Business Session
  - Reports from Denominational Enterprises by Representatives Present
  - Adjournment

## Our Requirements Of the Rector

If the preacher is young, he lacks experience; if his hair is gray, he is too old. If he has several children, he has too many; if not, he is setting a bad example. If his wife sings in the choir, he is forward; if she doesn't, she isn't interested in his work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he doesn't come prepared. If he spends much time in his study, he neglects his people; if he visits he is a gad-about. If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvement for the church, he is a dictator. If not, he is a figurehead. If he uses too many illustrations he neglects the Bible; if not enough, he is not clear. If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches an hour, he is windy; if less, he is lazy. If he preaches the

truth, he is offensive; if he does not, he is a hypocrite. If he preaches tithing, he is a money-grabber; if he doesn't, he is failing to develop his people. If he preaches all the time, the people get tired of hearing him; if he invites guest preachers in, he is neglecting his own responsibility.

If he fails to please everyone, he is hurting the church; if he does please everybody he has no convictions. If he receives a large salary, he is overpaid;

if his salary is small, he can't be worth very much.

Yet they say the preacher has an easy time.—*The Churchman*.

"The greatest of faults, I should say, is to be conscious of none."—*Selected*.

"The first hour of morning is the ruler of the day."—*Selected*.

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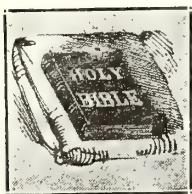
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# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Please explain "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first" (Luke 11:24-26).

Answer: Scholars are closer together as to what they think Jesus was teaching in this parable or illustration than what they think the words He used might teach concerning His attitude to some of the claims of the Jews of His day. The Jews claimed that demons inhabited dry desert places in waste lands when they were not allowed to inhabit human hearts or lives. They also believed that they inhabited destroyed cities, especially those destroyed by wars and other places once occupied by human beings, such as houses, caves and fields, but now vacated and not occupied by any kind of people at all. They thought Isaiah had this in mind when he said, "The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest" (Isaiah 34:14). This seems to hold the same meaning as Revelation 18:2, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." With this in mind one might recall that it was in the dry wasteland and away from the baptismal scene that the Spirit led Jesus to be tempted of the devil (demon), "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil" (Matthew 4:1). For further light on this view compare "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and

garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation" (Matthew 12:43-45). Matthew 4:1-13 gives one bit of information in the parable which Luke omits, viz., that the demon or evil spirit finds the house "standing empty," which literally means "at leisure."

Now to the interpretation: the Jews, or perhaps better, Israel, constituted the house of God. It was swept and garnished in a sense when God brought it up out of Egypt, causing the people of Israel to abandon idolatry, the worship of the golden calf as allowed by Aaron. See Exodus 32:4-35; Exodus 20:4. Then they went back into idolatry, for which practice God controlled the affairs of the nations in such a way as to let Assyria take the ten northern tribes of Israel into captivity; then, a little over a hundred years later, Judah or the two southern tribes began walking in the footsteps of Israel. As a result of this idolatrous practice, God allowed Babylon to carry Judah into captivity. During this time of captivity a remnant of these captive people learned to abhor idols. They were brought back to their homeland under Ezra and Nehemiah during the time of Cyrus' reign and during the world domination of Medo-Persia. Whatever other faults God's chosen people may have had since then, they have not been a polytheistic people.

John the Baptist had come before Jesus spoke these words, preaching his gospel of repentance and baptism as a sign of sins remitted, but many had taken the sign without having exhibited a change of life. As God has always proved Himself to do, Jesus hates profession without possession. The Pharisees would have died before they would have stooped to worship an idol. In this way they swept their houses individually while serving as captives in Babylonia, but seven times as many bad habits or evil practices had come between them and true worship. For

even though outwardly they would not dare worship a false god, they held to the teaching of the rabbis and other Jewish leaders as being more binding than the Law of Moses or the Law of God. "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Matthew 15:1-3). See Mark 7:1-13 and Matthew 15:1-9. They also used the temple for economic gain in the sale of animals for sacrifice and in changing foreign currency into the shekel, the Hebrew coin used as offering money. See John 2:13-16. One may get quite a well-rounded view of Jesus' attitude toward these Pharisees by reading the 23rd chapter of Matthew. In Verse 16 He accuses them of being too religious to swear by the temple, but not so pious but that they swear by the gold of the temple. In Verse 18 He accuses them of being too religious to swear by the gift on the altar, but saying that it was nothing to swear by the altar. In Verse 24 He calls them blind guides that strain at a gnat and swallow a camel. By these Scriptures one may readily see that even though they did not worship or cleave to the idol gods of other nations as they did before the captivity, they were far from worshipping God in an acceptable way, and that even in their form of godliness they disobeyed God and His power that Jesus demonstrated before them constantly.

The following quotation from Page 99 in *Erdman's Commentary on Matthew* is short, simple and well said:

"To illustrate the unbelief of His people Jesus tells the story of the unclean spirit, who for a time left the man he had been tormenting, but returned with seven other demons 'more evil than himself.' So Israel, possessed by unbelief, had been cured for a time and turned from idolatry, but God had not been admitted to the empty heart of the nation, and now their attitude toward Christ showed that unbelief possessed them more cruelly and completely than ever before.

"It is a parable, too, of many modern experiences. Men turn from sin and find temporary freedom; but unless Christ is admitted to the citadel of the soul as Lord and Master, defeat and failure and more bitter captivity are sure to follow; reformation is not regeneration; resolution is not conversion; repentance may not be united with faith; morality is not religion."





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

*"But I know you, that ye have not the love of God in you" (John 5:42).*

Of all the words spoken by Christ while He was in the world among sinful and self-righteous men none are sadder or strike deeper than these, "But I know you, that ye have not the love of God in you." This is true because of whom they were spoken. Jesus had done some of His greatest deeds of helpfulness to those who could not help themselves. The Jews, the chosen of God, but rejecters of Christ as the Son of God, had taken these things as excuses to criticize Him, even seeking "the more to kill him." He, after establishing Himself even to His severest critics, blistered them with the words, "But I know you, that ye have not the love of God in you."

God made this world and all the things there are in it, and yet it is full of rational creatures, very few of whom have any love for Him. Most people love other objects. We love our fathers and mothers, brothers and sisters, friends and relatives, but for the God who made us we have never expressed one emotion of affection. We love worldly honor, wealth and pleasure, but we do not love the Supreme Excellence. We even love sin, infinitely odious as it is, but the incomparable perfection of the divine character excites within us no admiration. Alas! how this lack of love for God clothes our world with disgrace, and makes it bear a striking resemblance to hell itself.

Paul, writing to the Romans, says, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them"

(Romans 1:28-32). It is still true that those who are not truly born again do not like to know God or think about Him. How is it to be accounted for that multitudes spend days, weeks, months, years, and even lifetimes without any serious thoughts of God?

The way the great majority treat the Word of God indicates that they *have not the love of God in them*. Many ridicule the Bible. Many modern teachers and preachers deny the parts of it they do not want to believe. Perhaps it is true that the majority of the people in our country respect the Bible. But how few acquaint themselves with the teachings of its pages! Many of its most important truths they neither believe, love nor obey. They do not believe that

they are depraved and vile as the Bible declares them to be. They do not love the humbling doctrine of salvation by grace. Too many rather read almost any other book than the Bible. Is it not evident, then, that those people do not love the Author of the Bible?

In closing I ask you to consider carefully the following:

The man who lives in disobedience to God is under the dominion of the carnal mind, and the carnal mind is at enmity against God. This enmity is the germ of all disobedience and rebellion, while love, its opposite, secures a conscientious observance of the divine commands.

*But I know you, that ye have not the love of God in you.*

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

## CONDUCT OF A CHRISTIAN

Ephesians 4, 5, 6

This is the fifth in a series of messages on the book of Ephesians delivered at the Free Will Baptist Bible College, Nashville, Tennessee, on the week of December 4, 1955. Each of these chapters should have made a separate message but, because of the number of days in the week, all three were included in this one message.

### I. THE WALK OF A CHRISTIAN

Chapter 4 discusses the new man "in Christ" and how he should walk.

#### A. How the Christian Walks (4:1-3)

- (1) Humbly—with all lowliness and meekness.
- (2) Lovingly—with long-suffering, forbearing one another in love.
- (3) Peacefully—giving diligence to keeping the unity of the Spirit in the bond of peace.

#### B. The Walk Described

- (1) Walk in Love (5:1, 2)
- (2) Walk in Light (5:8)
- (3) Walk Carefully (5:15, 16)

#### C. Christian Social Walk

- (1) As a Wife (5:22)



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Spicy Baker

On November 1, 1955, God in His infinite mercy saw fit to call our beloved sister and friend, Mrs. Spicy Baker, to her heavenly reward. Though she had been sick a long time her faith was great.

Mrs. Baker was born September 20, 1874, and was a faithful member of Marlboro Free Will Baptist Church, Farmville, North Carolina, for many many years. Her funeral was conducted by her pastor, Rev. L. B. Manning of Fountain, North Carolina.

She was very active in her church duties until declining health prohibited her.

She is survived by five children: three boys, Woodrow W. Baker, Arthur L. Baker, George K. Baker; 2 girls, Mrs. Mervin Tugwell and Mrs. Lester Gay. May God bless her family and all those who loved her.

We miss her, but may our loss be her eternal gain, may she find peace of rest

in heaven which we hope to find one day.

May her loved ones look to God for strength in all their sorrow and may they gain that faith that she possessed.

Written by  
Mrs. Clyde Brooks

### Mr. Henry Morris

On Monday, December 19, 1955, God in His infinite mercy called our beloved brother and friend, Mr. Henry Morris of Vanceboro, North Carolina, to his eternal rest. Though he had been sick for months, his faith in God grew stronger daily.

Brother Morris was always a blessing to those who visited him, bearing his afflictions with patience. He was loved by all who knew him, and faithfully attended Juniper Chapel Free Will Baptist Church in Craven County, North Carolina, until his health declined. He will be greatly missed by all, but may our loss be his gain.

The funeral was conducted at his home church by the Reverends D. W. Cleve, Henry Armstrong and John Grimesley.

Brother Morris is survived by his wife, five daughters, three sons, two brothers and several grandchildren. May his loved ones look to God for strength and wisdom in their hours of sorrow, and may they also gain that faith that he possessed.

Mrs. G. F. McGowan

- (2) As a Husband (5:25)
- (3) As Children (6:1)
- (4) As Servants (6:5)
- (5) As Masters (6:9)

#### II. THE WORK OF A CHRISTIAN

- A. Motivated by Love
- B. Guided by the Spirit
- C. To the Glory of God

#### III. THE WARFARE OF A CHRISTIAN

- A. Girdle of Truth
- B. The Breastplate of Righteousness
- C. Shoes of Readiness to Hear the Gospel
- D. Shield of Faith
- E. Helmet of Salvation
- F. Sword of the Word
- G. Prayer

We must come to Calvary for each piece of this wonderful armor. When we come and take it for ourselves, we can see that our whole body is covered. This armor is for defensive, not offensive, warfare. We are to "be able to stand against" the enemy. Stand, Christian, in the victory Christ wrought on Calvary. But we notice there is no armor for the back. The Christian is never supposed to run from his enemies but fight the good fight of faith, praying always.

• • •

"The gift of the Holy Spirit was not only for the Apostles and their friends, but for everyone who believes on the Lord Jesus Christ."—*Selected*.

### The Pay for Profanity

Several young fellows were conversing with each other at a party and one of them insisted upon using a great deal of profanity, or as we often say, "cuss words." Another of the young men was a Christian, and after a while he mildly asked the profane youth, "Who pays you to swear?" He promptly replied, "Why nobody." "Well," said the Christian youth, "you surely do work cheap—to sacrifice the character of a gentleman, to offend your friends, to disgrace the good name of your family, and risk the wrath of God. You surely do work cheap." The profane boy didn't know the answer to that one. Here is a good definition of profanity you may wish to use sometime: "Profanity is the effort of a feeble mind to express itself forcibly."—*General Baptist Messenger*.

"Looking longingly at the top of the ladder will avail nothing; it's the climb that counts."—*Selected*.



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on The Treatise of the Faith and Practices of the Original Free Will Baptists)

### FAITH (continued)

**I**N our last issue of the Free Will Baptist, we discussed the all important subject—*Faith*. We are continuing the study in this issue. May we say, as we have said before, we are not saved because we *do something*, but because we *believe something*; that something which we believe is the *works of God*. “Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (John 6:28, 29). Faith in the Lord Jesus is the *work*. If it is really faith, it will manifest itself in works; for as the Scripture saith, “Even so faith, if it hath not works, is dead, being alone” (James 2:17). Paul says that it is “. . . faith which worketh by love” (Galatians 5:6). Again Paul says, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:10).

Then, in Ephesians 2:8, it is said, “For by grace are ye saved through faith; . . .” There is no way to be saved except through faith in the Son of God. The Bible says, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (John 3:36).

### *Justification Is by Faith in Christ*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1). Then our faith in Christ produces peace in our soul. Without faith in Christ there is no peace. The angels sang at the birth of the Lord Jesus, “. . . on earth peace, good will toward men” (Luke 2:14). But the world rejected that peace and cried, “away with him” and the angels’ song was left to the believers in Christ. Jesus said, “Peace I leave with you, my peace I give unto you: not as

the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27). Faith in Christ as our personal Saviour drives away fear of God’s wrath. Are you afraid to meet God? If so, accept the Lord Jesus Christ as your personal Saviour and see how quickly that fear will go away and a sweet, deep, settled peace will spring up in your heart.

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ” (2 Peter 1:1). Notice that Peter says he is an apostle and also a servant. Peter never claimed to be a pope anywhere in the Bible record.

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:16). Without faith in Jesus Christ as a personal Saviour, man is damned. Already condemnation is hanging over the unbeliever. The unbeliever is already sentenced to everlasting separation from God. He is assigned to the flames of eternal hell fire. The only thing that keeps man out of hell is faith in the Son of God that brings eternal life.

### REGENERATION

“As man is a fallen and sinful being, he must be regenerated, in order to obtain Salvation.”—*Treatise*.

“. . . Except a man be born again, he cannot see the kingdom of God” (John 3:3). Jesus said, “. . . verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5). So it is definitely stated that man must be made a new creature. This new birth is the work of God, by the power of the Holy Spirit, thus we refer you to Ephesians 2:10, which says, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:4).

“This change is an instantaneous renewal of the heart by the Holy Spirit, whereby the penitent sinner receives new life, becomes a child of God, and is disposed to serve Him. This is called in Scripture being born again.”—*Treatise*.

“. . . Except a man be born . . . of the Spirit, he cannot enter into the kingdom of God” (John 3:5). “He came unto his own, and his own received him not. But as many as received him, to them gave

he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:11-13).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5). “And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God” (Romans 8:10-14).

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again” (John 3:6, 7).

### *How Are We Born of God?*

The question of being born again has been asked over and over. It is a simple matter, not simple in its beginning because, in its beginning, it is as great as God. But to us poor human beings it is made simple, so that we may grasp it and know of its power. Here it is in a nutshell, “Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments” (1 John 5:1, 2).

## Just a Thought

We make a living from what we get—we make a life from what we give!—*Selected*.

It is a privilege to tell others about the Lord Jesus. The world is our mission field. Every person you meet is a part of that field. They either have or have not accepted Jesus as their Saviour. Let us be faithful in telling others about God’s plan of salvation.—*F. Y.*

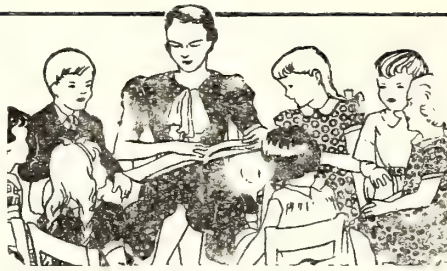
“It is a sad experience for a Christian, to become a ‘castaway’ from Christian service.”—*Selected*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### HAROLD AND HIS PREACHER FRIEND

John H. Greening

**I**T seemed such a long time since Father went away, although it was really less than a week. Every morning Harold had manfully done the chores. Rising earlier than was his custom, he had gone out to the barn, watered and fed the stock, helped with the milking, and done everything he could think of, so that Mother might have it as easy as possible until Daddy returned. He was fond of the two brown horses and of the cows which stood patiently as he milked them.

Breakfast over, Harold sat quietly while Mother read a chapter out of the Bible, and then they knelt in prayer. He was eleven years old and knew no other life than that of the farm, and had few other friends besides the country boys and girls who attended the village school—and some, the Sunday school.

He was healthy in body and bright in mind, and after worship was over, he gathered up his books, took his lunch box and with a kiss for his mother, set out for school. The farm was about a mile from the village where the school was situated.

Harold usually remained for lunch at the school, although occasionally Father drove the car and brought him home for dinner. Today he must stay at school, Mother would have to attend to the chickens and then when he got home he would have to fill Father's place again.

During the morning he worked steadily at his lessons and time passed quickly until the noon bell rang, when the scholars were free again. Dinner hour was a happy time for the boys and girls who might play to their heart's content, and usually the village was very quiet, and strangers were few. But today something happened. When the children went out at noon some of them discovered something unusual had come along. It was only a very little time before all the children were gathered around.

A great big automobile had come into the village and was standing parked on

the street but away from the traffic. It was freshly painted, shiny and looked very neat and trim. It was like a house on wheels for there were windows at each side, but almost everywhere, all over the big automobile, texts of Scripture were painted in large plain letters. They were such as these:

"Christ Jesus came into the world to save sinners."

"It is appointed unto men once to die, but after this the judgment."

"The Blood of Jesus Christ His Son cleanseth us from all sin."

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

At the rear of the car was a covered platform with a light railing around it, and on the top, the funnel of a rather large, loud speaker. Harold was greatly interested in this new arrival, and especially because he knew that the words painted were from the Bible.

As the group of children were standing around, a man came out of the door on the rear platform and, instead of driving the children away, smiled pleasantly and began to talk to them. Then he invited some of the older boys, and Harold among them, to come inside and look at his wonderful house. And it was a wonderful house! There were two beds which folded away, a washstand with water, a table, a microphone, and everything so comfortable and clean—it was just a lovely traveling caravan.

The man explained about it all and told the boys what he was traveling for. He and his helper went about to tell the story of Jesus and to lead sinners to Him so that He might save them. He said that they were going to have a meeting that night right there in the street and he invited them all to come and bring their parents. Harold felt as if the man was a real brother, and how he wished he could stay longer,—but very soon school would begin and he must not be late.

He had a glowing story to tell Mother when he got home in the evening,

and he was full of the praises of his new "friend." So they hurried and got the farm work done as quickly as possible, because Mother thought that here was just the right sort of a "friend" for Harold, and she decided that they would walk into the village for this novel outdoor meeting.

Quite a lot of people came around the big car and there was Harold's friend, and his helper. They had a little organ and an accordion and they played and sang, and asked the people to sing with them. Then they preached and even the children could understand. Harold and his mother did not go away until they had asked the preacher friend to come out to the farm and see them, because Father would be home again on the morrow.

Tomorrow was Saturday. The automobile was to remain for a few days and so the men came out to the farm. Harold showed them the cows and the horses and the two calves, and then just before dinner, Father came in from the city. What a jolly time they did have!

Father and the two preacher friends talked and talked about Jesus, how He had saved them, and about working for Him and about how He is soon coming back to the earth again. Harold was just as much interested as anyone. They read from the Bible and prayed together and Father promised to help them in their services on the Sunday.

When at last they had to go back to their "house" to prepare for their evening meeting, Harold's "friend" said to him that he hoped that he would be ready to preach the Gospel some day, and Harold said that that was what he wanted to do. I think Father and Mother were very glad.—*Juvenile Pleasure.*

### Why the Jew Wouldn't Sign

A certain fashionable family whose residence was near a church whose members worshiped God with great enthusiasm, drew up a petition to present to the city council, stating that the church was a disturber of the peace. Thinking, of course, that a Jew would be quick to sign it, they took it to him first. But he said, "Gentlemen, I cannot sign it. If I believed as do these Christians, that my Messiah had come, I would shout it from every housetop and on every street in this city with all the enthusiasm I could command—and nobody could stop me."—*First Free Will Baptist Church Bulletin, Florence, South Carolina.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Hector, Ark., Auxiliary Meets

There were fifteen members present for the December 21 session of the Woman's Auxiliary of the First Free Will Baptist Church in Hector, Arkansas, which was held at the church.

The group sang "Silent Night," "Joy to the World," and "Tell Me The Story of Jesus," with Miss Clytie Coffman directing and Mrs. A. H. Athey at the piano.

The program subject was, "Declaring His Glory Now in Europe." Mrs. W. A. Crouch presided, read the Scripture and gave the introduction to the program. Prayer was offered by the pastor, Rev. Homer Akin.

Topics were reviewed by Mrs. Jake Garrigus, Mrs. E. H. Langford, Mrs. Bert Webb and Miss Clytie Coffman. Miss Coffman sang as a special, "Wonderful Story of Love," and also dismissed the group with prayer, after Brother Akin made a short talk along with two visitors.

Clytie Coffman, Reporter

## Mrs. Holland Entertains Auxiliary

The Woman's Auxiliary of the First Free Will Baptist Church, Tarboro, North Carolina, met on Tuesday night, December 20, in the home of Mrs. Frank Holland.

The meeting opened with the group singing "Joy to the World." The Scripture was taken from Jeremiah 2:29, 30 and Matthew 23:13, after which we were led in prayer by Mrs. Hubert Williamson.

The program for the evening was, "Declaring His Glory Now in Europe." Those taking part on the program were, Mrs. Hubert Williamson, Mrs. Jean Polard and Mrs. Homer Webb.

There were eleven members present and they reported the following activities: 2 daily Bible readers, 9 trays, 80 sick visits made and 715 chapters of Scripture read.

We sang the closing song which was "Silent Night," then we were dismissed

with prayer by Mrs. Homer Webb. We were then served refreshments by the hostess.

Mrs. Nathan Eason

## Installation of New Officers

The Greenville, North Carolina, Free Will Baptist Church, Woman's Auxiliary held its monthly meeting Tuesday evening, December 27 at the church. The meeting was opened with a short business and devotional period after which the installation of new officers for the coming year followed. Mrs. R. B. Crawford opened the installation by reading Scriptures from Matthew 5:13-16 and Ephesians 5:13-16.

The new officers installed are: president, Mrs. Bill Taylor; vice-president, Mrs. H. L. Brewer; recording secretary, Mrs. Paul Taylor; treasurer, Mrs. Buck Hawkins; corresponding secretary, Mrs. Robert Padgett; youth chairman, Mrs. John Langley; study course chairman, Mrs. Alfred Cates; program prayer chairman, Mrs. Bob Peel; personal service chairman, Mrs. W. L. Davenport; orphanage chairman, Mrs. Fronnie Hawkins.

Circle chairmen were: The Lillie Smith Circle, Mrs. Marvin James; The Laura Belle Barnard Circle, Mrs. William Cayton; The Josephine Stevens Circle, Mrs. John Langley; The Afternoon Circle, Mrs. Quennie Clark.

The new officers formed a semi-circle at the front of the church. As the president accepted her duties she lighted a candle, and as each officer accepted her duties she lighted her candle from the president's, which was connected to each with a white ribbon. When all had read their vows and lighted their candles, our pastor, Rev. R. B. Crawford, closed with a prayer of dedication.

Edna Padgett

## Sarecta Auxiliary Holds Installation

The Woman's Auxiliary of Sarecta Free Will Baptist Church of Kenansville, North Carolina, held their instal-

lation service for the new officers for 1956 at the church Sunday night, January 1, at 7:00 p. m., with the pastor, Mr. Carol Hansley of Newport, North Carolina, as the installing officer.

The curtains were drawn with the old officers sitting on the stage holding white candles. Each was challenged by the pastor to trim away the part that had burned black this past year and turn up their lights if they had been burning low, keeping them ever burning bright. The old officers then receded from the stage, singing together the familiar hymn, "Let the Lower Lights Be Burning."

As the new officers entered to accept their responsibilities fresh candles were presented to them, which were lighted from a single big white candle representing the Word of God, which is a light to all His children. They too, were challenged to accept their new duties with God as their Captain, always putting their trust and faith in Him to carry them safely through the storms of life.

The ceremony was very impressive and uplifting, since we are faced with greater tasks this year than ever before in the work of our woman's auxiliary.

Mrs. Rivers Winstead

## Mrs. L. E. Ballard In Florida Study Courses



The Liberty District Woman's Auxiliary Conference of Florida is sponsoring a week long study course to be taught by Mrs. L. E. Ballard, Bladenboro, North Carolina, beginning January 16.

Mrs. W. B. Ussery, district chairman  
(Continued on page sixteen)



# -:- Department of Foreign Missions -:-

REV. RAYMOND RIGGS

Promotional Secretary-Treasurer

3801 RICHLAND AVENUE

NASHVILLE, TENNESSEE

## Missionary Activities

Miss Catherine Hardin, believed to be the world's first blind foreign missionary, has recently arrived in the British West Indies. Miss Hardin, who is sponsored by the GOSPEL ASSOCIATION FOR THE BLIND, plans to spend two years in Antigua teaching Braille to the blind people there.

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In Taipei, Formosa, Madame Chiang Kai-Shek and her Women's Prayer Group are co-sponsors with the united churches of Taipei for the Billy Graham evangelistic meeting to be held in the Armed Forces Stadium on February 17. Seating approximately 8,000 people, this is the largest stadium in all of Free China.

Billy Graham has asked ORIENT CRUSADES to coordinate and set up two meetings during his two-day visit to the island. The first meeting will be for all Christian workers, both national and foreign. The second will be the great evangelistic rally. The meeting will be broadcast and relayed to churches all over the city for the benefit of the thousands who will not be able to get into the stadium.

Sponsored by Madame Chiang Kai-Shek and her Women's Prayer Group, a medical clinic is being established to meet the needs of the poor people of Formosa. Stating that the purpose of the clinic is two-fold, physical and spiritual, Madame Chiang remarked that to meet only the physical needs without meeting the spiritual needs would not accomplish the purpose of the medical clinic.

The Women's Prayer Group has pledged thousands of dollars for the maintenance of the clinic. WORLD VISION has agreed to supply all the medicine needed and ORIENT CRUSADES will provide an outstanding evangelist. Madame Chiang has requested prayer for the provision of a completely Christian medical team of a foreign Christian doctor and two nurses.

### BOLIVIA

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Evangelical mission property in La Paz, Bolivia, housing the studios of the Southern Cross Radio Station, the Bolivia Bible Seminary, and the Seminary

Press, was stoned on the evening of December 1st. The attack occurred following the closing of a three-day pastors' conference. Some of the stones were aimed at an American missionary, Gladys Smith, as she stood talking with a Bolivian doctor in front of the building.

Local police, located a block away from the mission property, failed to respond to two telephone calls for help. When two of the missionaries went personally to the police station they were told that the police had no one to send to help them. The American Embassy was then contacted. Within a half hour two carloads of police arrived, and guards were posted for the night. It was discovered that many windows had been broken during the attack.

Meanwhile, it was revealed that the life of a former Roman Catholic priest, now residing at the mission, had been threatened. Following the threat last October he left town and had returned to take up residence at the mission just three days prior to the attack.

### COLOMBIA

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At midnight on December 13, 1955, a group of fanatics burned a Protestant chapel in the country district of Palmira, province of Magdalena. The chapel, seating 120 persons and valued at \$2,000, had been built by believers connected with the ministry of Rev. Elof H. Anderson of The Evangelical Alliance Mission.

The building has been dedicated in March 1955—pews and pulpit were to have been dedicated on Christmas day.

A few days before the incident, Father Jose M. Jaramillo had visited the area of Palmira, instigating hatred against the Protestants and ordering the people to stone them. He had listed the Protestants by name, vowing that they must be driven out of that area. The priest himself had led a mob to the house of Sr. Santos Flores, shouting, "Down with the Protestants!" And a little later an unsuccessful attempt was made to assassinate another Protestant, Sr. Lorenzo Llega.

The burning of this chapel brings to 46 the number of Protestant chapels and

## A FAMILY ALTAR

Here are ten important reasons based upon the word of God why every Christian home should have a family altar:

1. Because it will send you forth to daily tasks with a cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God. Read Colossians 3:17.

2. Because the family altar will give you strength to meet the discouragements, disappointments, unexpected adversities and sometimes the blind hopes that may fall your lot. Hebrews 2:18.

3. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you. Read Philippians 4:4-7.

4. Because the family altar will sweeten the home life of every Christian and will enrich the home relationships as nothing else can do. Read Ephesians 6:1-9.

5. Because it will dissolve the misunderstandings and go toward relieving the friction which sometimes intrudes into the sacred precincts of family life. Read Romans 12:9-11.

6. Because the family altar will hold, as nothing else, the boys and girls, who are now young men and women when they have gone from beneath the parental roof. The family altar very often largely determines the eternal salvation of children in Christian homes. Read 2 Timothy 3:15-17.

7. Because it will exert a helpful and hallowed influence over those who may at any time be guests within the home. Read Romans 14:7-9.

8. Because the family altar will enforce, as perhaps nothing else can do, the work of your pastor in pulpit and in pew. And it will stimulate the life of your church in its every activity. Romans 15:6, 7.

9. Because the family altar will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God. Acts 2:46, 47.

10. Because the Word of God requires the family altar; in thus obeying we honor Him who is the giver of all good and the source of all blessing. Read Romans 12:1, 2.—*Midweek Reminder of Savannah, Georgia, Church*

churches destroyed in Colombia by fire or dynamite since 1948.—E. F. M. A. *Missionary News Service.*



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Parables on Discipleship

(Lesson for January 22)

Lesson: Luke 14:7-11, 16-24.

Golden Text: Luke 14:11.

### I. INTRODUCTION

Those Pharisees who attended the feast in the home of this ruler were vying for the places of greatest honor at the table. According to custom, the ruler sat at the head of the table and the guests were given places in keeping with their importance in the eyes of the host. The most highly honored ones sat nearest the host. However, when no places were assigned in advance, the guests might sit where they chose. Moreover, the host might rearrange the people after they were seated. He might especially honor some guest by moving him nearer the head of the table. These Pharisees thought to presume upon their lord and take the best places whether they were worthy of them or not.

Our Lord is no less displeased and grieved by a similar attitude when it is displayed in churches today. Why it is that supposedly Christian people persist in displaying the attitude of selfishness, false pride and a grasping ambition for the places of highest honor in the church, we cannot understand. It is not uncommon for a congregation to have a great disturbance because some socially prominent member is not elected to a particular office in the church. We may be sure that Christ has no part or lot in such disturbances. This reversion to the flesh is so easy that even ministers become affected by it. They become guilty of vying for positions of honor in denominational meetings, and sometimes stoop to unethical practices.—*The Bible Student* (F. W. B.)

### II. HELPFUL HINTS

1. Jesus is always alert to note the blunders of a proud and sinful heart (Vs. 7).
2. No matter how important one thinks himself to be, there are always others more important than he (Vv. 8, 9).
3. True exaltation belongs to those who humble themselves in the sight of the Lord (Vv. 10, 11).

4. When the gospel supper was ready for guests, the Jews were the first to hear the good news (Vv. 16, 17).

5. A flimsy excuse is better than none when those invited are minded not to come (Vv. 18-20).

6. Though many are indifferent towards the gospel of Christ, some are hungry for its message of life (Vs. 21).

7. There is always room in the Kingdom of God for all who repent and believe His Word (Vv. 22, 23).—*The Bible Teacher* (F. W. B.)

### III. ADDITIONAL TRUTHS

1. "Chief rooms" must be understood according to oriental custom. Concerning this Whedon writes, "It must never be forgotten that at their meals the ancients used not chairs, nor seats, but couches, and that they did not sit but reclined. Three tables were so placed as to form the three sides of a square, with the fourth for entrance. Upon the side opposite the open entrance was the master's place; in the middle room of the couch occupied by himself, and the positions nearest him, were the places of honor. The uppermost room (Matthew 23:6) does not, therefore, signify a high room in the house, but the most noble reclining place, and this was the uppermost room, to which their ambition aspired."—*Higley's Commentary*.

2. Someone has said that humility is not mentioned in the Bible as the fruit of the Spirit because it is the root of the Spirit. Pride was the basic sin of the human race, the first cause of stumbling in the Garden. Ever since the fall this human characteristic has blinded the eyes of men and hindered them from enjoying the benefits of God's love. God's blessings are on the lower shelf, but man must get down to partake of them. Man has an exalted sense of his own importance and an inflated concept of his own righteousness.

3. The disciples, thrilled with the tremendous success of their preaching and healing mission, related their experiences to Jesus. Sensing the presence and danger of pride, He warned them, "I beheld Satan as lightning fall from heaven." God has given His eternal Word that He will never tolerate this evil thing and He will relentlessly suppress those afflicted by it.

4. Christ was humble in His birth. He who might have rightfully claimed earth's grandest palace and greatest throne, was born in a stable and laid in a manger. Although His advent was announced by angels and noted by Oriental sages, the shepherds were directed to the meanest of abodes where they found God's Son and the world's Saviour.

Christ was humble in His death. No more shameful or horrible form of death could have been chosen. "He . . . became obedient unto death, even the death of the Cross." Even eternity will not suffice to tell the full meaning of that one word "even." In Christ's death He endured every man's hell. He was so despised, rejected, and shamed that "we hid as it were our faces from Him." He died as a criminal with criminals for, "He was numbered with the transgressors."—*The Bible Expositor*.

5. In the command of the parable to go out into the highways and hedges and compel them to come in we have our Lord's picture of zealous preaching and soul winning. All our gifts are not the same in this connection, but in whatever line we have the qualification we should fill our place with determination and zeal, whether it be personal evangelism, the ministry of intercession or preaching to the masses. The expression, "Compel them to come in" is not to be taken literally, but it does mean we shall be in harmony with Christ's commission when we press the claims of the gospel and engage in a true, sincere variety of pressure evangelism and soul winning.

6. A Sunday school superintendent felt that he was not getting proper help from the parents, teachers, and officers of the school. He called the entire Sunday school together. He wanted each one to help in the work. He said, "Whose Sunday school is this?" For a moment there was silence. Then a tiny blue mitten was raised. Leaning down to a little girl on the front seat who had raised her little hand, the superintendent said, "All right, Penelope, you tell us!" The child raised her blue eyes, and, in a soft voice said, "It's Jesus' Sunday school!" The child's fine words put new life into the workers in that Sunday school. They gave themselves, as never before, to faithful service for Jesus.

7. Someone has said that every excuse contains some elements of falsehood. Examine the three excuses of this lesson and prove that all were not one hundred percent truthful. If a person has a genuine reason for not doing something, he will not need excuses of any kind.



## WOMAN'S AUXILIARY DEPARTMENT

(Continued from page thirteen)

for the series of study courses, is completing plans for the meetings. Each of the seven participating churches will be the scene of the services for one night, as a system of rotation is to be used.

Mrs. Ballard, vice-president of the North Carolina State Woman's Conference, will teach from the woman's national auxiliary manual and bring inspirational messages throughout the week. The climaxing service will be held Sunday night, January 22, in the Chipley Free Will Baptist Church in Chipley, Florida.

"The Woman's Place in the Free Will Baptist Church" will be the subject for discussion during the series. Special music and devotionals will be led by local women.

Mrs. Ballard is the wife of the Reverend Loy Everett Ballard, pastor of White Oak Free Will Baptist Church, Bladenboro, North Carolina, and North Carolina state Sunday school field secretary. In the past, Mrs. Ballard has been an active worker among the youth in state league and Sunday school work. She has majored, however, in woman's auxiliary work.

At present, Mrs. Ballard is serving as vice-president and assistant field worker for the North Carolina state woman's conference and director of the auxiliary conference at Cragmont Assembly, a position which she has held since its origin in 1946.

### Mrs. Brown Hostess To Auxiliary

The Woman's Auxiliary of the First Free Will Baptist Church of Darlington, South Carolina, held its Christmas meeting December 15, 1955, at the home of Mrs. Marjorie Brown with 23 members and one visitor present.

Mrs. Ruby Kirby, the circle leader, presided over the following program: Scripture, Mrs. Bernice Cook; Annie and Willie's Prayers, Mrs. Betty Lloyd; The Virgin Song, Mrs. Marie Taylor; The Meaning of Christmas, Mrs. Rufus Coffey.

Christmas carols were sung throughout the program. The meeting was dismissed with prayer by Mrs. Ora Mae

Lee, after which a covered dish supper was served buffet style.

Christmas gifts were then exchanged. The meeting was enjoyed by all, and each one received a blessing for having attended.

Mrs. Marjorie Brown

### Life's Most Amazing Fact!

(Continued from page five)

side out, and He still loves me! Don't you agree that this is an important as well as an amazing fact?"

My friend's face suddenly was serious. "I certainly do," he said, "and I wish you'd tell the club exactly what you've just told me."

It was my happy privilege to repeat the story to that group of businessmen, and to see a heart hunger that caused them to invite me back again. For, when all is said and done, nothing in life really matters except that God loved me enough to do something about it, by sending His only Son to die on the Cross that I—and you—might have everlasting life, simply by trusting in Him by accepting Him into our hearts and lives. Then it becomes our privilege to live for Him and witness to His saving grace and keeping power.

"If thou shalt confess with thy mouth the Lord Jesus (Jesus as Lord), and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Won't you take advantage of life's most amazing fact by recognizing and believing that God knows all about you, and He loves you just the same!—*American Tract Society.*

### The Pastor's Message

Anyone who has ever had the task of enlisting individuals in any department of the church's work will know how large a number try to excuse themselves from active duty. The excuses vary widely and most of them have no validity. We have often heard leaders in church organizations plead with certain individuals to assume specific responsibilities. We ourselves have on occasions begged and coaxed persons to take over some part in the program of

## THE MAIL BOX

### Change of Address

"Will you put my address in THE FREE WILL BAPTIST. I will appreciate it very much. It is Charles B. Craddock, 511 Madison Avenue, Dothan, Alabama."—**Charles B. Craddock**

### Card of Thanks

"I take the pleasure in thanking the auxiliaries and all the people who have helped me since I have been on the retired list of ministers. I am still not able to work and I surely do appreciate all that you are doing for me and have done in the past. The pension which I receive is also very much appreciated."—**Malley Rice, Route 3, Marshall, N. C.**

### Pews for Sale

"We, the members of Everette's Chapel Free Will Baptist Church, Clayton, North Carolina, have for sale thirty-two good used church pews, priced very reasonable. If interested, please contact C. R. Boling or R. H. Joyner in Clayton, North Carolina."—**Buck Smith, Clerk.**

### Note of Appreciation

"Will you please grant me space in your good paper, THE FREE WILL BAPTIST, to thank the kind ladies of several auxiliaries for the nice cards and gifts I received on my seventy-fifth birthday and also on Christmas. "May God bless such Christian spirit among His children is my prayer."—**Mrs. E. T. Phillips, Tarboro, N. C.**

the Lord's work. This I am persuaded is a very unwise thing to do unless the excuses grow out of a sense of modesty, a feeling of unworthiness or some such spiritually acceptable attitude. Usually the person who has to be wheedled and coaxed into accepting a part in the Lord's work is not worth his salt even though he may be skilled in the work which he is to do. His attitude will be so bad, if he is serving against his will, as to counteract effectively the good which he is doing. The more experience we gather in the work of our Lord, the more convinced we are that God can get along very well without the grudging services of individuals who feel that they are doing their Lord and Saviour a great favor by taking a hand in the building of His Kingdom.

What is more, persons who must be coaxed usually are very sensitive and expect constant recognition of such contributions as they may make. Life is too short and the work of the Lord too glorious to spend too much on people who must be coaxed.—**Rocky Mount, North Carolina, Church Bulletin.**



# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 18, 1956

## Friendship Church Progresses in Building Program



The Friendship Free Will Baptist Church of Flint, Michigan, is progressing rapidly under the leadership of its pastor, Rev. Harold Lucas.

Rev. Lucas gives the following account:

"The Lord is blessing our church in a great way. Friendship is only two years old and at the present time holds its meeting in the basement which was completed at the cost of \$10,000 and dedicated October 30, 1955, with Rev. Charles Thigpen, of Highland Park Church, as the speaker. When completed, the auditorium will cost approximately \$25,000."

He also states, "Another successful event held at our church during the month of October was our revival with Rev. G. E. Huffman, of Baltimore, Maryland, as the evangelist.

"Our church," Rev. Lucas concludes, "is anticipating a fruitful new year as the Lord continues to bless us in His many ways."



# EDITORIAL

## RELIGION IN NATIONAL ECONOMY

In a recent editorial on *Popular Religion* we made the assertion that religion was becoming extremely popular in America at the present time. We stated that much of this display was not faith in the Lord Jesus, but that some of it was genuine. We suggested, further, that this renewed interest placed a heavy responsibility upon the Church of interpreting Christ properly to those who are turning to religion. It seems that this interest in religion and practical ethics is penetrating the economy of our nation, according to reports coming to our desk. This is a healthy sign and can be a great boon to our people if the principles of Christ are permitted to influence for good the daily business transactions in our country.

The results of a recent survey by the National Council of Churches among the top business, labor and farm leaders are so refreshing that we should like to pass on some of the comments to our readers.

The poll, marking Church and Economic Life Week throughout the nation, reveals in summary that many United States economic policy and opinion makers will go along with Cola G. Parker, president of the National Association of Manufacturers, in his belief that "our country is turning to God in increasing numbers in search for guidance and courage to meet the problems of economic life which come to all of us."

While some progress was noted in the past year, United Auto Workers President Walter P. Reuther and others agreed that the United States still has a long way to go. "Too many well-meaning people in high places still pay lip service to lofty moral and religious ideals but fail to apply them in day-to-day activities," Reuther said.

Among other leaders who commented on the year's ethical possibilities were Ezra Taft Benson, Henry J. Kaiser, Marshall Field Jr., Charles E. Wilson, George Meany and Darryl Zanuck.

Varying recommendations as to the right path economic leaders can take in 1956 are offered in the National Council's survey. Marshall Field Jr., publisher of the Chicago Sun-Times, urges a constant striving to put the golden rule into economic practice. Twentieth Century-Fox movie maker Darryl Zanuck thinks leaders "ought to set an example of tolerance in human relations" for their respective industries.

Charles E. Wilson, chairman of the board, W. R. Grace and Company, asserts that businessmen will get nowhere in their search for ethics unless they first recognize that "the blessings we Americans enjoy are unquestionably God-given. Universal dependence on the Fatherhood of God and the brotherhood of man will reduce the selfishness which minimizes . . . the potential progress of our blessed American system."

Organized labor is devoted to improving the conditions of the nation's workers "in accordance with basic religious and ethical principles," says George Meany, president of the AFL-CIO. He cites specific tenets in his organization's constitution which attack race and creed discrimination, corruption in unions and "the undermining efforts of communist agencies," and encourage the drive for needed social legislation.

"The age of the atom and its threat of total annihilation of man makes it mandatory that we find solutions to our problems," adds Reuther. "Fortunately, we already have the know-

how to make this a better world. All we need now is to know-why."

R. W. McDowell, president of D-X Sunray Oil Company in Tulsa, Oklahoma, offers a four-point program for industrial leaders: (1) conduct business on a high ethical plane, (2) recognize the employee's individual importance, (3) contribute to worthwhile campaigns which bolster religious activities, and (4) consider use of industrial chaplains.

"Farm people cherish the ideals of the Christian faith and respond readily to appeals based on justice, mutual aid, stewardship and sharing of the abundant life," says James C. Patton, president of the National Farmers Union. "Church and Economic Life Week provides an excellent opportunity for all of us—farmers or not—to submit our short-run goals to annual review in the light of long-term Christian values."

Another farm leader, Herschel D. Newsom, master of the National Grange, thinks leaders in the nation's economic life "by virtue of their frequent opportunity of expressing their views publicly have a continuing responsibility to help the fellow citizens identify present-day ethical issues and to define fine possible and practical standards of ethical conduct."

"Tremendous faith is needed in the kind of world in which we are living," says industrialist Henry J. Kaiser. "Industry can never get enough men of faith. Most leaders are successful to the extent that they surround themselves with men of great faith, for the bond of faith welds men into a team and an organization to accomplish what no man alone could do."

"The problem of business ethics and labor ethics in a farm ethics is crucial to the future of Christianity in our country," declares the Rev. Cameron Hall, executive director of the Department of the Church and Economic Life. "We live in a business society, and if Christianity only operates on the fringes of this society one day a week we might as well stop giving lip service to it."

"If we sincerely want more and bigger and better comforts and gadgets in this country—if we really want the joy and assurance of inner peace, as well as lasting national achievement—we will have to face up to the difficult task of putting Christianity into daily working use."

We cannot afford to overlook this concern for the principles of Christ on the part of these and other leaders in business, industrial and agricultural economics of our nation. We have already shown previously that religion was being given added consideration in government by leaders, ranging from the president to senators and representatives.

What is the significance of this trend? It does not mean that our nation has turned to God, but it does mean that God is being given more consideration than perhaps He has been given heretofore. It is a good sign when the leaders of a nation think in terms of righteousness, "When the righteous are in authority, the people rejoice; but when the wicked bear the rule, the people mourn" (Proverbs 29:2).

Let us thank God for men in authority who are not ashamed to confess the need for the power of God in the life of the nation. We cannot blind our eyes to the sin and evil in our midst. However, when business, industry, government and agriculture unite the forces of their leadership with the power of the Christian Church, much real progress may be made. "I exhort therefore, that, first of all prayers, intercessions, and giving of thanks, be made, . . . for all that are in authority . . ." (1 Timothy 2:1).

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"Lord, Thou wilt—yea, Thou dost—keep my unseen life in my life 'below the water line,' clear and detached. Thou wilt not let me get slower in spirit as I near the harbor."—*Mildred Duff*.



# That Something

John W. Beaman  
Walstonburg, North Carolina

**S**OME years ago, when I was a student at King's in Raleigh, Professor Layfield, who at that time was president of the school, came into our classroom one afternoon and told us to put aside the work which we were doing, that he had a story to read to us which he felt would be worth our time to hear. The title of the story was *That Something*. It was built about the life of a man who, when he came to middle age, was a failure, and who, because of his environment and other unfavorable conditions, seemed doomed to end his life that way. But he had profited from the experiences through which he had come and he had a great desire within himself to overcome the handicaps which weighed him down, and to make of his life something profitable to himself and others. In this he succeeded.

In developing the plot of his story, the author tried to put his finger upon that quality in the life of his hero which was responsible for his success, and to make it stand out so that each of us could grasp it and use it in our own lives.

We can read in the Bible the life story of many such people. It is our privilege to study the characters of the men and women in its pages, and to learn through their mistakes and blunders

how to steer clear of the pitfalls that beset their way. Through close and prayerful study of the lives of these persons we shall find one thing that they possessed in common. The key to their success was their ability to judge between the important and the unimportant things of life; they had a supreme and discerning sense of values. Each of them had, to a superlative degree, the power to look deep into any situation of life, and to choose from among the others, that one thing that counted most in the sight of God, and to seek after it with their whole soul and mind and power.

The writer of the Proverbs puts it this way, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

King Saul, the first king of Israel, was a classic example of a man who liked *That Something*. When he came face to face with the need to make the vital decision, he chose the wrong course. When his mistake was pointed out to him, he was too stubborn and set in his way to turn back, even though the choice he had made committed him to his own destruction.

King David, on the other hand, though to our way of thinking he had committed a far more heinous wrong than Saul, had that power of discernment. It led him to repentance and a change of course. He tells us in Psalm

51:17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." God was able to use the remorse and grief of David, because of his sin, to teach those who came after him to stand upon their guard. Through his dealing with David he has shown us that he is a loving and merciful Father to such as seek his face with sincerely repentant hearts.

Jacob had *That Something* to an outstanding degree. It was this trait of character, stamped indelibly upon his personality, that Paul had in mind in Romans 9:13 when he quoted, "... Jacob have I loved, but Esau have I hated." Esau could see no farther than the present. The satisfying of the desires of the body was to him the all important thing in life. That birthright, which carried with it the privilege and the responsibility of delivering God's message to the human race, was to him a light thing. Gratification of the lusts of the body meant more to him than the satisfying of the aspirations of the soul.

In early life Saul of Tarsus steered his course by earthly things; but when the scales had fallen from his eyes, *That Something*, which lay dormant within him, sprang to life. He did not hesitate to reverse his way and, in after years, he said of himself that he labored more abundantly than any of the other apostles, though once he had been a persecutor of the Church of Christ.

Christ was pointing to that quality when he spoke of *A Pearl of Great Price*, that when a man had found, he sold all that he had and bought it (Matthew 13:46).

In the time of his temptation, Christ pointed out to Satan, "... Man shall not live by bread alone, ..." (Matthew 4:4).

Peter had *That Something* on the day when the multitude turned away and forsook Christ, and Christ asked him if he, too, would go away. Peter's answer was, "... to whom shall we go? Thou hast the words of eternal Life" (John 6:68).

"... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matthew 7:24).

In the years since Christ was here upon earth many a one has chosen that site to build upon, and there is no record that even one, coming to the end of the way, looked back upon that choice with regret.

Reader, let us ask ourselves the question, "Where am I building?" Do we have *That Something*? If we do not, let us go quickly to Him, *that hath the words of eternal Life*.

## THE FREE WILL BAPTIST

Volume 71 Number 3

January 18, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager..... L. A. Dunn  
Editor..... J. O. Fort

Subscriptions Payable in Advance

Months..... \$1.00  
Year..... 2.00

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# If I Had Known

Elder A. L. Sellers,  
Quitman, Georgia

**T**HIS is an expression which we often hear from people after they have seen a serious mistake which they have made—it is too late then; there is nothing they can do but suffer the penalty. As Pilate said, “. . . What I have written I have written” (John 19:22), the thing is done and there is no undoing it. It may be torn up but it will never be as though it had never been done. The sad part is that so many destructive things happen in this way; all we can do about them is to put up with the results, regardless of the conditions. Because of this, should we not consider well before acting? Often, if we had thought, we could have avoided a great disappointment, but we did not consider.

There are some occasions in our lives on which we have to try a problem before we can know the cost, but the most important things in life about which people are getting disappointed are things that have been tried and proven unwise. If these things had been considered, many heartbreaking disappointments would have been avoided. Failure to consider the cost causes many tear shedding bills to have to be paid with the expression, “If I had known.”

Dear reader, notice carefully the condition of the rich man about whom Christ tells us in Luke 16:19-31. He died and was buried, but in hell he lifted up his eyes, being in torment. He wanted relief but could not get it. He remembered his five brothers in his father's house and wanted a message sent to warn them not to come to that place. He was reminded that they had Moses and the prophets to warn them; however, he said, “. . . Nay, father Abraham: but if one went unto them from the dead, they will repent” (Vs. 29). Abraham's answer was, “. . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Vs. 31). The rich man had heard but did not believe; because he did not believe he did not know; because he did not know he had to endure with the only consolation, “If I had known.” This gave him no relief whatever.

We can see the truth of Abraham's statement being manifested almost daily as we travel life's journey. We have the message of the risen Saviour, telling us of so many who did not believe and who missed the blessings of a loving Father and Saviour, both here and hereafter—they received the destruction of the unbelieving. He gives it to us in these words: “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took all away; so shall also the coming of the Son of man be” (Matthew 24:38-39).

Christ is telling us in this passage that, despite all the evidence given him, man is going away to destruction not knowing until it is too late. This will happen, not because man was not warned, but because he would not believe until it was too late. His only recourse, when this happens, will be, “If I had known.” The tragedy of knowing too late is sad beyond comprehension.

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## The Builder

“. . . whosoever heareth these sayings of mine, . . .” (Matthew 7:24).

I built my house upon the sand:  
The storm wind blew, it did not stand,  
But fell before the tempest's shock:  
It was not founded on The Rock.

I sought for a foundation sure:  
For something strong, that would endure:

I found at last that which sufficed:  
I'm building now on Jesus' Christ.

I'm building, yea, I'm digging deep:  
I tarry not to rest or sleep,  
And as I watch my structure rise,  
Its spires point upward to the skies.

The storm may rage with sullen roar,  
And beat in anger on my door,  
But peace is mine, I do not fear;  
The One in whom I trust is near.

—John W. Beaman.

I knew a Free Will Baptist preacher, some years ago, who lost his home by fire. During the excitement he carried out the bed on which his baby had been lying and left the baby. When he learned what he had done, the fire was so hot that he could not get the baby. What he would have given if he had known, before it was too late to save his baby, that he had left it inside, tongue cannot tell!

That was awful to have to witness as a father. But listen, dear readers and parents, that is nothing to compare with what is coming someday. The Word says, “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” (2 Peter 3:10-12). The twelfth verse is just a part of the question that Peter asked concerning these things which are given us that we might know before it is too late.

This short sentence with only four short words, *If I Had Known*, expresses the sad experiences of multitudes of people. The time is coming when they will know, too late, that there is a heaven. Like the rich man, they will know too late to get in, and what would they give if they had known? I pray the Father that each one who reads this article will be given a greater vision of the need for their being more surrendered to the Father that He may use them in a greater way as instruments through which He may manifest Himself to those that don't know. May they come to know before it is too late, for “. . . what shall a man give in exchange for his soul?” (Matthew 16:26).

“. . . the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Galatians 2:20).

“We are stewards of all that God has given us, not owners.”—*Selected*.

“My meditation of him shall be sweet: I will be glad in the LORD” (Psalm 104:34).



## Excerpts From

# "The Riddle of the Changed Calendar"

By W. H. Fitchett, B. A., LL. D.

"Christ . . . who being the holiest among the mighty, the mightiest among the holy, has lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channels, and still governs the ages."—*Jean Paul Richter*.

**T**HIS is the twentieth century, and from what event are those twenty centuries counted? From the birth of a Jew who, on the skeptical theory, if He every existed, was a peasant in an obscure province in a faroff age; who wrote no book, made no discovery, invented no philosophy, built no temple; a peasant who died when, as men count years, He had scarcely reached His prime, and died the death of a criminal. And even before His death the little band of disciples He had succeeded in gathering all forsook Him and fled. This is a story written in all the characters of defeat. Yet civilized time is dated from the birth of this Jew! The centuries carry His signature, and the years of the modern world are labelled by universal consent "the *years* of our Lord."

To write a human signature on time itself, to put a human name on the brow of the hurrying centuries—this is a marvellous achievement! Caesar has not done it, nor Shakespeare, nor Newton. Genius is vain to accomplish such a task, the sword is vain, wealth is vain. But this Jew has done it! Plato was a teacher, and Socrates was a martyr, with elements of artistic interest and of human power which might be thought to surpass anything associated with Jesus Christ. Plato taught on a larger stage, belonged to a more imperial race, and spoke a richer language than the Carpenter of Nazareth. Socrates drank the cup of hemlock to an accompaniment of philosophic discourse such as was never heard in Galilean villages. He talked the language of Homer and Aeschylus, not the rude Aramaic of Jewish peasants. The philosophy of Plato, the dialogues

of Socrates, are studied yet in all the universities of the world. But the world does not reckon its time from Plato or Socrates; from Alexander, Caesar or Marcus Aurelius; from Greek Olympiads or Roman Consulates. It dates its time from One who, as unbelief explains Him, was merely a Jewish peasant, and who died the death of a criminal.

History is strewn thick with these forgotten waymarks of time—Greek Olympiads, Roman Consulates, Babylonian Eponyms. For centuries the mystic letters "A. U. C." were a witness that the world's time was dated from the foundation of the great city on the Tiber. One calendar dates from Alexander the Great, another from Julius Caesar. Pharsalia and Actium were battles that changed the course of history, and each in its turn was taken as a starting-point for the world's almanac.

But no conqueror's sword has ever cut deeply enough on time to leave an enduring mark. The Julian era, the Alexandrian era, the era of the Seleucidae—all have had their little day and vanished. The martyrdoms of Diocletian could not burn deeply enough into the calendar to leave a lasting mark there. The Aera Martyrum is forgotten. The Indictions of all names—imperial and pontifical—have fled like shadows. There is for civilized man but one enduring, universally-recognized starting-point of civilized time. It is that which dates from the cradle of Bethlehem!

Faith, of course, sees in that deep mark on the human almanac a mysterious and, as far as human purposes are concerned, an *undesigned*, but all-significant, token of ownership. It corresponds to the stamp on the coin. It answers the challenge, "Whose image and superscription is this?" It is both a sign and a prophecy; a sign that the centuries belong to Christ, a prophecy of the fastcoming hour when all that time includes and represents shall bear His signature.

On the theory that Christ never lived, or that he was an impostor, in regard to whom only the visible human elements have to be computed, the change in the nomenclature of time is the very paradox of history. Here is a peasant in the darkest age of the world; He lived in a subject province; He never wrote a sentence which has been preserved; He died when He had scarcely reached manhood, and He died cast out by His own race, and abandoned by His scanty handful of followers. And yet twenty centuries after He hung on the cross His birth is accepted, by believers and unbelievers alike, at the point whence all the centuries must be counted. In Jean Paul Richter's magnificent sentences, "the crucified Jew, being the holiest among the mighty, the mightiest among the holy, has lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages." And all our almanacs repeat in unconscious prose, and in unrhythmical numerals, that flight of stately rhetoric.

As faith with adoring eyes looks on Jesus Christ, the cause is scientifically adequate to the effect. It is fitting that He who came to transfigure human history should put the transforming touch of His hand on the very records of time. The Christian centuries ought to carry the signature of Christ's name. . . .

The incarnate Son of God, the Word made flesh, who has come into the world's history to shape it to a new pattern—it is fitting that to Him all the years should pay the unconscious homage of bearing His name. The Christianized calendar represents the seal of Christ's kingship on time itself. But to believe that a remote impostor, in a forgotten province of a perished empire, stamped himself so deeply on time as to compel all the centuries to bear his name, is to believe that a child, with its box of colors, could change the tint of all the oceans!—*The Free Methodist*.

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"The world is divided into two classes—those who go ahead and do something, and those who sit and inquire, 'Why wasn't it done this way?'"—*Selected*.

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"Everybody knows how to express a complaint, but few can utter a graceful compliment. It's a matter of practice."—*Selected*.

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A great philosopher once said, "A work well done never needs doing over." Wonder if he ever tried weeding his garden.—*Selected*.



# NEWS NOTES

## Spring Branch Church To Hold Dedication

The Spring Branch Free Will Baptist Church of Walstonburg, North Carolina, celebrated the new year on January 1 by pledging sufficient funds to clear up all indebtedness incurred during the building program which consisted of the erection of a parsonage and improvements to the church and grounds.

According to Mr. John W. Beaman, the church is planning a dedication service for the parsonage on the first Sunday in March.

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## Fourth Union of Central Conference Meets with Otters Creek Church

The Fourth Union Meeting of the Central Conference of North Carolina will convene with the Otters Creek Free Will Baptist Church, Fountain, North Carolina, Saturday, January 28. The program committee, J. T. Jefferson and Willie Cobb, announces the following program:

### Morning Session

10:00—Devotions, C. D. Hamilton  
10:15—Welcome, Mrs. Johnnie Wooten  
10:20—Response, R. L. Norville  
10:30—Moderator's Message  
10:40—Business  
11:00—Evangelistic Message, N. D. Beaman  
11:15—Special Music, Clyde Cox  
11:30—Union Sermon, Clyde Cox  
Alternate, J. D. Vernelson  
12:00—Lunch

### Afternoon Session

1:00—Devotions, W. L. Hart  
1:20—Business  
1:45—Missions, G. O. Mewborn  
2:00—Special Music  
2:20—Report of Committees  
3:00—Adjourn

(The business sessions will consist of reading minutes, list of ministers, offering for orphanage, etc.)

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## New Treasurer of Florida State Association

This is to announce that at the last Florida State Association a new treasurer was elected whose name and address is as follows, G. W. Cloud, 1167 Wolfe Avenue, Jacksonville, Florida.

According to Mr. Cloud, "The money has been coming in mighty slowly with very few churches donating any money at all." Mr. Cloud also states, "I would like to hear from all church clerks giving their full names and addresses

and also inclosing an offering for the state association."

All district association clerks are urged to send Mr. Cloud one of their minutes for his files.

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## Quarterly Meeting at May's Chapel Church

The May's Chapel Church, Dudley, North Carolina, held its first quarterly meeting of the year on Saturday night, January 7, 1956. The pastor was in charge of the service in which the business of the church was transacted. The service was concluded with communion and washing of the saints' feet.

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## N. C. Superannuation Report for December

The following is the report of the Rev. M. L. Johnson, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for December, 1955.

### Receipts

Balance on Hand December 1, 1955	\$2,922.95
Regular Receipts for December	\$ 445.39
Total to Account For	\$3,368.34

### Disbursements

Ministers' Christmas Checks	\$105.00
Widows' Christmas Checks	\$115.00
Ministers' Monthly Pension Checks	\$212.50
Widows' Quarterly Pension Checks	\$300.00
Operating Expense	\$ 66.35
Paid National Board for December	\$ 37.90

Total Disbursements	\$ 836.75
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Balance on Hand January 1, 1956	\$2,531.59
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### Receipts by Conferences

Blue Ridge	\$ 11.21
Cape Fear	\$ 60.49
Central	\$ 32.56
Eastern	\$ 47.40
Piedmont	\$ 5.00
Western	\$ 59.78
N. C. State Auxiliary Convention	\$228.95
Total	\$445.39

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## Rev. Winford R. Floyd Accepts New Pastorate

The Rev. Winford R. Floyd, former pastor of Highland Pines Free Will Baptist Church in Hamlet, North Carolina, has accepted the pastorate of the First Free Will Baptist Church in Elizabethton, Tennessee.

The pastor and his family are now residing in the parsonage at 702 First Street, Elizabethton, Tennessee.

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## Union Meeting of Mount Moriah, N. C., Conference

The Mount Moriah Conference of North Carolina will hold the first union meeting since its recent organization on January 28 at Mount Moriah Church, Hamlet, North Carolina.

The Rev. R. L. Clark of Hamlet, North Carolina, will deliver the introductory sermon at 11:00 a. m.

The public is invited and urged to attend this union meeting.

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## Sinners, Won't You Heed?

Mary Clanton

While living in this sinful age  
We cannot understand  
The many things which God has wrought  
With His almighty hand.

You know He sent His son to earth  
To set the captives free;  
To walk on earth, love's story tell  
And die on Calvary.

The world is so ungodly now,  
This place the saints have trod;  
But Christ hath said that men would heed  
Their lusts instead of God.

Oh sinner, won't you heed the call  
Our Saviour bids you do?  
And if you will, you'll be amazed  
What God can do for you.

The sun will shine within your heart;  
There's such a restful peace!  
Your Saviour dear, right from the start,  
Will make your life complete.

If you will do your Master's will  
Great joy He will bestow;  
And you will never have to fear  
That burning hell below.

Your friends may turn against you here  
And loved ones be so cold,  
But when you enter heaven's gate  
You'll say, " 'Twas worth it all."

Since troubles now seem everywhere  
And wars on every hand,  
Anchor your faith in Jesus Christ;  
He'll save you in the end.

I mean to walk the streets of gold  
And see my Saviour's face;  
I'll reign with Him forevermore  
And sing, "Amazing Grace."



## POWER

**I** WONDER just what thoughts go through your mind when I mention the word, *power*? Every person has some concept of power. To some it means the tyrannical power of a dictator. To the military man it means man power or the power. To the manufacturer it means horsepower. And now the world has become aware of even a greater power than heretofore dreamed of—atomic power. There are many other phases of power we could think of, but let's think of the greatest power in all the world: the power of God.

While it is one of the most potent powers, sad to say it is one of the most abused powers. In fact, it is to many an unknown factor. In the Bible we find many accounts that reveal the power of God. The greatest revelation was in the gift of His only Son to be the Saviour of mankind. His power was seen as Christ opened deaf ears and made blind eyes to see. His power to raise the dead was only to show His great victory when He Himself would break the bands of death that early Easter morning. It takes great machines and a staff of skilled men and women to produce atomic power, yet the power of God can be released by the prayer of even a child who in faith will call upon Him.

To know God is to come in contact personally with the greatest power this world will ever know. There are many who say they don't believe in God because they can't understand all the facts. Yet these same people will not deny the fact of the atomic bomb, even though they don't completely understand all the facts of nuclear research. Just recently the great new atomic powered submarine, "Nautilus" was launched. Amidst the cheers of 14,000 visitors the world was notified that here was a ship that could go around the world fueled with a piece of uranium no larger than a marble. It is beyond the average mind to figure out how so much power can come from such a small source. However, the scientists say it is so, and on their word we accept it. An aerodynamic research engineer told us that a little over 1/10th of an ounce of material completely transformed into energy would produce heat or power equivalent to 10,000 tons of coal—20 million pounds of coal. It's hard to understand, but on the word of an authority we accept it as an undisputed fact. It's also difficult to believe that an atom bomb could bring such great devastation and death, but we be-

lieve it because we have seen the proof in pictures and heard reports over radio and television.

Why is it then that so many either completely ignore or reject the Word of God, as we find it recorded in the Bible? Certainly there is proof that the power of God is a transforming power as we see it take a drunk from the gutter, free him from his sin, and transform him into a person with character and a new purpose to live. This power can take a thief, on the loose or in prison, and in a moment make him a new person as he puts his trust in the Son of God. It is the power of God that can take a person whose life is filled with sorrow, unrest and discontentment and instantaneously fill it with peace and satisfaction in Jesus Christ. It is the power that can take the cursing from the lips and put in its place a song which nothing in the world can bring.

The power of God is the *only* thing in the world that can take away sin and remove its penalty, which is death, and in its place give you freedom from sin and a new life in Christ. This power of God is revealed in Jesus Christ, the Son of God. He, Himself, prayed, just before He went to the cross for you and me. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2). He has the power. Whether or not you understand all the details is not the question. Just take personal inventory of yourself right now. Without Christ as your friend and Saviour you have no sure hope of life here or hereafter, but rather yours is death, sin, unrest, no peace, no song. All of this can be changed if you will try the power of God and find to your heart's delight life, peace, satisfaction, and forgiveness of sins. Then the greatest power on earth will be working for and in you. That's the power of God, released by your prayer and belief in Jesus Christ.

—American Tract Society.

There is no man so happy as the Christian. When he looks up to Heaven he thinks: "That is my Home, the God that made it and owns it is my Father." Yea, these things which are the most terrible of all to the wicked are most pleasant to him. When he hears God's thunder above his head he thinks: "That is the voice of my Father." When death comes he esteems it but as the angel sent before Paradise, which admits him to eternal joy. And (which is most of all)

nothing in earth or hell can make him miserable. There is nothing in the world worth envying but a Christian.—Bishop Hall.

## Just Wondering

Little Ned seemed backward in general mentality and had been doing poor work in school. His worried mother decided to have him examined.

The doctor started his examination by asking a few simple questions:

"How many ears has a dog?"

"Two," replied Ned.

"How many legs has a dog?"

"Four," the boy answered.

"And how many eyes has a dog?" asked the doctor.

"Say Doc," asked the boy, "didn't you ever see a dog?"—*Our Young People*.

## Thankful Hearts

Young people should endeavor to cultivate thankfulness of heart to God. We are liable to take His many blessings as they come and never return the praise due to the Creator for them.

Let us think of the gift of life. We can at once see that we owe much praise to God for this valuable gift. Is it not wonderful to be alive and have a being capable of seeing and understanding many of the wonderful things God has created? How thankful we should be for the privilege of viewing the beautiful sunsets, or the glittering stars that fill the sky at night! When the warm winds blow in the springtime, and the flowers awake from their long winter's sleep, making the fields appear beautiful, our hearts should awake also and send up praise and thankfulness of God.

When the songbird which has been long silent, begins again to pour forth his tuneful melody, we should also sing in our hearts to our God, who forgets not the least of His creatures.

When we look at our pleasant home, and consider how many comforts we have to enjoy, we should remember to praise God for them. When we think of Father and Mother, brothers and sisters, friends and neighbors, we should ever remember that these come from God, "who gives us richly all things to enjoy."

But, above all, let us be thankful for the precious gift of His Son. How far we would be from God had it not been for Jesus! Without Him we could never be saved or go to Heaven. God gave His only Son to die for us. Let us consider all that Jesus has done, and all that He will yet do for us in this and in the world to come, and it will make us truly thankful.—*Shining Light*.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: I guess I am a Christian, but I do not seem to have the victory that I know others to have. My wife also seems to lack that satisfaction that some young wives have in the Lord. How may we regain that peace of mind and happiness that we now lack? Will you please point out helpful Scriptures?—J. O. M.

Answer: The first thing for you to do is to make sure that you and your wife have committed yourselves to Jesus for salvation, accepting Him with all He offers to you and all that He requires of you. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9, 10). "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). See John 3:3-5, 36.

Having started right, one must keep right by a continued walk of obedience to God in the light of His word. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "... Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. ..." (1 Samuel 15:22, 23). A consecrated Christian life requires that one keep both the commandments of God the Father and those which Christ gave. Jesus said: "If ye love me, keep my commandments. ... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:15, 21). "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14). "He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die" (Proverbs 19:16). And again Jesus said, "... If

any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). "Who-soever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

There is great joy, as well as abiding peace and continuous satisfaction, for the saint of God who dares lay his all on the altar. Paul says, "... I am filled with comfort, I am exceeding joyful in all our tribulation" (2 Corinthians 7:4); and James says, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience" (James 1:2, 3).

Many Christians of today seem to want the security with other benefits that living a Christian life affords without cutting loose from this world and sacrificing themselves unto the joyous life of love, obedience and satisfaction which the Bible lighted way offers. It is just as easy for a camel to go through the eye of a sewing needle, or a better illustration, for one to extinguish fire by pouring gasoline on it. For living an ordinary respectable worldly life is the very best way for one to stimulate the ego of the flesh, gain standing in the world, and encourage Satan in his age-long fight against a born again, holy, separated life unto God. There must be the act of crucifixion and the state of death for the old man to enter into, and the pains of death are always more terrifying and excruciating than either the pains of birth or the pains of growth, even though all of these accompany the new birth and the advancement of a Christian in a right relation to God and are all unpleasant; yet death is the most dreaded.

There are probably many reasons why you and your wife find yourselves in such a dilemma. If you were a Christian when you were married, did you marry a Christian girl? Did you date girls who were not Christians? "Be ye not unequally yoked together with unbelievers: for what fellowship hath right-

eousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Corinthians 6:14-15). Do you or your wife, either, have fellowship in a social way with worldly people; are you doing business with worldly friends according to worldly business ethics? If you have been doing any of these you must confess, forsake, and, as nearly as possible, forget such association and such associates. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

As a husband, you must fulfill your duty. It is your responsibility to see that your wife be a helpmeet and not a dictator. She must not even be one of those cunning, subtle, nice, deari dictators that makes a man think he is acting on his own volition when actually he's working only to please her. She must obey her husband if she follow Christ. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church, and he is the saviour of the body. Therefore as the church is subject unto Christ so let the wives be to their own husbands in every thing" (Ephesians 5:22-24). "To be discreet, chaste, keeper at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:5).

If you have children you and your wife are to act jointly in the way the Lord leads you through the Bible in teaching, correcting and training them. The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Proverbs 23:13, 14). Your children should be brought up, not necessarily in the way your wife's parents trained her, but as God directs you through His word. This requires that you obey 2 Timothy 2:15, as well as 2 Timothy 2:2.

You are the one whose duty it is to establish a family altar and to teach both the wife and your children, and to see

(Continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

*"If ye love me, keep my commandments" (John 14:15).*

Last week we were thinking of the words of Jesus spoken to the unbelieving Jews in which He said, "But I know you, that ye have not the love of God in you" (John 5:42). In the present message I shall strive to lead to a deeper realization of the real possession of God's love. There are a number of passages of Scripture that are enlightening and encouraging on the subject. A careful study of these will strengthen and deepen love in the heart of a child of God. And no one can have the love of God in himself without obedience to God.

Of primary importance to all is the commandment to repent of sin and accept Christ as Saviour and Lord. In Acts 17:30 we are told, "And the times of this ignorance God winked at; but now commandeth all men every where to repent." Christ, in the Text, was speaking to those who had obeyed the command to repent, because no one can have the love of God in himself until he has taken Christ into his heart and life.

But the continuance of our relationship regarding the abiding presence of Christ is the keeping of the things taught in His Word. In John 15:10 Christ said to His followers, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Another important thing we want to always keep in mind is found in John 15:14, "Ye are my friends, if ye do whatsoever I command you." *Ye are my friends*, said Christ, only if, when or as long as *ye do whatsoever I command you*. There can be no question in the mind of anyone but that Abraham was an obedient servant of God. His faith in God compelled him to obey Him. When God commanded him to go into a strange land, he went believing. When God commanded him to offer his son, Isaac, he made every preparation to make the sacrifice. It is said of him centuries later, "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto

him for righteousness: and he was called the Friend of God" (James 2:22, 23). And in the very next verse (James 2:24) he continues, "Ye see then how that by works a man is justified, and not by faith only." Faith must come first, but faith commands obedience to the Word and Will of God.

There are few subjects in the Bible that are discussed in more detail than that of the love of God. The Bible is crystal clear as to what the love of God is. In 1 John 5:3 is found that definition unmistakably stated, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." Paul, writing to the Thessalonian Church, assures those who are

submissive to the will of God that that love will continue and grow. He says, "And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thessalonians 3:4, 5). But we are not to understand that God forces His love upon us or forces us to continue in that love. Consider carefully, and take heed to, the admonition found in Jude 21, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

*"If ye love me, keep my commandments."*

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

### ARE YOU FIT TO BE TIED?

Matthew 19:3-9

This sermon was preached at the Rose Hill Church, Pitt County, North Carolina, Sunday morning, January 8. It was the first in a series of sermons on marriage and the family.

Flossie was six years old. "Mama," she said, "if I get married will I have to have a husband like Daddy?"

"Yes," replied the mother with a smile.

"And if I don't get married will I have to be an old maid like Aunt Kate?"

"Yes."

"Mama," after a long pause, "it's a tough world for us women any way you take it, isn't it?"

This is only one view of marriage. None of us here have that view. But we do know from statistics that many marriages do not last. We believe that one reason for this is a lack of fitness on the part of those who enter into the marriage covenant. We would like to discuss four areas of fitness for marriage.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

as Campen. He was seventy-five years old on July 15, 1955. His wife Dillie Lewis was called to her heavenly home twelve years ago.

He was a faithful member of Warden's Grove Free Will Baptist Church for twenty-four years and served as clerk and Sunday school superintendant many years. His place in the choir is still vacant.

He left to mourn their loss, four daughters, Mrs. Nelia Watson, Mrs. Iva Carawan, Mrs. Retha Sadler, and Mrs. Elva Smith, two sons Albert and Sherrill.

His funeral was preached at the church by his pastor, the Rev. Robert Edwards, assisted by Rev. A. C. Austin, with burial in the family lot near the

church under a beautiful mound of flowers.

By His Daughters,  
Nelia and Retha

## William Thomas Campen

Just as the hurricane, "Ione," was at its worst on Monday morning, September 19, 1955, the good Lord saw fit to visit the home of Mrs. Retha Sadler and take from its midst her father, William Thom-

### I. PHYSICAL FITNESS

- A. The basis for all marriage is physical.
  1. There are no marriages between individuals of the same sex.
  2. There are no marriages in heaven.
  3. The state recognizes this by requiring a blood test for those about to be married.
- B. The physical is not everything. There is something about a good marriage that transcends the physical.
  1. Invalids sometime have a successful marriage.
  2. Old people love each other better after the bloom of youth has faded.

### II. MORAL FITNESS

- A. There is no double standard. Men have the same standard as women.
- B. Premarital immorality makes:
  1. Broken physical health
  2. Bitter memories
  3. Frustrated emotions

### III. MENTAL FITNESS

Before one comes to the marriage altar, he or she should be ready to answer the following questions in the affirmative.

- A. Are you ready to settle down?
- B. Are you ready to leave your mother and father?
- C. Are you willing to share everything that you have with your mate?

### IV. SPIRITUAL FITNESS

The only way to be properly prepared spiritually for marriage is to trust the Lord Jesus Christ as your Saviour and let Him be the head of the home.

## THE MAIL BOX

### One Reader Writes

"I don't see why more people don't subscribe to 'The Free Will Baptist,' as there are so many good things in the paper. There are some very good feature articles written by both men and women which are very inspiring.

"I don't see much news from Kentucky or Ohio and a few other states though. Why not send in some church news from your state. If our editor does not print every word we send in it may be that he doesn't want to expose our ignorance as some of us do not have too great an education to start with; I'm sure he will print every worth-while article, if you will only sit down and write an article."  
—Naaman Borders, Waverly, Ohio.

### Card of Thanks

"I want to express thanks to the many auxiliaries who remembered me so kindly with beautiful Christmas cards and those especially with gifts. May the Lord bless and keep you all in the center of His will, is my prayer."  
—Mrs. May Rouse, Dudley, North Carolina.

### Change of Address

"Please change my mailing address that I may receive The Free Will Baptist without any delay. My new address is 702 First Street, Elizabethton, Tennessee."—Rev. Winford R. Floyd, 702 First Street, Elizabethton, Tennessee.

### New Address

"I would like to inform the Free Will Baptists of my new address which is now 2619 Sunset Avenue, Greenville, North Carolina."—Rev. Frank Davenport, 2619 Sunset Avenue, Greenville, North Carolina.

## A Chinaman and His God

A Chinaman believes that he can cheat his god. Usually his gods are made of wood, or stone, or even butter. And one way he cheats the god is to put a long shirt on his child. Then he prints in large letters on the back of the shirt that the child has already had the cholera. The Chinaman thinks that when the god sees the letters on the back he will conclude the child has already had the cholera and will not send the disease again.

But a Chinaman's gods aren't gods—they are only stone, wood, or some other material. The real God, the One we Christians worship, can't be fooled or cheated. You can't tell God you have done a thing when you didn't, for He will know.—Selected.



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### SANCTIFICATION

"Sanctification is the continuance of God's grace by which the Christian constantly grows in grace and in the knowledge of our Lord Jesus Christ."—*Treatise*.

Paul in writing to the church at Thessalonica says, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). "Having therefore these promises, dearly beloved, let us cleanse ourselves from our filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1). "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. . . ." (2 Peter 3:18). "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Hebrews 6:1). "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4). "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1 Peter 1:15, 16). "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

All these Scriptures teach that the child of God is to grow in grace by setting his or her life apart wholly to the service of God, so that God can perfect

sanctification daily, and that the child of God may have fellowship with the Father continually.

Now we may understand what the Lord Jesus meant in speaking about His disciples when He said, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:16-22).

Yes, Free Will Baptists believe in true holiness. We believe in sanctification, a sanctification that begins with the new birth and which is to continue until the end of this life, Christ and the Father God living in the believer.

Since God does not abide in an unholy life, and our bodies are the temple of God, we must let God keep us clean; as He will not abide in an unclean temple. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

When I asked her what was sanctification, one lady said to me, "Sanctification is getting rid of all sin." Then I asked, "Sister, was Jesus a sinner?" She answered, "No." Upon hearing this emphatic *no* I quoted the words of Jesus as recorded in John 17:19, ". . . I sanctify myself, . . ." Sanctification means *setting apart*. Jesus Christ set His life apart for the salvation of lost humanity. He gave Himself, His life, without reservations. His all was laid on the altar of sacrifice. Since He gave His all for us, we must give our all to Him. We cannot withhold anything. All of it must be surrendered unto Him. He must be pre-eminent in all things. A perfectly yielded life produces perfect sanctification, and rushes in a perfect blessing.

May we notice that things other than people are sanctified:

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD" (Joel 1:14). Thus a fast was sanctified—set apart.

"For every creature of God is good, and nothing to be refused, if it be re-

ceived with thanksgiving: For it is sanctified by the word of God and prayer" (1 Timothy 4:4, 5). Here Paul is talking about *abstaining from meats*. He tells us that in these days in which we live some people's religion will prevent them from eating meats. We have lived to see that day. Food is set apart to be used for the strength of the body, but it is to be sanctified by the Word of God and prayer.

"Blessed are the pure in heart: for they shall see God" (Matthew 5:8). The pure heart is the heart that is cleansed from all sin and made a dwelling place for God the Father and His Son, the Lord Jesus Christ. As said before, God does not dwell in unclean buildings. The building must be sanctified, set apart for the special use of the Lord. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). So holiness gives us assurance of seeing the Lord. Also the pure heart assures us of seeing the Lord. So the pure heart is the holy heart; the holy heart is the pure heart. Both assure us of seeing the Lord in peace. The pure heart is the sanctified heart.

Free Will Baptists have always believed in sanctification. We have always taught it.

## Honesty in Small Things

When Grover Cleveland was a boy, he insisted upon returning the egg that a neighbor's hen daily laid on the Cleveland side of the fence. Thus he began to give proof of the honesty that marked him as a man and as president of the United States.

Honesty in little things leads to honesty in matters of great importance. There are times when a fellow feels that it will do no harm to cheat a little. "No one will notice," he thinks. But even if no one else notices, the boy himself knows, and that compromise with dishonesty paves the way for still more crooked dealings.

The boy who has the ambition to win true success will be honest in every detail. He cannot afford to make any exception.—*Pioneer*.

Most of us might make far greater progress in the pursuit of happiness if we did not try so many detours to dodge work.—*Selected*.

"Be wiser than other people if you can, but do not tell them so."—*Selected*.

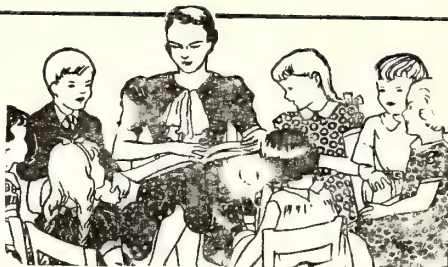
It isn't the whistle that pulls the train.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### BORED BESSIE - -

Mont Hurst

**B**ESSIE BROWN had just about everything her heart could wish for. Her father and mother were real Christians and so was Bessie. She loved the church and its people. She lived in a beautiful home, had a cat, dog, rabbits, canary bird and any pet she wanted. She had all kinds and sizes of dolls, clothes for them, and a cute playhouse with real furniture and stove in it. She had lots of pretty dresses, shoes and hats. But she became tired of her things. She was bored. And on this cloudy day she just sat by the window in the parlor and looked out.

"What's the matter, Bessie? Are you feeling well?" her mother asked when she came into the room.

"Oh, no, Mother," replied Bessie. "I'm just tired of playing with my things. I guess I'm bored. I can't think of anything I want to do. I'm tired of playing in my house with my dolls. And I just don't want to play with my pets."

"You're not unhappy, are you?" asked her mother.

"Oh, I don't know. I suppose I am not. But, I am just tired of my things and wish there was something new I could do," Bessie replied.

"Well, I think I know of something you can do that will be new to you. I'm sorry you are so tired of your things. But, I believe you can take a little trip and see something that will make you happy and appreciate your many things a lot more," said her mother.

"Oh, what is it? I'd surely like to do something different," Bessie replied.

"Just put on your hat and coat. Then keep walking down the street until you come to the creek. Then cross the bridge and walk on down the lane until you come to a small shack painted green. It's right under a tall oak tree. You can't miss it because it's the only big tree around there," said her mother.

"Oh! I'll do it! I wonder what I'll see!" exclaimed Bessie. She got her hat and coat. Her mother just sat down and smiled as she saw Bessie leave.

Bessie walked for eight blocks until

she came to the bridge. Then she walked across it and in a few minutes she saw the little shack. She looked at it awhile, wondering what she would see. She was all excited. Then she knocked on the door.

"What is it?" asked a girl her age as she opened the door. Bessie saw that the girl was dressed in dirty, ragged clothes.

"Why, I just came here to see something. What have you got inside?" asked Bessie.

"Why, I've got little twin brothers and they're sick in bed. And my mother is sick in bed, too. You want to see them?" the girl replied.

"Why, yes," replied Bessie. She was surprised and wondered why her mother had told her to come to this awful old place.

She went in. The place had only one room. There was no paper on the wall. The floor was bare. She saw two little boys on a cot. And she saw the girl's mother on an old bed. The poor woman smiled at Bessie. The boys were crying.

"Oh! I'm so sorry you are sick!" said Bessie.

"Who are you, little girl?" the woman asked.

"Why, I'm Bessie Brown. Oh—you must have someone to help you!" said Bessie. Tears were coming into her eyes.

"There is no one to help. My husband is dead, I can't work now and we have nothing. I don't know what's to become of us," the poor woman moaned.

Bessie started crying. She just couldn't help it. She thought of all of the nice things she had, of her beautiful home and her comfort. But here were these poor people. There was nothing in the room but the cot, bed, a couple of old broken chairs, a trunk and the stove. There were no playthings, no dolls, no food, no comfort.

"What is your name?" Bessie asked the girl as she cried.

"My name is Wanda Moore," the girl replied.

"Oh, Wanda!" cried Bessie. "You must have help! I'll go back and tell my mother and she will get her friend at the church to do something. We will bring you some of our food. I'll bring you some of my clothes. Oh, this is awful! I have so much and you have nothing!"

"We've still got Jesus and He will help us," replied Wanda.

Bessie turned to go. Wanda went to the door with her. Bessie put her arm around poor little Wanda and hugged her.

"Don't worry, Wanda!" said Bessie. "I'll see that you are helped!"

When Bessie got home she quickly told her mother what she had seen. And she asked her mother why she had sent her down there. Her mother smiled.

"I just wanted you to see how well off you were and how poor some people are. Now, don't worry. I have already made arrangements for help for those people. Tonight your father and I are taking them a lot of goods and clothes. And our church is going to see that they are taken care of. Well, are you still bored?"

"Oh, no!" replied Bessie. "I'm so ashamed of myself! You and daddy have spoiled me. I'm sorry. I'm so thankful for my blessings. And, I'm going to get a lot of my good dresses and give them to Wanda. And I'll take her some of my dolls and things. I can't be satisfied until they are helped. Oh, Mother—Wanda said Jesus would help them!"

"He will—through us!" replied her mother. Bessie never gets bored now.—*My Pleasure.*

### A Prayer for Frisky

Miss Marie Davis

**T**HERE, Frisky, here, Frisky," were the words Clifford yelled as he walked slowly down the dry, dusty path to the old creek. Frisky was a big, brown and white Collie which had been given to Clifford on his eighth birthday.

With his hands in his pockets Clifford walked on slowly, listening carefully to every sound, hoping to hear the whine of a dog. After walking and looking for a couple of hours, Clifford dropped with fatigue on a big round log. As he sat thinking, hot tears began to flow freely down his cheeks, splattering on the fallen autumn leaves. He rubbed his head and wished that he could think of something. He started to rise; but as he did, he had an idea. His preacher had once said that, if you wanted something bad enough, God would give it to you. He wondered if God would



answer a prayer about Frisky. Surely, God knew where Frisky was. Clifford tried his face on his sleeve and dropped down on his knees. Laying his head on the log, he began to pray over and over again, "Dear God, please help me to find Frisky. Please, God, please!" When Clifford finished his prayer, he started to rise. As he did, he heard the soft whine of a dog. Jumping with

gladness, Clifford ran to a nearby bush. There he not only discovered Frisky, but two brown and white puppies as well! Hugging the little puppies to him, he started home. This time a big smile covered his dirty, tear-drenched face.

That night as Clifford knelt by his bed to pray, he whispered his thanks to God for helping him find his dog.

the 24th chapter of Matthew. "We Need to Know God's Word for Such a Time as This" was the subject for the monthly meeting, and everyone present received a blessing from this very interesting topic. Following the program the meeting was adjourned with prayer.

Mrs. E. H. Prosser

## Beulah Y.P.A. Elects Officers

The Beulah Free Will Baptist Young People's Auxiliary of Pamplico, South Carolina, met at the home of Jerry and Franklin Jones, Monday night, January 2, 1956.

The officers for the new year were elected as follows: Buddy Bazen, president; Norman Ard, vice-president; Margaret Vause, secretary-treasurer; Ollie Belle Hardee, social chairman; Carolyn Lambert, publicity chairman; Barbara Jane Singletary, personal service chairman. The four group captains were Carolyn Lambert, Norman Ard, Ollie Belle Hardee and Jerry Jones.

After all the business was discussed the roll was called with 16 present. The program was then given by the group as a whole. The hostess, Mrs. Jones, served delicious refreshments which were enjoyed by everyone present.

Carolyn Lambert  
Publicity Chairman

## Outline for Workshop

The following is a suggested outline for the Woman's Auxiliary Workshop as given by Mrs. Paul Purcell, study course chairman of the Woman's National Auxiliary Convention.

### Morning Session

- 9:30—Registration
- 10:00—Hymns, "As A Volunteer," or "Bring Them In"
- 10:00—Devotions, John 1:41, 42
- 10:20—"Who's Who and Where We're From"
- 10:30—Theme Song, "Win Them One by One"
- 10:35—"Enlist Every Church Member in Auxiliary Membership"
- 10:50—Enlistment Playlet (Order from W. N. A. C.—10c)
- 11:10—Hymn, "From Greenland's Icy Mountains"
- 11:30—Missionary Message
- 12:00—Benediction

### Afternoon Session

- 1:00—Singspiration, "I've Enlisted for Jesus"; "Each One Win One"; "Lead Me to Some Soul Today"
- 1:15—Devotions
- 1:25—"Enlist Every Member in Challenging Study"
- 1:40—"Enlist Our Youth in Missionary Activity"

(Continued on page sixteen)

# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Mt. Zion Auxiliary Holds Prayer Week

The Woman's Auxiliary of Mt. Zion Free Will Baptist Church, Arlington, Georgia, held its pre-Christmas week of prayer beginning December 11 with Mrs. Martha Lewis in charge of the programs.

According to the secretary, Mrs. Robert Lisenby, two of the meetings during the week were held in the home of a shut-in, Mrs. Mary Wallace, to whom the auxiliary also presented a small gift. Mrs. Lisenby states, "Everyone enjoyed the programs and received a blessing from them."

Mrs. Robert Lisenby

## Washington Auxiliary Meets

The Woman's Auxiliary of the Washington Free Will Baptist Church, Washington, North Carolina, met Tuesday night, December 20, at the home of Mrs. Alton Ivey.

The meeting opened with the group singing together the familiar hymn, "Jesus Saves." Mrs. Edna Miller read the Scripture and led in the opening prayer.

Those taking part on the program were: Mrs. Edna Miller, Mrs. Helen Singleton, Mrs. Charles Keith and Mrs. Lee Williams.

Mrs. Earl Gaskins reports that the new officers were elected as follows: Mrs. Roberta Hodges, president; Mrs. Bill Ingalls, secretary; Mrs. Lee Williams, treasurer; Mrs. William Clark, program chairman; Mrs. James Sutton, youth chairman; Mrs. Helen Singleton, study course chairman; Mrs. Jim Bell, benevolent chairman; Mrs. Nellie Webster, orphanage chairman.

The meeting was dismissed with prayer by Rev. Charles Keith. Following the adjournment the hostess served refreshments to the members present.

Mrs. Earl Gaskins

## Mrs. Lamb Entertains Auxiliary

The Woman's Auxiliary of Lockhart Free Will Baptist Church, Lockhart, South Carolina, met on Tuesday night, January 3, at the home of Mrs. Viola Lamb. The meeting opened with the group singing, "There Shall Be Showers of Blessing." Following the opening prayer by Mrs. Loretta Canupps, the devotions were read by Mrs. A. F. Lawter.

The subject for the evening was "We Need to Know God's Word for Such a Time as This." Those taking part were as follows: Mrs. Loretta Canupps, Mrs. Blanche Hawkins, Mrs. Lula Mae McPhearson and Mrs. Effie Taylor.

Mrs. Joe Thompson dismissed the meeting with prayer. The hostess then served delicious refreshments consisting of chicken salad on lettuce, potato chips, cookies and cokes.

Mrs. Loretta Canupps  
Publicity Chairman

## High Hill Woman's Auxiliary Meets

The High Hill Free Will Baptist Woman's Auxiliary of Scranton, South Carolina, held its regular monthly meeting on Thursday night, December 29, following the auxiliary's pre-Christmas week of prayer. The auxiliary met at the home of Mrs. E. H. Prosser with Mrs. Ethel Tilton presiding in the absence of the president.

The Scripture lesson was taken from



# -:- Department of Foreign Missions -:-

REV. RAYMOND RIGGS

Promotional Secretary-Treasurer

3801 RICHLAND AVENUE

NASHVILLE, TENNESSEE

## Bethlehem Junior Sunday School Class



Raised Funds to Help Send Cuban Children to Camp

## FROM THE FIELD

Dear Mr. Riggs:

Last summer in an article in "The Free Will Baptist," I read about the children in Cuba going to camp. I took the paper with me to Sunday school, and read the article to my class at Bethlehem Free Will Baptist Church. We wanted to do something to help these children in Cuba to go to church camp next summer, so we decided to sell Christmas cards to raise money to send them. This we did.

I am sending you fifteen dollars (\$15.00) we raised in our project. We want you to send this to Cuba to help children go to church camp next summer. We are praying for much good to come from church camps. I am also enclosing a picture of my class. We would like to see it in "The Free Will Baptist."

Sincerely yours,  
Mrs. Avery Harris

Dear Bro. Riggs:

I did enjoy the special missionary issue of Contact. I have been a subscriber for two years and look forward to it every month. Most of the women of our auxiliary take the Contact. It is my desire to see all of them get it and I know it will be a blessing to them. About two years ago I had handed to me a sticker to place on a jar. (A Penny a Meal), and every month since, I've turned in my pennies to the auxiliary. Could you send me some of those stickers that I might give one to each of our members. We have 30 or more. I believe in that way we could do more for missions. If you have other material you could send me that would help to inspire our people, I would be most grateful. I have a burning heart-felt desire for the mission

work. As program-prayer chairman of our auxiliary, I am looking forward to the new year to pray more and work hard for Christ, my Saviour. Pray for us. We are a group of humble women who love the Lord.

A sister in Christ,  
Mrs. R. S. Melton  
The Hyde Park Free Will  
Baptist Church

Dear Bro. Riggs:

The Lord has laid it on our hearts, the Woman's Auxiliary of the First Free Will Baptist Church, Columbus, Mississippi, to give a per cent of our quarterly collections to foreign missions. Enclosed is a check of \$6.42 for the past quarter. We know the Lord will bless this small offering, and we pray that others may be led to give also.

Sincerely,  
Hazel Carter

Dear Christian Co-Worker:

The Junior Sunday school class at Bridges Chapel decided to give, instead of gifts to each other, the amount that they would have spent on gifts to some missionary worker. So enclosed please find check for \$8.10. We want the Calverys in Japan to have it, along with our prayers.

Mrs. John Pace (S. S. Teacher)

Mars Hill, N. C.

Dear Bro. Riggs:

I hope that I will not take too much of your time with this letter. I received the last news letter from your office, and was glad to get it.

I thought it only fair that I notify you as to the reasons my offering has been slow in the past while. A few months ago I joined a Missionary Baptist Church. I did this because

there was no Free Will Baptist Church in our local community; also it is the church where my husband has his membership.

Since we are just working people, we can hardly divide our giving between two churches and be of much use to either. However, as of the present, I have not heard foreign missions mentioned in this church of which I now attend. As I do feel that it is the Lord's will for me to support some missionary program, I'm going to continue to send a contribution to you, although it will be small in amount. I do hope you can use what little I shall be able to give.

May God Bless you,  
Mrs. Clyde Wyatt

Lowland, N. C.

Dear Bro. Riggs:

I am enclosing check for \$5.00 for foreign missions from the Free Will Baptist League as a gift to honor our Saviour's Birthday.

Yours truly for Him,  
Corresponding Secretary of  
the League

Flat River, Mo.

Bro. Riggs:

Enclosed you will find check for the little Cronk baby. We want to give him this Christmas present from our G.T.A.'s. Since we didn't know James Randall's address, we are sending it to you and you can give it to his parents. We have named our auxiliary after him. We are proud to be able to give this amount even though it is small.

Yours Truly  
Ruth Ann Barker

Chattahoochee, Fla.

Dear Sir:

We pledged \$2.00 per month for the year 1956. Enclosed please find check for that amount. If you would like to give the church credit for the pledges our membership is at the Christian Home Free Will Baptist Church, Blountstown, Florida.

Sincerely,  
Mr. and Mrs. J. W. Lamb

Florence, S. C.

Dear Brother Riggs:

We asked our Sunday school folk not to exchange gifts this Christmas, but instead give Jesus a gift to be used for foreign missions. (One of our small girls giggled and said, "You can't bring Jesus a baby doll.")

There were no gifts under the tree. We showed the film, "Heathen Rage," on Christmas night. Then we placed a chair under the tree with an offering plate in it. Everyone marched by and presented his gift to Jesus. Our combined gifts amounted to \$177.00, for foreign missions. We stood, sang the Doxology and went home having experienced the truth, "it is more blessed to give than to receive." The check will be sent by our treasurer.

Sincerely,  
Ronald Creech

Happiness is the thing you enjoy when all is well. Joy is what abides when all is not well.—W. L. T.

The Psalmist said of the Lord, "... thy lovingkindness is better than life, my lips shall praise thee" (Psalm 63:3).—M.G.H.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God's Concern For Sinners

(Lesson for January 29)

Lesson: Luke 15:1-10.

Golden Text: Luke 19:10.

### I. INTRODUCTION

This lesson ties in with that of last Sunday in that it gives another great truth which the Christian must know if he is to serve acceptably in the Kingdom of God. Indeed, the degree of his understanding of God's concern for sinners, which now becomes his concern as a Christian, will be the measure of his zeal in Kingdom activities.

The Christian must see the aim of our Lord for His Kingdom as that of reaching every nation in the whole world and giving the gospel to every human being. God is deeply concerned about the souls of all people, He wants all to be saved. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Furthermore, the Lord has charged His Church with the responsibility of taking the gospel to all people who are in sin. They will be saved only as we, out of burning hearts, show them that God loves them and wants to save them.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. While some sincerely seek the presence of the Lord, others go along just to criticize (Vv. 1, 2).

2. Some will go the limit to find a lost sheep, but will not turn their hand to save a lost soul (Vv. 3, 4).

3. The greatest joy that some people know is that which comes from material things (Vs. 5).

4. It is only natural for those who are happy to want their friends to rejoice with them (Vs. 6).

5. No joy can compare with that which comes from faith in Christ and forgiveness of sins (Vs. 7).

6. No price is too great to pay for that on which our heart and soul are set (Vs. 8).

7. There comes great joy to the troubled soul when it finds that for which it years and groans (Vs. 9).

8. That heaven is rejoiced when a sinner is saved should cause all sinners to seek the Lord (Vs. 10).—*The Bible Teacher* (F. W. B.).

9. The elder brother in the third parable represents the Pharisees who were outwardly correct but who had hearts of ice.

10. This Sunday would be a good time to sing "The Ninety and Nine." It has a message for all.

### III. ADDITIONAL TRUTHS.

*This man receiveth sinners, and eateth with them*" (Vs. 2). As Jesus embraced the poor, wandering, lost sinner, for whom no one else cared, the Pharisees and scribes brought the charge that He received and ate with sinners; and to them, because of their ideas of holiness through separation, this was the very lowest depth of nonacceptable conduct and sin. They were indignant, angry, bitter and they looked for every possible chance to catch Jesus where they could destroy Him. To the Jew, a holy man had to avoid sinners, and the holier one became, the more scrupulously would he avoid contact with a sinner; and they believed that the very last thing a good man would do was extend his fellowship with sinners to the point of eating with them. To them, because they were void of any compassion for the lost and because of their distorted ideas of holiness, Jesus was as bad or worse than the publicans and sinners with whom He ate; and there are men in our own day who avoid those for whom Christ died for fear of damage to their self-righteous characters. One whose character is sufficiently established in the grace of God, and who mixes with the outcasts for their own eternal good and God's glory, is doing the supreme act of holiness; for Christ taught us in words and deeds to seek those who are lost. The accusation brought against Christ, that He received sinners was the highest possible compliment that one could pay Him, though the Pharisees and scribes did not intend it as such.—*The Advanced Quarterly* (F. W. B.).

2. Quite often there is a big difference between *holiness people* and *holy peo-*

*ple*. The holiness people of Jesus' day were leaders in the plot to crucify Him.

3. In this parabolic question Jesus likewise administers a sharp rebuke to the Pharisees and scribes for their neglect of the outcasts and sinners. They were false shepherds, feeding themselves and losing the flock (Ezekiel 34:7-10; Zechariah 11:16,17). The outcasts and sinners are represented by the lost sheep, and they belonged to the Jewish people, God's earthly people. The lost sheep, in spite of the fact that it is lost, still belongs to its original owner, but has gone astray.—W. S. Hottel.

4. The woman laid aside the usual duties and pleasures of life to seek her coin. The shepherd left the warmth and comfort and rest which he had well earned to go out into the wilderness for his sheep. The song-writer spoke truly—*But none of the ransomed ever knew*

*How deep were the waters crossed;  
Nor how dark was the night that the  
Lord passed through*

*Ere He found His sheep that was lost.*

Soul winning calls for sacrifice, but if—instead of a self-seeking, comfort loving spirit—the love of Christ is constraining us we will do it gladly.—*Moody Monthly*.

5. It is written that one of the truly great masterpieces of the artist, Rubens, was discovered in an old shop in London. An expert wandered into the shop, saw what he knew to be the masterpiece, dusty and grimy, amid kinds of rubbish. He calmed his emotions, asked in a quiet tone how much the dealer wanted for that bit of canvas. The dealer said, "You can have it for thirty-five shillings." The money was gladly paid, and the expert took it home, cleaned it up, and that shiny picture today is worth all of two thousand pounds. What joy was his as he cleansed it! What rapture of soul was his as he beheld it cleansed, reflecting the beauties of the master artist! Today it is on display and is a constant reminder of the fact that an expert redeemed it from dust and grime; it had been lost, he found it and with joy he cleansed it. So with the sinner, and who can appraise the joy which is and will be His as the saints of God are gathered home to Himself.—*The Bible Illustrator*.

•  
"Do not be occupied with your miseries. Be taken up with Christ's mercies, and you will find His mercies outweigh all your miseries."—*Selected*.

•  
"It is the privilege of God's people in the midst of their fiery furnaces to have the consciousness and the witness that God is pleased with them."—*Selected*.



## Outline for Workshop

(Continued from page thirteen)

- Mission Speech Contests
- Essay Contests
- 1:55—"Enlist Every Family as Subscriber to Church Periodicals"
- 2:25-Group Discussions led by District or State Officers
- Plan Work for Year
- 3:00-Adjournment

Mrs. Paul Pursell

## Questions and Answers

(Continued from page eight)

to it that she teaches them correctly. It is your duty to see to it that she teaches them to honor you and your relatives as well as her own and to correctly inform them concerning both families and their relation to you and to them. You cannot be an obedient Christian without constantly exhibiting a life of meditation and prayer. (1) You must meditate on God's Word day and night, Psalm 1:2, "But his delight is in the law of the LORD; and in his law doth he meditate day and night." (2) You must pray without ceasing, 1 Thessalonians 5:17, "Pray without ceasing." "... men ought always to pray, and not to faint" (Luke 18:1). (3) There are times when one must pray all night if he is to be like Christ. "... he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

Jesus promised everything a person needs to those who maintain a right relation to Him if he only asks for it. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7).

And finally the Bible says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3), "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6).

"The acceptance of Christ will bring a new joy to the one who believes, a joy which even great difficulties can never destroy."—*Selected*.

"To what extent have you and I resisted in our striving against sin?"—*Selected*.

"God does not always start an earthquake when we pray, but we can be sure that He moves on earth in answer to our prayers."—*Selected*.

"In the deepest night of trouble and sorrow God gives us so much to be thankful for, that we need never cease our singing."—*Selected*.

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AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 25, 1956



Pictured above is the Rev. J. C. Moye of Snow Hill, North Carolina, who has recently made an endowment gift to Mount Olive College library in the amount of \$12,500. This gift is an expression of the great love which Mr. Moye has for the Free Will Baptist denomination and his hope for its future progress.

Mr. Moye has led an active life in civic and community betterment in addition to his faithful service to Christ in the gospel ministry. He has served in the North Carolina State Legislature, was mayor of his town for six years and has been a member of the high school board of education.

He was ordained to the gospel ministry of the Free Will Baptist Church at Hull Road in 1920, and since that time has enjoyed a fruitful ministry pastoring churches in North Carolina. He has served as moderator of both his conference and union meetings.

In our conversation with him relative to his gift to the college, he made this significant statement, "All that I have which is lasting and eternal is what I give away."



# EDITORIAL

## RELIGION IN SOCIAL LIFE

Having given in other editorials what appears to be a trend toward greater consideration for the principles of Christ and the Bible on the part of political and business leaders, we turn now to some facts, figures and opinions relating to the social life of our nation. We can ascertain to what extent Christianity has penetrated and is influencing the moral fiber of our people as we examine the results of their actions. Larston D. Farrar, editor and publisher of *The Washington Religious Review* says, "... those who watch statistics that seem important in judging the progress, or retrogression, of a society are growing increasingly restive about many trends in this society."

Some of the more prominent social problems about which we should be concerned are juvenile delinquency, crime, divorce and the consumption of beverage alcohol. A brief comparison of the incidence of each during 1955 with that of 1954 will give us some idea as to the social trend either toward the application of the principles of Christ in our everyday living or in the opposite direction.

Juvenile delinquency, according to statistics, has been increasing alarmingly over a period of years. There is no indication that this trend has been checked to any appreciable degree in 1955. Those in authority who have been striving to check this menace to our society have also been trying to find the contributory causes. We are persuaded that two important causes have been pinpointed and are receiving a great deal of attention. They are: (1) the theory in the educational philosophy of recent years which has frowned upon positive discipline of the child in his early years; (2) the exodus of wives and mothers from the home to the business world.

Let us hope that psychologists and educators are slowly moving back to the teaching of the Bible with regard to rearing of children. Let us hope that the reaction against the cruel practice of the stern schoolmaster of the past has reached the limit of its swing in the opposite direction and is now coming back to the place of *restraint with reason* in the training of children.

As to the exodus of women to the factory, Mr. Farrar says, "... the department of labor has released statistics here showing that 11.8 million wives now are working, most of them mothers. There are more than 20 million women employed, but the number of working wives is at the highest peak in history. Economically this contributes to the family larder and it adds to the national income which now stands at a peak, but from a sociological standpoint it might be interpreted as a disastrous trend. Without doubt, it is a factor in the widespread prevalence of juvenile delinquency..."

J. Edgar Hoover, director of the Federal Bureau of Investigation, in his report to the attorney general on crime in 1955, states that there were 2,255,000 major crimes in 1955, some one half of one per cent less than in 1954. He said that this minute decrease represents little cause for rejoicing for "... in 1954 more crimes were committed than in any prior year on record."

In 1955 more than four serious offenses were committed every minute, making it the fourth consecutive year in which more than 2,000,000 major crimes have been recorded, Mr. Hoover pointed out. There were increases in rape, negligent manslaughter, larceny and automobile thefts.

Statistics show that four out of every ten marriages ended in divorce in 1955. This is an indication that the problem of broken homes, dependent children, sorrow and heartache to all concerned and many broken lives has increased during the year. How long will it be until people will let Jesus help them have a happy and peaceful home life? We can be sure that the influence of Christianity has not penetrated the heart of the home life of the nation until married couples hear and obey the words of Christ, "... Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matthew 19:8). When the divorce rate of the nation begins to decrease, we can feel that Christianity is beginning to perform its work in the home life. Another effect of this decrease will be evidenced in a decrease in juvenile delinquency.

There are some indications that the consumption of alcoholic beverages was slightly down in 1955 from the high of 1954, but drunkenness is still a serious menace to our society. The Federal Bureau of Investigation said that alcohol offenses totaled 60.9% of all 1954 crime charges. However, the fact still remains that there are more outlets for the sale of intoxicating beverages in this country than there are churches. Add to this the fact that beverage alcohol is being advertised in newspapers (there are a few which refuse to accept such advertisement), radio, television and many magazines.

There are a few encouraging signs which indicate that people are beginning to revolt, at least in a measure, against this infamous curse upon our society. At the present time, popular opinion is running high against the serving of intoxicating beverages on airplanes. Another encouraging fact is that, in cases where countries, cities and other units were permitted to vote as to whether or not liquor should be sold there, more elections were won by the *drys* than the *wets*. This should spur our ministers to preach more forcefully against the sale and use of intoxicating beverages.

Reports of large crowds in attendance upon worship services throughout the land are encouraging. The fact that churches are enlarging their plants and facilities to care for increases in enrollment are also cause for rejoicing, together with the fact that new churches are being built at an accelerated rate. However, the proof of the pudding is in the eating of it. Figures will mean little unless the influence of Christ upon the nation is expressed in day-by-day living on the part of those who claim to crown Him Lord of their lives.

Let us not forget that a saving faith in Christ is one that changes the entire course of the life of the one professing it. Christ changes sinners to saints, outlaws to law abiding citizens, sots to sober men and women. Just as Christ gave life from the dead to Lazarus, He changed a maniac so that he sat at Jesus' feet clothed in his right mind. Let us thank God for every victory which has been won for Christ in our nation, but let us also pray that Christ in the hearts of people will lead to correction of the evils which plague our society.

### Pray

Prayer is the greatest force we can wield. It is the greatest talent God has granted us. He has given it to every Christian. There is a democracy in this matter. We may differ as to wealth, social position, education, native ability, inherent characteristics; but in the matter of exercising the greatest force that is at work today, we are on the same footing. Therefore no man is excusable if he commits the great sin of omitting to pray. What right have we to leave unappropriated, or unapplied, the greatest force which God has ordained for the salvation and transformation of men, and for the inauguration and energizing of Christian movements?—*Selected.*



# Endowment

## For Mount Olive College

W. Burkette Raper,  
President of the College

**M**OUNT Olive Junior College, Mount Olive, North Carolina, moved another step nearer accreditation as a liberal arts junior college this month as the result of an endowment fund for the college library made possible by the Reverend J. C. Moye Sr., Snow Hill, North Carolina. The Moye Endowment Fund will ultimately reach the sum of \$12,500; already \$5,000 of this amount has been invested and the remaining \$7,500 will either be given by Mr. Moye during his lifetime or will come from his estate. The announcement of this endowment fund was made this week by the president of Mount Olive College, W. Burkette Raper, who is indebted to Mr. Moye for a large part of his own educational opportunities at Duke University and the Duke Divinity School.

The income from the Moye Endowment is to be used for the advancement of the college library, which is to be named, *Moye Memorial Library*. One of the requirements for an accredited

junior college library is an expenditure of \$500 annually for new books, and the \$12,500 endowment fund virtually assures the college of an income for the library adequate to purchase the annual additions for the library. By endowing the library Mr. Moye will be making a contribution to the education of every student who ever studies at the college.

Mr. Moye, who was a member of the Board of Trustees of Eureka College, Ayden, North Carolina, has always been a strong advocate for the cause of Christian education. Through his endowment gift to Mount Olive College, Mr. Moye is investing in the future of men and women yet unborn. As long as Mount Olive College stands, the name of the Reverend J. C. Moye will live on. Many years after Mr. Moye's earthly life, his spirit will go marching on, and the things for which he has lived and worked will be realized in the lives of others.

In September of last year, Mount Olive College added a full-time professionally trained librarian to its faculty in the person of Mrs. Mildred Southerland Councill, a native of Mount Olive. Mrs. Councill was the first supervisor of the school libraries in Wayne County

and has had a number of years experience in the field of library work. She received her training from Appalachian State Teachers College.

The Mount Olive College library has received special attention during the past year. New steel book stacks of the latest design have been placed in the library and many new books added.

During the past year, the college has made progress in other departments than the library. A new science laboratory was recently equipped at a cost of approximately \$4,000. Dr. C. C. Henderson, a well-known physician in the Mount Olive community, gave the college its first endowment last spring in the amount of \$5,000. New office and classroom furniture has been added. The student enrollment is almost double that of last year.

Mount Olive College, which began operation in the fall of 1954, is owned and supported by the North Carolina State Convention of Free Will Baptists, who have a membership of 50,000 in North Carolina. Mount Olive College is the only college in North Carolina supported by the Free Will Baptist denomination and is the only liberal arts college related to the denomination in the United States. The college looks forward to becoming an accredited college in the near future and believes that it will grow to become a leading college in eastern North Carolina.

## The 'If' Question Answered

James E. Bennett

**B**EFORE sin entered into the world there was no need of any "if" because there was no question of man's complete obedience to God, but just as soon as disobedience appeared, then came the question of man's salvation, which depended upon his voluntary decision either to obey or disobey God.

So, in the record of the first conversation between God and the first man born into the world, we find the word "if" used twice in a very vital relationship. "And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door . . ." (Genesis 4:6, 7). Cain stood at the threshold. On one side lay sin and on the other side lay the sin offering provided by God's mercy, and between the two was the word "if." Cain's whole future depended upon which side of

(Continued on page sixteen)

## THE FREE WILL BAPTIST

Volume 71 Number 4

January 25, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager \_\_\_\_\_ L. A. Dunn  
Editor \_\_\_\_\_ J. O. Fort

Subscriptions Payable in Advance  
6 Months \_\_\_\_\_ \$1.00  
1 Year \_\_\_\_\_ 2.00

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# Conditions of Successful Prayer

Hilda Owens  
Fountain, North Carolina

(Editor's note: This article is a reproduction by Miss Owens of a talk which she made at the Youth for Christ Rally, Aspen Grove Free Will Baptist Church, Fountain, North Carolina, on December 3, 1955. Miss Owens is sixteen years old. She wishes credit to be given the Senior-Adult Free Will Baptist League Quarterly for some of the material.)

**J**ESUS never taught much about how to preach but He had a great deal to say about prayer and how to pray. He gave us certain conditions which must be met before our prayers can be answered. He longs to hear from us and to hear of our troubles. Does God answer your prayers? If you have to answer this question by saying, "No," it is because of one of two things: it is not God's will, or you have failed to meet the conditions.

If you are a merchant you must meet the competition of other merchants in order to have a successful business. The same applies in prayer: you must meet the conditions in order to reap the results. D. L. Moody says, "If our prayers are not answered it may be that we have prayed without the right motive, or that we have not prayed according to the Scriptures." God's Word is the best place to find the true elements of prayer, so let's see what He has to say about them.

First of all, if our prayers have been unanswered we should take inventory of our sin life, because one of the conditions is that we must have forsaken sin. The only prayer that God will hear, other than this, is the prayer of a sinner for repentance. Sin has stopped many people from praying and God cannot hear this prayer. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have

separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1, 2). A prayer from the lips of one who has not forsaken sin is usually selfish and we know it cannot be answered; so, if we want our prayers answered we must forsake sin.

Humility and confession must characterize the prayer that does not fail. Thomas Fuller says, "Man's owning his own weakness is the only stock onto which God can graft the grace of His assistance." Do you confess your sins in your prayers? In the Bible we see a number of times when people confessed sin in their prayers. Daniel, Job, David, the publican and others prayed in the spirit of humility and confession. But Pharaoh and the Pharisee prayed boastfully. Which one's prayers do you think were answered?

Restitution and forgiveness must be a part of a successful prayer. Do you make restitution whenever you have wronged others? God's Word says, "Confess your faults one to another, and pray one for another, . . ." (James 5:16). Do you ever ask God to forgive you when you have something in your heart against someone? If so, you couldn't have expected Him to do it. Unwillingness to forgive others has kept many people from knowing the real power of God. We were born sinners, and if we enter the door of heaven, we must enter in by forgiveness because there is no other way. "And forgive us our debts, as we forgive our debtors" (Matthew 6:12). "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25). If we pray according to His will, we will pray in a forgiving spirit.

We must pray in faith, believing we will receive, ". . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Mere words do not make

a prayer but real prayer is words with faith. A prayer without faith is like a check without a signature. It is worthless because the value of the check comes from the signature. A prayer of faith has on it the signature of the Lord Jesus Christ, and is good for any amount when presented at the bank of heaven, "But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Philippians 4:19).

Our prayers must be filled with thanksgiving. ". . . but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6). If Christians would spend more time thanking God for His goodness they would have less time to complain about what they have or don't have. Jesus Christ died for you and me. After His resurrection He went to heaven to plead the sinner's case. Every day He is pleading our cases before the heavenly court; His angels guard us, the Holy Spirit guides us and teaches us; He showers upon us the blessings of life. We have a great deal to be thankful for. Our prayers should be filled with thanksgiving and our life should be a living testimony for Him.

We must pray with perseverance. We must continue to pray regardless of what happens to us. A Christian woman once had an unconverted husband who had forbidden her to speak to him about Christ. She knew she could take it to the Lord in prayer, and she did. She said to herself, "I am going to pray for his conversion every day for twelve months." At the end of a year she saw no signs of his being under conviction. She said, "I am going to keep on six months longer." She did, and still no change. Should she give up? "No," she said, "I will pray for him as long as God gives me breath." That very day the answer came. Her husband accepted Jesus Christ as her personal Saviour. She knocked until the answer came. "Pray without ceasing" (1 Thessalonians 5:17). We must keep the connection between us and God unbroken if we will have our prayers answered and enjoy a successful Christian life. We must pray in submission. We must realize that God knows best, and we should pray in the spirit of *Thy will be done*. When we pray not in submission we are likely to ask for blessings not for His glory, nor for the good of others, but for selfish gratification.

In 2 Chronicles 7:14 God gives us in short His conditions: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and



will forgive their sin, and will heal their land." Have you met these conditions? Does God answer your prayers? Remember our Christian living is only as successful as our prayer life.

To make my prayer life more effective I must:

1. Set aside a few minutes each day for communion with God.

2. Talk to Him as a friend in a simple, natural manner.

3. Realize that through prayer I can

seek forgiveness for my sins, get directions for my life, receive inspiration and power.

4. Take care that my prayers are not self-centered but also ask His blessings on neighbors, friends, church, nation and troubled world.

5. Keep in mind that I am seeking to learn the Master's will, and that my prayers should not sound as if I were attempting to bargain or bring Him to my point of view.

## YE ASK AND HAVE NOT

Naaman Borders,  
Waverly, Ohio

**W**E sometimes hear folk say that the Lord answers every prayer. In a sense this is right, but He does not always answer in the affirmative. Sometimes He says, "Yes." At other times He says, "No," and then again He might say "Wait a while." In 1 John 5:14 we find, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." But if we ask anything purely for selfish purposes, we are just wasting our breath, for the Lord always answers selfish prayers negatively. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22). When we ask a favor of God that would injure another while helping us, we are asking amiss.

On an examination in school, a group of children were asked the question, "What is the capital of Illinois?" One little girl wrote down on her paper, "Chicago." Later on when she found out her mistake, she prayed for the Lord to change the capital from Springfield to Chicago in order that she might get a good grade. Many of you probably think, "What a silly prayer!" Yet, that prayer was no more ridiculous than some of the prayers we adults pray. The mother of James and John prayed that the Master would give her sons the seats on the right and left hand of God. What a selfish prayer for an adult to pray!

We all should learn *how* to pray, and for our pattern we should use the Lord's Prayer. It is perfectly proper for us to pray for material success, and God will help us if we only render to Him a tenth of all our substance—our time as well as money.

Now let us discuss hindrances to prayer. "From whence come wars and

fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:1-3). It is just as sinful to lust for honor or popularity as it is for money. When we pray for something that would hurt us, the all wise God says, "No," we are praying for something that would only damn us.

Some folk pray for a revival so that their church may outshine another church. God does not hear such a selfish prayer. Or if we pray for a revival in order to have a good report to our conference we are also praying amiss. Maybe we sometimes pray that God will reward us by making us more popular with our brethren; but this too is a selfish prayer. All Christians should pray that the Kingdom of God be extended and that more lost souls may be saved. Such a prayer will always be heard and answered. When will we really *learn how to pray*? When will we learn to *humble* ourselves under the mighty hand of God? In 2 Chronicles 7:14 we find, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Therefore, we know that even the land will be blessed if we only humble ourselves before God and pray in such a way that we know is right.

Sometimes sick people will pray for health, and their prayer goes unanswered. God has a reason for not answering all prayers in the affirmative. God is all wise and He knows the aims

behind all our prayers—He knows if they are selfish prayers. Lusts will siphon off more vitality in one day than you can pray and build up in a week's time. This is the reason so many people are cold *professors*. Many people are timid and cowardly and dread to be called on to pray. This is because all their spiritual strength and vitality has been drained off by lusts of some kind. We can violate the laws of the spirit just as we violate the laws of nature. If we conserve our spiritual strength and keep adding more and more to it by prayer and supplication, in a short time we would be stalwart Christians, able and eager to pray in most any congregation. Draw nigh to God and He will draw nigh to you. God is love, and when we have love we have God. Love casteth out fear. When we are bubbling over with the love of God, it is a joy to pray and testify. In 1 Thessalonians 5:17-23 we find, "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

## Cragmont News Notes

By J. E. Wooten, *Manager*

**T**HE stockholders of Cragmont Assembly held their annual meeting in Ayden, January 4, 1956. The meeting was presided over by Rev. James A. Evans, president, in one of the assembly rooms of the Free Will Baptist Press. The board of directors held a business session at the same place in the afternoon. Most of the same officers were re-elected for the ensuing year, including the manager and hostess. So, here we are again greeting you from Cragmont.

We firmly believe that no institution, including Cragmont Assembly, has any justification for existence unless it can lay same reasonable claim to constructive service rendered.

Cragmont was designed for the purpose of rendering a definite service, and it is constantly endeavoring to fill a place in the life of our youth, and adults as well, that the church itself does not and cannot fill in its regular local activities. It is not our purpose to discuss here and (Continued on page sixteen)



# NEWS NOTES

## Northeast Florida Association To Convene at Unity Church

Mrs. Willie L. Farmer, publicity chairman, submits the following schedule for the Union Meeting of the Northeast Florida Association of Free Will Baptists, which will be held January 28, 1956, at Unity Free Will Baptist Church, 2816 Edison Avenue, Jacksonville, Florida:

### Morning Session

- 10:00—Call to Order, Moderator
- 10:05—Prayer, Rev. C. N. Burroughs
- 10:10—Congregational Singing
- 10:15—Devotions, Rev. D. E. Bias
- 10:25—Welcome, Brother McCann
- 10:35—Response, Rev. S. H. Caudill
- 10:45—Roll Call and Seating of Delegates
- 10:55—Roll Call of Ministers and Deacons
- 11:00—Appointing of Committees
- 11:10—Congregational Singing
- 11:20—Message, Speaker to Be Selected
- 12:00—Lunch

### Afternoon Session

- 1:15—Congregational Singing
- 1:20—Prayer, Rev. Charles Jamison
- 1:25—Devotions, Rev. C. J. Pitts
- 1:35—Special Music, Ralph Smith
- 1:40—Committee Reports
- 2:00—Business
- 3:00—Adjournment

—o—

## Sunday School Fellowship Meeting To Be Held at Antioch Church

Antioch Free Will Baptist Church, Craven County, North Carolina, will serve as host to the Fifth Eastern District Sunday School Fellowship Meeting to be held February 3, 1956, at 7:30 p. m. The program committee, composed of Mrs. Fannie Swindell, Mrs. Hazel Stilly and W. C. Eastwood, submits the following program:

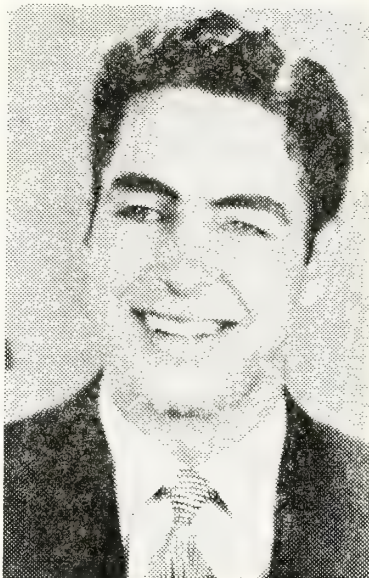
- Fellowship in Song, Charles Holton, Song Leader
- Welcome, J. M. Tyndal, Superintendent, Antioch Church
- Response, W. C. Eastwood
- Devotions, W. C. Eastwood
- Business Session, W. R. Sandlin
- Program, A Panel Discussion—W. R. Sandlin, Moderator
- Selected for the Panel Were: Rev. Cecil Campbell, St. Mary's Church; M. C. Perry, Ruth's Chapel; Mrs. Ruby Hancock, St. Mary's Church; Billy Phipps, Arapahoe.
- Special Music, Arapahoe Junior Choir—A. J. Lyczkowski, Director
- Gospel Singing, New Bethlehem Trio
- Benediction, Rev. John Grimsley
- Refreshments—To Be Served in the Social Room

—o—

## Sunday School Convention to Convene With Wintergreen Church

The Free Will Baptist Sunday School

## Rev. Owen Ganey Accepts First Pastorate



The Glenwood Free Will Baptist Church of Rockingham, North Carolina, has as its new pastor the Reverend Owen Ganey, a 1955 graduate of Bob Jones University.

According to Rev. Ganey, this is his first work since he graduated last year.

Convention of the Eastern District will convene with Wintergreen Church, Craven County, North Carolina, on January 29, 1956. The theme for the convention is "God's Concern for Sinners." Luke 19:10 will serve as the Text and the convention hymn will be "He Keeps Me Singing." The following is the scheduled program for the convention:

### Morning Session

- Welcome Address—Frankie Weatherington, Superintendent, Wintergreen Church
- Response—W. C. Eastwood, Vice-president of Convention
- Devotions—W. C. Eastwood
- Business Session—Walter R. Sandlin, President of Convention
- Morning Program—Children of Host Church
- Sermon—Mr. Paul Atkinson, Teacher at Host Church
- Announcements and Offering
- Offertory—John M. Mills, Treasurer of Convention
- Lunch and Fellowship

### Afternoon Session

- Hymn—"He Keeps Me Singing"
- Devotions—Elbert M. Prescott, Superintendent of Convention
- Address—Rev. T. O. Terry
- Children's Program—Phillip Prescott
- Young People's Program—James E. Davidson

Business Session—Walter R. Sandlin, President of Convention  
Closing Hymn—"Take the Name of Jesus With You"  
Benediction—Rev. E. E. Edwards, Host Pastor

—o—

## League Convention To Be Held at Wintergreen Church

The Fifth Eastern District League Convention will convene on January 28, 1956, at 7:45 p. m., with Wintergreen Church, 1801 Asheville Street, New Bern, North Carolina, as the host church. The theme of the convention will be "Discipleship," and the theme text will be, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

The following is the program which has been planned for the convention:

- Welcome—Director, Wintergreen League
- Response—Billy Phipps, Arapahoe
- Devotions—Rev. Cecil Campbell, St. Mary's Church
- Hymn—"O Master, Let Me Walk With Thee"
- Business Session—M. C. Perry, President
- Bible Quiz—Mr. Hughes, New Haven Church
- Sword Drill—Mrs. M. C. Perry, Ruth's Chapel
- Programs—To Be Announced

—o—

## First District Union Meeting of Western Conference

The First District Union Meeting of the Western Conference will meet with Pleasant Grove Church, Wayne County, North Carolina, on January 28, 1956, with the Rev. W. E. Renfrow, as moderator and the Rev. R. N. Hinnant as song leader. The following program has been submitted for the day:

### Morning Session

- 10:00—Congregational Singing
  - Devotions, Rev. Boyd Shook
  - Welcome, C. S. Hinnant
  - Response, Bruce Ford
  - Remarks, Moderator
  - Minutes of Last Union Meeting
  - Roll Call of Ministers
  - Roll Call of Churches
  - Hymn
- 11:30—Sermon, Rev. Burkette Raper
  - Alternate, Rev. W. E. Renfrow
  - Offering for Orphanage
- 12:00—Lunch

### Afternoon Session

- 1:00—Congregational Singing
  - Youth Talk, Mrs. Clyde Sasser
- 1:20—Sunday School Talk, James B. Hunt
  - Business Period
  - Reports of Committees
  - Petition for Next Union Meeting
- 3:00—Adjournment

—o—

## Second Union S. S. Convention Of Central Conference to Meet

The Second Union Sunday School Convention of the Central Conference of North Carolina, has changed its meeting time from 10:00 a. m. to 1:15 p. m., at which time delegates are urged to be on time and register. The following



program has been arranged, for the meeting which is to convene with Sweet Gum Grove Church, Pitt County, North Carolina, on Sunday January 29, 1956:

Theme: "Witnessing for Christ."

- 1:15—Registration
- 1:30—Devotions, Mr. Gregory
- 1:45—Brief Business
  - Special Music, Marlboro Sunday School
  - Message, Rev. R. B. Crawford
- 2:20—Special Music
  - Congregational Hymn
  - Business Period
  - Special Music
  - Election of Officers
  - Adjournment

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### Rev. C. L. Patrick to Conduct Grace Revival

The Rev. C. L. Patrick of Walstonburg, North Carolina, will conduct a revival at the Grace Free Will Baptist Church, Greenville, North Carolina, beginning on January 29 and continuing through the week ending February 5. The services will begin at 7:30 each evening and the Sunday Morning worship will begin at 11:00.

A cordial invitation is extended to all by the pastor, Rev. Rashie Kennedy.

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### Revival of Mt. Moriah Conference of North Carolina

On October 28, 1955, the ministers and members of Mt. Moriah Free Will Baptist Church, Richmond County, North Carolina, reorganized the Mt. Moriah Conference. As soon as this organization was effected, the Bethlehem Church, Patrick, South Carolina, joined the conference.

The conference is now composed of the two churches named above. The ministers belonging to the conference are: Angus Prevatte, Raeford, North Carolina; H. S. Clark, Gibson, North Carolina; R. L. Clark, Hamlet, North Carolina; J. D. Liles, Hamlet, North Carolina.

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### Albemarle District Meetings at Shiloh Church

The Albemarle District Meetings, the union meeting, league union, and Sunday school convention, will convene with the Shiloh Free Will Baptist Church, Pinetown, North Carolina, January 28 and 29. The theme of the meetings is *prayer* and the aim is to help us to recognize that prayer is an essential part of the Christian's life. The following programs have been submitted:

- ALBEMARLE UNION MEETING PROGRAM
- Morning Session*
- 10:00—Devotions, Rev. P. C. Wiggs
  - 10:10—Welcome, Local Pastor
  - 10:15—Moderator's Remarks
  - 10:20—Minutes of Last Union

- Roll Call of Ministers and Churches
- Recognition of Visiting Ministers
- Announcements
- 11:15—Congregational Singing and Offering for Orphanage
  - Special Music, Host Church
- 11:30—Union Meeting Sermon, Rev. Walter Reynolds
  - Alternate, Rev. Charles Brown
- 12:00—Lunch

#### *Afternoon Session*

- 1:00—Devotions, Rev. T. F. Davenport
- 1:10—Business Period
- 2:00—Closing Hymn and Benediction
- ALBEMARLE LEAGUE UNION PROGRAM
- 7:30—Devotions, A Leaguer
- 7:40—President's Message
- 7:45—Appointment of Digest Committee
  - Roll Call of Leaguers
  - Minutes of Last Union
  - Recognition of Ministers
  - Announcements
- 8:00—Business Period
- 8:10—Congregational Singing and Offering
- 8:20—Program, Free Union Leaguers
  - Closing Hymn
- 9:00—Adjournment

### SUNDAY SCHOOL CONVENTION PROGRAM

#### *Morning Session*

- 10:00—Devotions, Rev. Ralph Osborne
- 10:10—Welcome, Local Superintendent
  - Response, Mr. Alton Reynolds
- 10:15—President's Message
- 10:25—Sunday School Lesson, Rev. L. E. Ambrose
  - Alternate, Mr. Ervin Foreman
- 10:55—Roll Call of Ministers
  - Recognizing Visiting Ministers
  - Minutes of Last Convention
  - Sunday School Reports
  - Announcements
  - Congregational Singing and Offering for Orphanage
  - Special Music, Host Church
- 12:00—Convention Sermon, Rev. Charles Brown
  - Alternate, Rev. P. C. Wiggs

#### *Afternoon Session*

- 1:30—Devotions, Rev. A. B. Chandler
- 1:40—Business Period
- 2:15—Adjournment

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### Fifth Sunday Offerings To Mount Olive College

President W. Burkette Raper, Mount Olive College, reminds all churches and Sunday schools in North Carolina that the college hopes to receive a fifth Sunday offering from each one of them.

Mr. Raper says, "Your contributions to Mount Olive College are investments in your church, for it is here that our leaders are trained."

"I believe that the people of your church and Sunday school want to help us, and I humbly ask that you give them an opportunity on fifth Sunday," he said in a letter to pastors of the state.

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### Mount Olive College Announces Beginning of Spring Semester

The spring semester at Mount Olive College, Mount Olive, North Carolina, begins Monday, January 23. New stu-

dents may enter at this time in any department of study, except business education.

A new term for the night Bible course will begin Monday, January 30. The class will be a study of the Old Testament, taught by the Reverend Lloyd Vernon. Classes meet each Monday night, 7:30-9:20. New students are welcome.

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### Revised N. C. Treatise Ready for Distribution

The *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* is printed and ready for delivery to all who wish to have copies. It is a revision of the North Carolina Treatise, as authorized by the North Carolina State Convention. The price is 30c per copy, or \$3 per dozen.

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### Ministerial Association, Western Conference Met at Cafeteria

The Ministerial Association of the Western Conference met at the S & W Cafeteria on Fayetteville Street, Raleigh, North Carolina, on Thursday, January 26 at 10:00 a. m. All ministers who are members of the conference and those pastoring churches within the conference were invited and urged to attend the meeting.

## Self-Made, Are We?

We speak of men being self-made, and in one sense perhaps many are.

In a far better sense we are God-made. How much more God has made out of us than our friends saw in us, and really more than there was in us.

If most of us had the choosing of our fortunes and misfortunes, crosses and losses, joys and sorrows, successes and failures, etc., how little we would amount to! Many of our lives would be like the desert, because all sunshine makes a desert. To build a character we must have adverse winds, cloudy days, storms and reverses. The choice of the right and holy in the face of wrong and impurity makes character.

While we do not bid for the thorns, ills and suffering, let us thank God for grace and peaceable fruits to them exercised thereby.

God gives much to the soul from which He permits much to be taken.—*Selected.*

"The greatness of the grace of God is within the reach of the most despairing soul."—*Selected.*



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** How do you reconcile "Whoso sheddeth man's blood, by man shall his blood be shed: . . ." (Genesis 9:6), "Thou shalt not kill" (Exodus 20:13), and the expression in Matthew 5:21, ". . . Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." Please consider also ". . . no murderer hath eternal life abiding in him" (1 John 3:15). It seems from these verses except for Genesis 9:6 that one would be in danger of God's wrathful judgment if he kills someone. How would these Scriptures apply to the man who pulls the switch in the execution of a man who is put to death in the electric chair, or the one who turns on the gas in the execution of a person who gets the death sentence in the gas chamber, or for those in a firing squad who obey orders in shooting a person that the military tribunal condemns? How would this apply to soldiers that are drafted in the army who kill people in battle?—G. E. Anderson.

**Answer:** Genesis 9:6 is the first passage given in the Scriptures that requires man to act in his place of God-given authority and responsibility, administering capital punishment upon all who for any reason kill any person. This is greatly modified when, upon their coming from Egypt, God commands the Israelites to set apart certain cities of refuge in which an innocent shedder of blood could flee and there have protection from the revengers of blood, Exodus 21:12-14, "He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die." (Joshua 20:2-5) "Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. And when he that doth flee

unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime."

These cities, as you can see from the foregoing Scriptures, intercepted the death penalty as it reached out for all who had been instrumental in the shedding of human blood and gave asylum to the innocent who had shed blood accidentally. No such condition is to be seen in Genesis 9:6. In the New Testament this subject is further developed when Jesus says, ". . . whosoever is angry with his brother without a cause shall be in danger of the judgment: . . ." (Matthew 5:22). Therefore it is made clear in the Old Testament that a man must plan the execution of all persons guilty of shedding human blood. It is further made clear in the New Testament that if one harbors envy and murder in his heart he is regarded as a murderer and therefore in danger of the judgment that is sure to come to all murderers. All who hate or make plans against their fellow men are potential murderers.

God has devised a system by which He controls or overrules the affairs of men in which He allows statesmen or politicians to exercise themselves in an organization we generally call a state. Men cannot hold their society together, but God does this; therefore the state that adheres most closely to the regulations found in the Bible is the state that is sure to be most successful and to operate with less friction. Even when the nations of ungodly people adhere to God's regulations for themselves they are more prosperous. Good examples of this are to be seen in the prosperity of Egypt as its leaders adhered to the advice of Joseph in preparing the land against seven years of famine which was to come upon it, in the prosperity of Babylon and Medo-Persia, as Daniel

and later on Mordecai, with Esther's assistance, influenced the kings and other officials to follow God's leadership. Again, in the Church age we have Godly men such as Luther, Calvin, Knox, Wesley, etc., bringing their influence upon people in authority, counseling them to adhere to God-given principles by which the countries became prosperous. One of God's principles to be put into effect is that states are responsible to punish criminals commensurate to their crimes. In God's system He requires the death sentence for all willful murderers and the restoration of property to those who have been robbed of it.

God has provided a unified system of rules in the Bible that demand the loyalty and cooperation of every citizen in his country to the principles of the country and to the people who are in authority and are responsible to execute the laws of that country. We read in 1 Timothy 2:1, 2, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Hebrews 13:17). See 1 Peter 2:13; Romans 13:1-7.

A man is acting as the agent of God and may be regarded as His instrument or tool when he pulls the electric switch in the execution of a criminal who deserves to die and has had the death sentence handed down. The one who turns the gas into the gas chamber, or acts as hangman, is acting in his line of duty and is free from the guilt of murder. It is also the duty of a soldier, whose name is drawn for him to do so, to fire as a member of the firing squad when such orders are given him. It is the duty of a citizen of his country to go to battle when he is conscripted for such duty. Those killed in the battle will not be regarded by God as murdered by this conscripted man.

God had said to Saul in 1 Samuel 15:2, 3, 9, 33, "Thus saith the LORD of hosts, . . . Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and women, infant and suckling, ox and sheep, camel and ass. . . . But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy (Continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

"For none of us liveth to himself, . . ." (Romans 14:7).

We are not intended by our Maker to be alone. Man must have society—organization. His history proves that if he cannot command that which is good, rather than dwell alone, he will make a virtue of necessity, and turn to that which is bad. When God had made Adam He said, ". . . It is not good that man should be alone; I will make him an help meet for him" (Genesis 2:18).

All the arrangements adopted by communities, all the organizations of governments, and the constitution of every church of Christ, recognize the existence of the principle of organized cooperative efforts. This principle renders every man susceptible to the influence which others exert, and enables him to exert influences over others. But we are prone to forget that we are as accountable to God for our influence as for anything else. I believe that we as ministers should, at least occasionally, make *influence* the subject of discourse. This is my present theme.

I doubt if there can be found any man who is destitute of the power of effecting the destiny of some other man. There is a vast difference as to the degree and extent of the influence which different persons may exercise. Ministers of the gospel should at all times be men of good influence. All Christians are constantly exerting their influence. The obscurest member of the church is not excepted. His influence, good or bad, is effecting someone. The rich and the poor, the wise and the ignorant, the proud and the humble, are all influential. All are always making impressions. Not only these, but so are the profane, the licentious, the covetous, drunkards, gamblers, liars, and all such abominable characters.

Our influence is indestructible. Every man must die, but his influence, which he has exerted upon his fellow man, will live on. Every thought, word, act, and even every feeling is something that is thrown into a kind of moral ocean, producing waves which spread through all time and reach the very shores of eternity. All the good influences originate

by our acts of obedience to God. Abraham and all the other patriarchs, Isaiah and the other prophets, Paul and all the apostles, created influences for good which are still at work, as did Pharaoh, Nebuchadnezzar, and all the other early enemies of Christianity, along with their modern brethren, Voltaire, Gibbon and Paine, created influences which are still destroying those who follow them. Your influence will live on after you are dead. John Bunyan is exerting a thousand times more influence now than while he was alive, and so are many others of whom the world was not worthy.

We must not forget our responsibility to God for our influence. We must give account to God for all feelings, thoughts,

words and acts. God makes it our duty to do all the good we can in the world, and to abstain from all appearance of evil.

It is pre-eminently the duty of all Christians to exert their influence in their Christian capacity. Religion should have the credit of all the good they do. Multitudes overlook this truth. All human organizations must forever stand in the rear of the Church of Jesus Christ. Every object which can properly engage the attention of a Christian, is provided for in the gospel, the charter of the church's incorporation.

You are exerting influence constantly. Is it good or bad? It will live on, and it will affect those upon whom it is exerted.

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

## A PROPHET AND A NATION

1 KINGS 11

God rules nations as well as individuals. This truth should have a sobering effect upon the people of America. We have become strong and rich, but there is danger that the heart of our nation shall be turned away from God.

I. GOD'S JUDGMENT TO COME UPON THE NATION  
(Vv. 1-8)

II. SOLOMON'S ADVERSARIES (Vv. 9-13)

III. THE RECORD OF SOLOMON'S DEATH (Vv. 14-40)

IV. REHOBOAM'S ACCESSION TO THE THRONE (Vv. 41-43)

This forms an outline of the entire chapter, but instead of dealing with this whole outline we would like to concentrate upon three things in the chapter:

I. GOD'S PROPHET (Vv. 29-32)

Solomon had brought the nation of Israel to the peak of material power and wealth. But prosperity had brought indulgence, and indulgence led to despotism. God's prophet Ahijah knew that judgment would come.



# THE MAIL BOX

## BIBLE COLLEGE COMMENDED

"I would like to commend our Free Will Baptist Bible College at Nashville, Tennessee. Having visited there recently, I found it a wonderful place for the training of our boys and girls for Christian service. We should always remember it with our prayers and our money."—Mrs. B. F. C., Route 1, Farmville, N. C.

## A NOTE OF THANKS

"I wish to express my most sincere thanks to my many friends, scattered far and near, for the many beautiful birthday and Christmas cards that I received during the months of September and December of 1955. Many of these cards contained love gifts which made both my birthday and Christmas the most joyful

of all my days in the past.

"I can never thank you all fully for such kindness. May the Lord bless each and all of you is my prayer."—M. A. Woodard, Winterville, N. C.

## CARD OF THANKS

"I wish to thank all my friends for the flowers and many kindnesses shown to me during my illness. Please remember me in your prayers."—Mrs. H. B. Sawyer, Route 1, Box 349, Kinston, N. C.

Christ is the Word, God heard; the Light, God seen; the Life, God felt.—*Selected.*

The true way to overcome evil is to melt it by fiery coals of gentleness.—*Selected.*

## II. GOD'S JUDGMENT (Vv. 33-36)

Ahijah went on to declare the reason for the impending judgment of God. The king's many pagan wives had turned away his heart after other gods.

## III. GOD'S PROMISE (Vv. 37-38)

God promised that if Jereboam would hearken unto His commands and walk in His ways and keep His statutes, as David did, the divine presence would be assured to him to preserve him, and to establish his seed in ruling the Northern Kingdom of Israel. In other words, God was promising Jereboam something like this: "If you will be faithful to Me and lead the nation in the right way, I will be faithful to you and give you My care and continued blessings."

## CONCLUSION

America ought to learn the lessons of history. In the history of Israel we see eternal laws at work. We hear God's spokesmen calling men to repentance, interpreting the responsibility of nations before God, and declaring God's interest in government and in every part of the life of His people.

## Don't Steal

A storekeeper, looking after a young girl who had just walked out the door, said to a customer, "That girl who has just left never comes into this shop without a little stealing. She takes a peppermint drop or a chocolate, and has not an idea that she is doing wrong. Older people do the same thing, and a merchant has no way by which he can protect himself unless he can keep his goods all the time under lock and key." None of us would like to be labeled in the mind of another as a thief. Be as honest about little things as large things.—*Selected.*

## DID YOU KNOW?

Did you know:

1. That you can be wrong in your own opinion, as well as the other fellow?
2. That it is not wrong to acknowledge your faults to your fellow man?
3. That an honest confession is good for the soul?
4. That many church members need to seek an altar of prayer?
5. That there are ministers who need to pray through to victory about that besetting sin in their life?
6. That the sin of omission is as great as the sin of commission in the sight of God?
7. That many so-called Christians are accepting the doctrine, denying the deity of Jesus Christ, the Son of God?
8. That more of God's children need to surrender their lives, to be used in God's service in this new year of 1956 in winning more lost souls to Christ?
9. That the Bible teaches us as Christians, "to study to show ourselves approved unto God"?
10. That the Bible says, "He that knoweth to do good and doeth it not, to him it is sin"?

—Mrs. Jack Arnold.

## Did You

DORIS GILLIKIN

Did you help someone today,  
As you traveled life's highway?  
Did you lend someone a hand,  
His trouble try to understand?

Did you offer one in need,  
Food, on which, his soul may feed?  
Perhaps there was one lonely, cold;  
Did you bring him to the fold?

Did a smile light up some face,  
Who felt down-hearted, out of place?  
Or did you pass him with a frown,  
And still expect to win your crown?

Did you lend someone a bed,  
A place to lay his aching head:  
Or did you turn him from your door,  
And coldly bid him come no more?

Were the things you should have done,  
Accomplished by the set of sun?  
Or did you let the darkness fall,  
With nothing done for Christ at all?

God supplies the need of His children according to His riches in Glory by Christ Jesus; not according to our poverty. Therefore we lack nothing when we trust Him.—*Selected.*

"If the day is cloudy, you can let your sun shine."—*Selected.*



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on The Treatise of the Faith and Practices of the Original Free Will Baptists)

### PERSEVERANCE OF THE SAINTS

"There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved, through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations they are in danger of falling; and they ought therefore to watch and pray, lest they make shipwreck of their faith and be lost"—*Treatise*.

#### Grounds for Hope

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38, 39). "... God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). "... My grace is sufficient for thee ..." (2 Corinthians 12:9). "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job 17:9). "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28). "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

These Scriptures certainly are strong in the giving of the evidence that we are safely and securely fixed in Jesus Christ as our Saviour and Lord, and *Free Will Baptist believe that we are safe as long*

*as we abide in Christ.* As we see it; we accept Christ upon the freedom of our will. We are free to choose Christ as our Saviour, and are saved by the acceptance of Him as God's Son who was given that we may have *life, and have it more abundantly.* "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

Since we accept Christ at our own will, and the Word teaches that we do, we believe (most of us) that God does not take our will away from us when we choose Jesus as our Saviour. We are to serve him at our will. We are not machines, but still human beings, making our choice in the way of life.

One of the strongest reasons for believing in *eternal security* is, perhaps, the words of Jesus in John 10:28, "... and they shall never perish, neither shall any man pluck them out of my hand."

Let us pause that we may study a little right here as to possibilities. My wife belongs to me; she is mine morally and legally, according to the laws of God and the laws of the state. By no means can any man take her away from me legally. There is no law to pluck her out of my hand, but if she should fall in love with another man, and lose her love for me, and were to run off with that man, certainly it would be against my will, but within her will—I could not help it. Thousands are doing that very thing today, and thereby the divorce courts are fed, and the lawyers get nice checks, smeared with *adultery*. However, I am certain that my wife will not do this, but there is a possibility.

#### The Possibility of Falling

"... The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chronicles 15:2).

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:5-10).

"When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby" (Ezekiel 33:18). "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:3-10).

In Christ we are clean. To stay clean we must stay in Christ. To stay in Christ we must keep His commandments. We cannot bring forth fruit out of Christ. Branches that bring forth no fruit are withered. These branches are burned. Willful sin cuts us off.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. ... Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. ... Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:1-12). (To be continued in next issue.)

When we come to the Bible, let it tell us what we should be, and let us not presume to tell the Almighty God what the Bible should have been.—*Don Marty*.

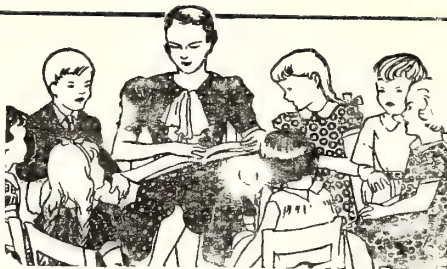
"The question is not knowing what we should do, but doing what we know." *Selected*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Behold the Dreamer

Mrs. Bertha Chappell  
Gallion, Louisiana

**A**SHER says, "Boys we had better be careful what we say. You know Joseph will bring to father every evil word he hears."

Dan replied, "I don't know why he comes with us to tend the flock. He never does anything except spy on us and tell father all we do and say."

"In a few days Reuben will have to take the flock to the eastern plains," says Gad. "Maybe we can get our father to keep Joseph home with him; then we won't have to listen to his dreams, and we can do as we please without fear."

Two weeks later we find, Asher, Dan Gad and Naphtali around a campfire in the eastern plains, rejoicing because Joseph was not with them.

Asher says, "Boys we've had a whole week of peace without a dreamer in our camp, I wish this could last forever."

You see, boys and girls, Joseph's eleven brothers hated him, because their father loved him more than all his other children. Their hate was so great that they could not speak peaceably unto him. Is that how you do when you hate something or someone? We should never hate our brothers or anyone else. Let's see what happened to these brothers because they nourished hatred in their hearts.

"Look yonder to the west! can you see something afar off, moving this way?" says Dan.

Asher answered, "Who do you think it is, Gad?"

Gad replies, "I think it is father's pet, the sissy."

Asher says, "Who do you think it is, Naphtali?"

Naphtali answers, "I think it is that hated dreamer, I wish we could do away with him without getting his blood on our hands."

"He surely wouldn't be missed here," says Dan.

Joseph walks up to Dan, Gad, Naphtali and Asher. He salutes them with a smile and a happy good morning.

Joseph says, "Father has sent me to see if all is well with you and the flocks. I must take him word again."

Long ago, the Father in heaven sent His Son to the earth to see just how it was with His children here on earth. To this day, when we tell the Lord about our troubles, I am sure He talks to His Father in our behalf.

Gad replies, "All was well with us until you came to disturb our peace. Boys, I can see it in his sly smile that he's had another dream."

Asher groans, "Have we got to go through that again?"

Joseph answers, "Yes, I've had a dream, another dream. But where is Reuben, Simeon, Levi, Judah, Issachar, and Zebulun? I want them to hear the dream also."

Gad replies, "So do we." He calls, "Ye ho!"

"Come to the camp boys, the dreamer is here. Maybe we should send a runner to fetch them. Naphtali has long legs and is swift on foot, peradventure we don't want to delay your honor. Who knows? You may try to interpret, this time."

As the other seven brothers walk up, Joseph says, "Hi, Reuben, father has sent me to see if all is well with his sons and the flocks. I went to Shechem, a man found me wandering in the field and sent me this way. I am glad I found you in Dothan."

Asher says, "Be seated boys and let him get it over with, he's had two dreams this time."

Joseph says, Here I pray you, this dream which I have dreamed: Behold we were binding sheaves in the field, and, lo, my sheaf arose and also stood upright: and behold your sheaves stood around about and made obeisance to my sheaf."

Dan asks, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? Boys let us do away with him."

Joseph says, "Behold I have dreamed a dream more; and behold, the sun and moon and the eleven stars made obeisance to me."

Gad says, "Boys, I guess by the sun and moon he means father and mother. And of course the eleven stars are we."

Naphtali jumps to his feet and says, "I can't stand this dreamer any longer. Let us slay him and cast him into some pit and we will say some evil beast hath devoured him; we will see what will become of his dreams."

All the time, they plotted against Joseph. Reuben, Joseph's oldest brother was trying to think of some way he could deliver him out of their hands that he might return him to his father again. Reuben says, "No! Shed no blood, but cast him into this pit that is in the wilderness."

Boys and girls, if you could look into this pit, what would it make you think of? It makes me think of the grave. When it comes our time to be lowered into a big pit, if we are Christians, our spirit has already been carried to heaven on the wings of the Holy Spirit. Christ shed His blood for the resurrection of our body. When He calls us our body will arise out of the grave and be united with our soul and go to be an honored guest in the King's palace.

Gad says, "Grab him, boys, and strip him out of his beautiful coat of many colors, and cast him into this empty pit where he can get no food or water."

As they sat down to eat bread, they lifted up their eyes and looked. Behold, a company of Ishmaelites came from Gilead with their camels, bearing balm and myrrh, going to carry it down to Egypt.

Judah says, "What profit is it if we slay our brother and conceal his blood? Let us sell him to the Ishmaelites, and let not our hands be upon him; for he is our brother."

And they lifted Joseph out of the pit and sold him to the Ishmaelites for twenty pieces of silver. Thus Joseph was carried into Egypt.

When Reuben returned to the pit and found Joseph gone, he rent his clothes and wrung his hands and cried, "Whether shall I go; this will break father's heart and Joseph's blood will be on our hands."

Naphtali, Asher, Dan and Gad dipped Joseph's coat of many colors in the blood of a kid of the goats which they had killed. They sent it to their father and said, "This have we found. Do you know whether it be thy son's coat or no?"

Jacob says, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."

Jacob mourned for Joseph many days.



he wept for Joseph so that all his sons and daughters could not comfort him. When Joseph's eleven brothers saw their father's grief, they knew they had committed a great sin. When they closed their eyes to sleep, they could hear the dreamer say, "You will have neither peace nor rest until you bow before me in Egypt. Why, did you dip your coat in blood. It had contained a color for every race on earth, and is now stained with blood.

They tossed and turned. They would look at each other with eyes of sorrow, and all cry together, "Oh! if I could bring my brother back, I would be happy to take second place in father's love."

It was terrible to have to live with their guilt, day and night, and see their father's sorrow. What a price to pay because they hated their brother!

Zebulun says, "Sometimes I am sure father knows our secret; his mercy is all that has saved us."

Asher says, "I'm glad that Rachel, Joseph's mother, has gone to her rest. I don't think I could stand it if she were here to reproach me every time she looked at me."

The others say together, "Neither could I."

You see, boys and girls, Joseph was their half brother.

Simeon says, "I would be glad to be bound before you all, to restore Joseph back into my father's house."

Judah says, "Why don't we go to Egypt and find Joseph. I am sure he will forgive us."

Issachar begins to bounce up and down and says, "That's it! That's it! If this drought doesn't let up, father will send us to Egypt to get corn for bread. Then we will find Joseph and be the eleven stars that he said would do obeisance to him.

Judah says, "You know father would never trust Benjamin to go with us, so there would only be ten of us to go to Egypt. Don't you see that Joseph is already lost and we can't take Benjamin with us lest something should happen to him also?"

Zebulun says, "I hear that they have plenty of corn in Egypt and here we are with no bread to eat. I wish Dan, Gad, Asher and Naphtali had never plotted against Joseph."

Gad says, "Don't you dare lay all the blame on us. Remember you had a hand in it also."

Zebulun replies, "All I did was to stand by, watch and listen while you got us in the mess."

Dan says, "That makes you an accomplice to the sin, so you are as deep in the mud as we are in the mire."

# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Mrs. Lewis Hostess To Auxiliary

The Woman's Auxiliary of Mt. Zion Free Will Baptist Church, of Wilson County, North Carolina, met at the home of Mrs. Aaron Lewis for its annual Christmas party.

After the regular program the ladies exchanged gifts. Instead of drawing names each brought a gift which was numbered at the door, and the numbers were drawn out of a hat.

During the business session, the auxiliary elected new officers, who promised to fulfill their duties as best they knew how. After the meeting was adjourned Mrs. Lewis served the ladies refreshments.

The auxiliary requests your prayers that its members may serve the Lord in greater ways in 1956. The January meeting will be held at the home of Mrs. Annas Johnson. All visitors are welcome.

Reporter

## Beaufort Auxiliary Holds Meeting

The Woman's Auxiliary of Beaufort Free Will Baptist Church, Beaufort, North Carolina, held its first meeting of the year on Monday night, January 2. Mrs. Roy Dudley, president, called the service to order with a short devotional period.

Officers for the year were elected as follows: Mrs. Clinton Lewis, president; Mrs. Clyde Peterson, vice-president; Mrs. Don Eubanks, secretary; Mrs. Clarence Willis, assistant secretary; Mrs. Dalton Willis, treasurer. The newly elected committee chairmen are: Mrs. Roy Dudley, enlistment chairman; Mrs. Ray Pittman, youth chairman; Mrs. J. E. Howard, study course chairman; Mrs. Hub Martin, program chairman; Mrs. Ivey Willis, orphanage chairman; Mrs. Charlie Lewis, benevolent chairman.

The auxiliary sends best wishes for

Joseph was seventeen when they sold him to the Ishmaelites. His life as a man in Egypt is another story. Read it sometime, will you? It is in the last chapters of the book of Genesis.

the new year to all sister auxiliaries and requests their prayers.

Reporter

## Fourth Union Auxiliary Convention Meets

The Fourth Union Auxiliary Convention of the Central Conference will convene with Otter's Creek Free Will Baptist Church, near Fountain, North Carolina, on January 29, 1956. The following program has been submitted by the program committee composed of Mrs. Johnnie Wooten, Willie Cobb, Mrs. Hubert Rose and Mrs. Jack Harrell.

### MORNING SESSION

- 10:00—Sunday School
- 11:00—Devotions, Mrs. Paul Thigpen
- 11:10—Welcome, Marion Jefferson  
Response, Mrs. R. L. Goff
- 11:15—Special Music, Rev. Clyde Cox
- 11:20—Recognition of Ministers and Delegates
- 11:25—Special Music, Misses Lois and Joyce Letchworth  
Special Music, Good-Will Quartet
- 11:30—Sermon, Rev. C. H. Overman  
Alternate, Rev. J. D. Vernelson
- 12:05—Appointment of Committees
- 12:15—Lunch

### AFTERNOON SESSION

- 1:15—Devotions, Rev. C. D. Hamilton
- 1:30—Business
- 2:00—Program, Local Church
- 2:30—Adjournment

By Committee

## Shady Grove Auxiliary Meets

On Thursday evening, January 5, the Woman's Auxiliary of Shady Grove Free Will Baptist Church, in Durham County, North Carolina, met at the Fellowship House for its monthly meeting.

The meeting was called to order by the president, Mrs. Linwood Clements. The group sang "Thy Word Have I Hid in My Heart," followed with prayer by Mrs. Joe Haas.

The topic, "We Need to Know God's Word for Such a Time as This," was presented by the program chairman, Mrs. J. R. Hildebran. Those participating in the program were Miss Ella Ferrell, Mrs. Dwight Ferrell, Mrs. Joe Haas and Mrs. E. P. Hildebran.

Minutes of the December meeting

(Continued on page sixteen)







# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Gratitude, a Christian Essential

(Lesson for February 5)

Lesson: Luke 17:11-19.

Golden Text: Psalm 92:1.

### I. INTRODUCTION

*"And they lifted up their voices, and said, Jesus, Master, have mercy on us" (Vs. 13).*

The lepers cried out to Jesus for help. The bright spots in the otherwise burdensome ministry of the Master were the instances in which someone cried out to Him for help. He always honored trusting faith and cries of confession which came to Him from those in need. It was His pleasure and joy to supply the needs of those who called upon Him, for He said, "... the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). Jesus was glad when ten pitiful cries came to Him for help.

Thankful lips give glory to God. The one matter of supreme importance to this cleansed leper was that he might show his gratitude to Jesus. Therefore, he "turned back, and with a loud voice glorified God" in worship of Jesus through whom the blessing had come. The matter of being pronounced clean by the priests, although necessary, could wait until he had worshiped Jesus.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. Like Jesus, His disciples should take the course that gives them a chance to bless troubled souls (Vs. 11).

2. In every place, wherever we go, there are spiritual lepers who need our help (Vs. 12).

3. Those who expect the favor of the Lord must accept and follow the method He suggests (Vs. 13, 14).

4. The Lord will meet us with mercy and favor when we are found in the way of duty (Vs. 14).

5. It is not until a sinner sees his sins are gone that he can truly glorify the Lord (Vs. 15).

6. The deepest gratitude is sometimes shown by those from whom it is least expected (Vs. 16).

7. The biggest ingrates are sometimes those who ought to show the greatest gratitude (Vv. 17, 18).

8. Only those who believe on the Lord Jesus Christ can ever be made completely whole (Vs. 19).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Leprosy was an inveterate cutaneous disease, appearing in dry, thin, white scurfy scales or scabs, either on the whole body, or on some part of it, usually attended with violent itching, and often with great pain. The eastern leprosy was a distemper of the most loathsome kind, highly contagious, so as to infect garments, (Leviticus 13:47) and houses, (Leviticus 14:34) and was deemed incurable by any human means. Among the Jews, God alone was applied to for its removal; and the cure was ever attributed to his sovereign power.

The various symptoms of this dreadful disorder, which was a striking emblem of sin, may be seen in Leviticus 13 and 14, where also may be read the legal ordinances concerning it.—*Adam Clarke*.

2. They stood afar off. The leper was to rend his clothes, have his head bare, and put a covering upon his upper lip, and cry, "Unclean, unclean" (Leviticus 13:45). He was to be alone, without the camp (Vs. 46). He was shut out from society and others and could company only with lepers. These lepers possibly stood by the roadside. Nine of them were Jews and one a Samaritan. The common history no doubt drew them together and banished from their minds national prejudices (John 4:9). When men become hopeless, their pride and ill temper usually drop. It is better to humble ourselves, than to be humbled by the Lord (James 4:7, 10).—*W. S. Hottel*.

3. Vs. 15: "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God." We are not told whether the Samaritan ever went to the priest. There is a catch here, for it is unlikely that an orthodox priest would have admitted him into his presence. It appears that the tenth leper wholly forgot about the priest in his ecstasy. Regarding the other nine, whom we may presume to have been Jews, we may well imagine what took

place. It is not unlikely that when the priests were convinced of the miracle they hushed it up and deterred the nine, either by their influence or forcibly, from giving Christ the glory publicly. On an earlier occasion, the Jewish leaders had tried to rob Jesus of the credit for having healed a blind man (John 9).

Doubtless all of the ten were glad, but there is a difference between being glad and being grateful. Gladness may have an entirely selfish reference, whereas gratitude includes esteem for the giver.—*Higley's Commentary*.

4. Before the invention of electric lanterns, the coal miners used carbide lamps. Every miner's home had a quantity of this gas generating chemical. My younger brother stole a small quantity of Dad's carbide and going out into the yard, he placed it in a Mason jar, threw a few drops of water on it and then screwed the lid tightly. The expanding gas quickly exploded the jar. Through God's goodness and excellent medical care my brother's sight was saved. The carbide was meant for illumination. My brother used it as an explosive and in consequence suffered serious injury.

When man leaves His God-ordained purpose he becomes dangerous, and destructive. He who does not praise God will in words or actions curse God.

5. Walking down the corridor of a hospital on one occasion, I stopped before the door of the laboratory. Two men were frantically endeavoring to find a blood donor by telephone; they had called friends, they had telephoned the factory, they had exhausted all leads to find the type of blood needed, a type not too easily obtained. A loved one lay dying on the operating table desperately in need of blood—if it was not forthcoming it would be fatal! Sensing the situation, I offered to give blood as I had done on other occasions. I was taken to the proper room, a doctor was taken from the operating room and still with robe and mask on took the blood, and when done rushed the precious jar to the operating room. Checking later I learned that the patient had lived, but while the men knew who I was, where I was from, never once have I seen them since and not one word of thanks then or since.—*The Bible Expositor*.

6. "Thy faith hath made thee whole" (Vv. 17-19).

The Greek original here would be more properly translated: "Your faith has saved you." This man was not only cleansed from the defilement of leprosy; he had his sins forgiven because he had faith in the Son of God.



## Questions and Answers

(Continued from page eight)

them: but every thing that was vile and refuse, that they destroyed utterly. . . . And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal." Saul lost the kingdom because he did not obey God's orders that Samuel had given him. Instead he saved some back for sacrifices. Samuel obeyed God and killed that which Saul spared. Samuel had the praise and blessing of God upon him, whereas the curse of God was upon Saul and his house; Saul had the kingdom taken from him and his house. That, I believe, will be the way God will treat those who excuse themselves from the hardships of battle and blood when duty calls them in defense of the right. " . . . Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22).

## Cragmont News Notes

(Continued from page five)

now the nature and scope of this service, for surely most of us understand it in a general way. But we do wish to emphasize clearly that unchristian and unwholesome practices and conduct have no place here, and are not tolerated. We invite our people everywhere to visit Cragmont and get firsthand information and facts. Ask those who have been here.

In all legitimate and honest businesses, prosperity and success are enjoyed in proportion to the extent of service rendered. The same general principle is true with respect to the church and its various programs of activity. The day has come, and the need is urgent, for Cragmont to expand and enlarge its field of service. Why be satisfied and content to continue to touch and help so small a number when there is a vastly larger number longing for and seeking the same opportunities?

Many young people are brought to know Christ as their own personal Saviour while attending conferences here. They go back to their local churches with a zealous desire to work with their pastors in the churches, if given a place

to serve. The inspiration received by adults who hold conferences here, particularly the woman's auxiliary conferences, encourages and strengthens them for greater efforts in Christian activities in their local work. Is Cragmont just a little retreat hid in the midst of the mountains where a few of our people come for a few days of rest, relaxation, and sightseeing? It could serve that purpose well for those who wish and need it. But it fills a much greater purpose and need. It is an institution which assists the church in winning the lost to Christ, and in preparing church members to render more efficient service in the work of the church.

The outlook is very encouraging for more and bigger conferences this year than have ever been experienced here. We need much encouragement and financial assistance within the next two months in order to prepare for the needs during the summer. Will you pray with us for the success of this work? Prepare to come or send someone, or do both, this year. Contact the director of the conference of your choice for information. May we hear from you soon? Address Cragmont Assembly, Box 178, Black Mountain, North Carolina, or Rt. 1, Cragmont Road, Black Mountain, North Carolina. Both addresses are used.

Many thanks for your many expressions of kindness and concern for us personally, and for your unmistakable concern for the work here as expressed in encouragement and support. May this year be for you a happy and prosperous one.

## The "If" Question Answered

(Continued from page three)

this "if" he chose to go. He chose the wrong side, killed his brother, went out from the presence of the Lord, and his whole family was completely exterminated by the flood in Noah's time.

God's statement to Cain about 6000 years ago is His plan of salvation for us today. Philip said to the Ethiopian eunuch who was seeking salvation, " . . . If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:37). He was on

the sin side of the "if," but when he settled the question of his faith by an open confession, then Jesus Christ lifted him up over the "if" and placed him on the sin-sacrifice side of the "if" and "he went on his way rejoicing."

This is what Paul wrote to the Romans: " . . . if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). It is simply a question of which side of this "if" a person is found. He has no power in himself to change his position. As sons of Adam we are born into this world on the sin side of the "if" (Romans 5:12) and no power on earth can put us over onto the safe side. But Jesus, who alone has the power, said: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Once we let Christ lift us over this "if," then we are in His hands on His side of the "if" and there is no power anywhere which can separate us from Him and put us back even for a moment, on the lost side of the terrible "if" (Romans 8:35-39; John 10:28, 29).

On which side of this eternal "if" are you? God grant that you are on the sin-offering side, but IF you are on the sin side, one cry for help to Jesus and He will reach over, lift up and place you safely on His side forever. Praise His name—it is so simple, so definite, so sure!—*American Tract Society.*

## Shady Grove Auxiliary Meets

(Continued from page thirteen)

were read by the secretary, Mrs. Fred Carpenter. The treasurer, Mrs. E. P. Hildebran, then gave her report. The fourteen members present passed motions to send \$10 to the W. N. A. C. Visual-Aids project for mission work in India, and to give \$5 to a family in the community who lost their home by fire. An installation service for the new officers was planned for the following Sunday evening.

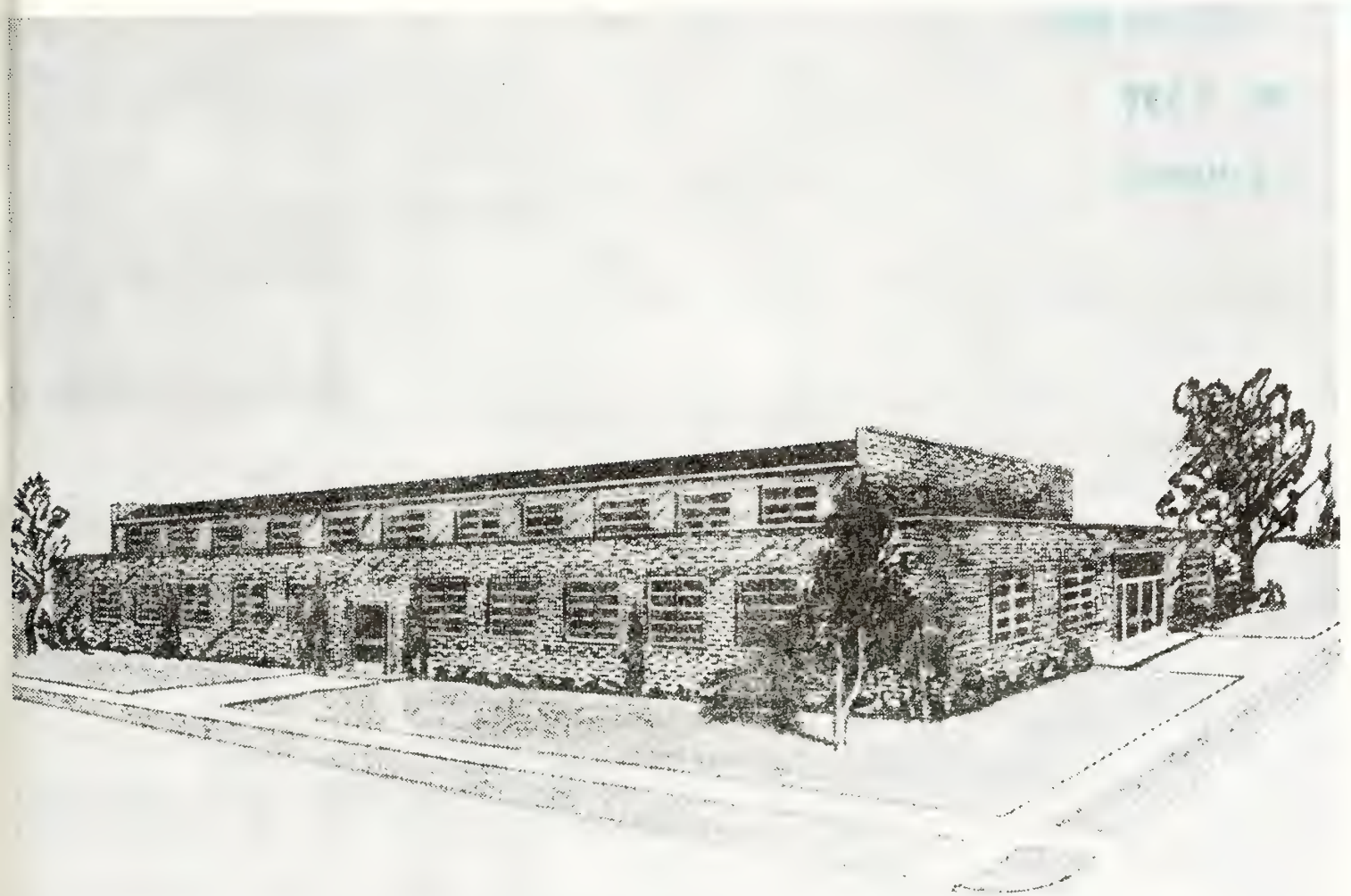
After the meeting was adjourned delicious refreshments were served by the hostesses, Mrs. H. O. Carpenter and Mrs. J. R. Penny.

Mrs. J. R. Hildebran  
Publicity Chairman



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 1, 1956



Pictured above is an architectural drawing of the proposed Hyde Park Free Will Baptist Church plant of Norfolk, Virginia. The building, when completed, will cost approximately \$85,000. The first unit, costing \$32,000, was started in October, 1955, and will be completed in time for the first service to be held in it on January 29, 1956.

The church was organized in February, 1953, with 57 charter members. The Rev. Daniel J. Merkh who, at present, is educational director of the Edgemont Church, Durham, North Carolina, was the first pastor of this Norfolk church. The Rev. E. H. Overman is the present pastor. The present membership of the church is 223. The church is supporting regularly every phase of the denominational program.

The church announces revival services to be held January 30–February 5, services each evening at 7:30. The Rev. Ronald Creech, pastor of the First Free Will Baptist Church, Florence, South Carolina, will be the evangelist.



# EDITORIAL

## NATIONAL BOARD REPORTS

Do you study the reports of our national boards as they appear in *The Free Will Baptist*? We are publishing them that you may be informed as to how each department is being supported from the field. We are receiving reports from some boards and departments monthly and publishing them as such; others, we publish as we receive them. It is our hope that all national boards and departments will send us monthly reports so that we can pass the information on to our people. We are persuaded that, when crises appear in any departments, our people will rally to fill the need if they know it. And when victories are won, our people should have the privilege of rejoicing and thanking God for making success possible. This is one of the services *The Free Will Baptist* hopes to render to the denomination and to its several boards and departments.

A fine example of what such reports reveal may be found in recent reports of the Foreign Mission Department. The November report showed that the department had to dip into its reserve funds in the amount of \$1,277.10 to meet its monthly obligation. In other words, offerings from the field lacked that much meeting November obligations. On the other hand, the December report, published last week, shows that our people gave generously to foreign missions during December, enough to pay monthly expenses and increase the reserve from \$8,567.57 to \$12,246.88. This means that, during December, our people gave enough money to foreign missions to amount \$3,679.31 above the expenses of the department for the month. This is indeed cause for great rejoicing and thanksgiving to God.

The December foreign mission report further shows that the following states oversubscribed their quotas for the first six months of the National Association budget period: Alabama, Arkansas, Michigan, North Carolina, Ohio and South Carolina. Congratulations and commendation are certainly in order to pastors, churches and people in these states for having done an excellent job. However, because the other states did not meet or oversubscribe their quotas, we lacked \$5,903.04 meeting the total budget requirements for the six months' period.

Elsewhere in this issue you will see that during the July-December period of 1955 the Foreign Mission Department received \$6,174.66 more from the field than it did for the same period in 1954. This is truly encouraging, and it is as it should be. We must continue to expand the department in obedience to the Great Commission of our Lord. New missionaries are waiting now to sail to foreign fields to join those already there, and we must give of our means to support them. Let us pray earnestly that God may call others to join the ranks of those on the fields and those already preparing to go. As we pray for laborers, let us also pray that the Lord may bless us with the means and the will to supply their material needs as they go to proclaim the truth to those who have never heard.

We are sure that you join us in expressing deep appreciation to Rev. Raymond Riggs, promotional secretary of foreign missions, together with his office help, for not only proving faithful to the cause of foreign missions but also for being so diligent in supplying material for *The Free Will Baptist*. You are kept informed as to our foreign missionary

work because the foreign mission office is diligent in sending regularly the news from that department which we pass on to you.

We call attention also to the report of National Superannuation which appears elsewhere in this issue. This report for the first six months of the budget period reveals that offerings during the period exceeded expenses by \$1.13. We feel that this is somewhat a victory in that the board, with very little funds, employed its first promotional secretary and has managed to operate this far on funds received from the field. However, in order to make possible the employment of the promotional secretary the board was forced to invoke the emergency clause in its authorization from the National Association. In this action the board is asking the church or charge of the insured minister to pay the board's half of his premium until board funds will warrant its resumption of the obligation.

Let us hope and pray that the superannuation program will be supported from the field well enough during the next six months that the superannuation board can resume payment of its half of all premiums. The future of the superannuation program depends upon the reception given it on the field. We are of the opinion that the next six months will determine whether or not the program can continue its important service.

You will notice that two states, Alabama and Florida, oversubscribed their quotas for superannuation during the six months' budget period. These are the two states in which the promotional secretary, Rev. K. V. Shutes, conducted itineraries. The pastors and churches of other states should take notice of this fact and invite the promotional secretary to come to them. He will be of great service to the program in general, and will be used of the Lord to help these states meet their quotas.

We have not received recent reports from either the Bible College or the Home Missions Department. Our last reports from these enterprises were not too encouraging. However, it is our hope and prayer that they have increased support from the field and that they are now receiving money enough to more than meet their obligations.

### MARTYRED MISSIONARIES

We join with Christians everywhere in mourning the death of the five evangelical missionaries who gave their lives for Christ and the gospel in the jungles of Ecuador on January 8, 1956. They were killed by uncivilized Aucas Indians after they had landed by plane and set up quarters among the Aucas.

Reports say that one of the missionaries had established short wave radio contact with his wife on the morning of January 8. Then at 4:00 p. m. of the same day, in a radio broadcast, he said that he saw a group of Aucas approaching the building. At that point the contact was broken and the missionaries presumably killed.

On January 13 all the bodies of the missionaries were located by a United States Air Force unit. They were buried on the spot of their martyrdom at the request of their wives.

A "Five Missionary Martyrs Fund" has been set up for support of the families of the missionaries. Contributions may be sent to *Five Missionary Martyrs Fund, Box 385, Washington, D. C.*

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Finish every day and be done with it. You have done what you could; some blunders and absurdities have crept in; forget them as soon as you can. Tomorrow is a new day; you shall begin it well and serenely and with too high a spirit to be encumbered with your old nonsense.—Emerson.



# Pressed out of Measure

Naaman Borders  
Waverly, Ohio

**A**T one time in the life of Saint Paul, he has so many persecutions and hardships that he said he was *pressed out of measure*. Let us compare some of his trials with what preachers have to undergo in this present day. If we had to suffer one half as much, I suppose we would throw up our hands and quit, saying it's not worth the price we have to pay.

Paul belonged to the upper class of Jews, the Pharisees, and had the best of education that their schools could give him. But when he was converted, this bunch of high brows ostracized him, and had nothing to do with him. Not only that, but they sought to do away with him altogether. Forty men bound themselves with an oath that they would neither eat nor drink until they had slain him. But he escaped out of their hands during the night by being let down over the wall of the city in a basket. When he sought to join the church at Jerusalem, they feared his sincerity and refused to accept him, but none of these things moved him. Paul felt that woe was unto him if he preached not the gospel. Five times he suffered forty stripes (save one) from the Jews, thrice was beaten with rods, once was stoned, thrice was shipwrecked and suffered many times in perils of the sea, perils of the wilderness, perils of robbers and perils among false brethren. Besides these things and many others, Paul labored in the care of all the churches.

## THE FREE WILL BAPTIST

Volume 71 Number 5  
February 1, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager L. A. Dunn  
Editor J. O. Fort

Subscriptions Payable in Advance  
6 Months \$1.00  
1 Year 2.00

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THE FREE WILL BAPTIST

After these hardships Paul said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17). So Paul was saying that the glory that was to follow far outweighed all his sufferings on earth. If someone should have asked him, "Since your own countrymen are not more appreciative of your work, aren't you ready to quit and give up?" But Paul said, "... woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16). He said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed" (2 Corinthians 4:8, 9). So in every trouble, Paul only counteracted it with hope. For every negative his persecutors hurled at him, he had an answer in the affirmative. Though his outward man perished, the inward man was renewed day by day. The glory which he saw in the future outweighed all his afflictions. He said, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (2 Corinthians 3:5). Above and beyond all his troubles, Paul had a *thorn in the flesh* which plagued him wherever he went.

Some of the upper crust might have asked him, "Aren't you ashamed to leave all the people of your high standing and condescend to the despised and persecuted disciples of the lowly Nazarene?" But I can hear him as he said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; ..." (Romans 1:16). Paul had his mind made up. Nothing could separate him from the love of God; nothing could move him.

Paul had no resentment against his false brethren for he said, "... forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14). He would not permit envy or jealousy to spoil the joy of his salvation. He knew that if he went forth weeping and sowing precious seed that he would doubtless come rejoicing, bringing his sheaves with him. He never would look back and ponder over his persecutions and let resentment corrode his mind, but he always looked forward to the crown of

life that awaited him. Paul said, "Therefore seeing we have this ministry, as we have received mercy, we faint not" (2 Corinthians 4:1). Again he said, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1). I can picture Paul in his old age, while in prison bound with chains for preaching the gospel, sitting in his cold cell with his gray locks resting on his stooped shoulders and tears running down his cheeks, writing to his brethren, and saying, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge" (Romans 10:1, 2).

It seems that Paul, everywhere he preached, either had a great revival or stirred up a riot. He was not satisfied to *soft pedal* or *soft soap* the crowd. Some differed from him, yes, but when the proper time came he would pour on the oil and set them afire. When he met Elymas, the sorcerer, who tried to hinder the Word of God from being preached to the deputy of the island, Paul being full of the Holy Ghost fastened his eyes on him and said, "... O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season" (Acts 13:10, 11). But remember brethren, it was the Holy Ghost who prompted Paul to speak such words, and not himself. So when you rebuke anyone, be sure that the Spirit prompts you, otherwise you will only make matters worse.

We have just barely touched on Paul's life, but to bring out his fervor and enthusiasm in preaching the gospel of Christ, we would have to do much studying together. Paul's story puts all ministers to shame who claim they have not been appreciated as they should be. Paul minimized his own sufferings and magnified his Lord, knowing that his trials and troubles were nothing compared to the glory that should follow. Thus the sweetest of all Paul's words were, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing" (2 Timothy 4:7, 8).

PAGE THREE



# Missionary Reviews - 1955

Laura Belle Barnard

**T**HE Old Year is ending and Christmas hastens on. I expect all of us are profitably reviewing the year. 1955 has been a year set apart in my experience. Last Christmas season had brought unusually rich blessing in fellowship with our humble Indian Christian *family*, and the Bible Conference and evangelistic meetings immediately following had ended with a glad harvest of souls. We were terrifically aware then that 1955 was to be a marked year.

Then came the crisis when our old school-cum-church building had to be demolished and a larger structure erected to meet government regulations (and our own conscience) for our growing school. This was a task much beyond my small range of knowledge and ability, and I know wisdom would have to be given step by step. With humble thankfulness I recall how the Lord sent along one missionary brother with wide experience of building in India, just when I was getting the plan and estimate drawn up. His wise and willing counsel in the outset was a blessing, direct from the Lord. And so, throughout the six months of demolishing, excavation and building, and the further one and one-half months of furnishing and finishing, the Lord gave the needed help. We dedicated the church on September 11, and Brother Carlisle Hanna used Psalm 127:1 as a text for his part of the service: "Except the LORD build the house they labour in vain that build it. . . ." I knew, as no one else could have known, how literally true it was that God Himself had built that house! And then the Indian brother clinched this message with John 10:22, 23, ". . . it was . . . the feast of the dedication, . . . And Jesus walked in the temple . . ." I believe it is true to say that all of us felt the presence of our Lord on our Dedication Day, *walking about* in our midst in the house He had built. And we felt then, as we do three months later, that it was not built in vain.

But we set out to build a school. How did we end up dedicating it as a church? This, too, is a blessing that sets this year apart. After we had gotten well under way with the building program a servant of God poured out her sweet liniment on His feet in giving us one-half acre of

land with a fine school building all ready for use, even to blackboards built in the walls! A much larger building with many more conveniences than we had set out to build for ourselves, and a playground we had dreamed of but had not dared to hope for! So, by this miracle the would-have-been school building became a church! We have now a nice church building and a beautifully adequate school, one across the road in front of our residence, the other up the path at the back.

For two months, after beginning to demolish, we had the entire school in our residence, giving up space for five classes daily. Then for the entire six-month period it was necessary to continue with the church service, Sunday school, and all other meetings here. This meant even more rooms for Sunday school. It taught us a good many valuable lessons—and no doubt it was ourselves the Lord was wanting to teach, more than the school children! It was a precious experience, and the Lord tempered the noise of the children and other annoyances, so much so that we felt a little pained when outsiders asked how we could bear it? Then when God's child came along and gave the beautiful school building and campus, we felt we had given so little and He so much.

The Annual Harvest Festival was held in the new church on Saturday, the 10, preceding dedication on the 11. Although offerings from this service were smaller than last year, we were aware that during the year our people had advanced much in the grace of giving and there had been a steady increase in number of tithers. Also, a fine spirit of giving had been shown in other connections. Moreover, it was gratifying to see the men of the congregation undertake gladly and efficiently the collecting of harvest gifts, arranging them on attractive display, and afterwards conducting the auction in the open air. At the close we sent one hundred and thirty rupees to the Bible Society. A lovely detail of the festival concerns a 12 year old Hindu boy who in return for a kindness he had done, had a half-rupee as a tip. His conscience would not let him receive pay for an act of kindness, and so he brought the coin in an envelope

carefully labeled, and presented it as a *harvest offering* to help distribute Bibles to the world.

One of our boys, Wilson-Raj, having completed a Bible training course in April, is now doing a fine pioneer work in nearby villages of his own caste and language. He has persevered with groups of jungle children untouched by a school and other civilized influences trying to teach at least a few in each village to read so that these villages may have the witness of the written Word. Also, he has tried hard to teach adults to read. All this is a tedious effort, especially when evildoers come to the villages and spread false rumors that the teacher has a political connection and aims to deceive them. More than once he has gone eight miles to meet his class to find not a child in the village. Once they had even destroyed the brush arbor school which they had built for this use. Often we find someone has frightened them in this way, and the lad has to start from scratch again and tediously rebuild, not only the arbor but attendance is near impossible at best. In one village only four boys are regular, but these are justly proud of their progress and they read and wrote their lessons before me with great satisfaction. I wondered if I would have the grace and patience to persevere against odds as this teacher-preacher has done. He is one of the blessings God has given us this year, and we feel that when our little church (the spiritual building) produces the like of him it is on a solid rock.

Then we have, over and over again, seen the Lord at work in answer to the united prayers of the church. There was the 16 year old lad who was enticed away by false teachers, and who in a spectacular way was watched over through severe testings of hunger and pain and attempts to pervert his faith, and was delivered back to his parents with a stronger faith, in answer to united prayer. A woman, demon possessed, was delivered from thralldom as the church prayed. A piece of land adjoining our church compound was critically needed to safeguard our new building and to give us a suitable access to it. Owned by a man of the Kota Tribe, an unbeliever caring for nothing but material gain, it had been a government grant to the tribe and this portion always held by one family, handed down from generation to generation. A miracle therefore was needed to break down sentiment against parting with it and also to cause the man to agree to a moderate price. A second miracle was needed to



provide the money for purchasing. As in simple confidence the group prayed and expected, both miracles were performed. The owner was invited to a special business meeting of members and there he told the group he had heard they were praying God would give the land, and that he had not been able to resist those prayers. We are now asking for his soul, and those of the Kota Tribe to whom we have witnessed so long, apparently in vain.

Not least of all, the great things God

has done this year is the conversion of Santham, our 12 year old girl, left on our doorstep as a one and one-half year old baby ten years ago. I quote from a recent letter written from her boarding school: "October 15 was my spiritual birthday. That day I opened my heart to Jesus and was born again. Pray for me in my school work. I am now happy with the girls in the school, and Jane and I don't quarrel any more." Keep her in your prayers for India and for God's glory.

sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was—the cry of the blood.

"Then thundered a Voice, the voice of the Lord, and He said, Whom shall I send, and who will go for us? Then said I, here am I, send me. And He said, Go and tell this people. . . . Jesus said, Go ye into all the world, and preach the gospel to every creature . . . and lo, I am with you always" (Isaiah 6:8; Mark 16:15; Matthew 28:20).—*Prairie Book Room.*

## One Jungle Night

Amy W. Carmichael

**T**HE tom-toms thumped on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, and it seemed like this:

That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom, only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depth.

Then I saw forms of people moving single-file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step . . . it trod air. She was over, and the children over with her. Oh, the cry as they went over!

Then I saw more streams of people flowing from all quarters. All were blind, stone blind, all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quietly and fell without a sound.

Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground, and I could not call. Though I strained and tried, only a whisper would come.

Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. And over these gaps the people fell in their blindness, quite unwarned; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of hell.

Then I saw, like the picture of peace,

a group of people under some trees, with their backs turned toward the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them, it disturbed them and they thought it rather a vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. "Why should you get so excited about it? You must wait for a definite 'call' to go. You haven't finished your daisy chains. It would be really selfish," they said, "to leave us to finish the work alone."

There was another group. It was made up of people whose great desire was to get some sentries out, but they found that very few wanted to go, and sometimes there were no sentries for miles and miles at the edge.

Once a girl stood alone in her place, waving the people back, but her mother and other relations called, and reminded her that her furlough was due; she must not break the "rules." And, being tired and needing a change, she had to go and rest awhile; but no one was sent to guard her gap, and over and over the people fell, like a waterfall of souls.

Once a child caught at the tuft of grass that grew at the very brink of the gulf; the child clung convulsively, and it called but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn-off bunch of grass.

And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go, at which her relatives reproved her, reminding her that no one is necessary anywhere—the gap would be well taken care of, they knew. And they sang a hymn.

Then through the hymn came another

## The Poor Rich Banker

S. J. Grabill

**O**NE year, just a few weeks before Christmas, a rich banker in the West sent a large check to his brother in the East, who was a poor country preacher, telling him to come, bringing all his family with him, and spend Christmas in the West. The brothers had not seen each other since boyhood. The preacher and his family arrived on the morning of Christmas Eve. That afternoon, the two families drove in carriages over the banker's beautiful farm of a thousand acres of rich land. Coming back late in the afternoon, they passed the pasture where they saw the banker's beautiful herd of fine cattle. After a delicious supper, served in the banker's fine home, the banker's beautiful daughters gave some splendid music, and then the two families went up-stairs to sleep. The two white-haired brothers, the rich banker and the poor country preacher, remained downstairs by the fireside where they talked for hours of the years gone by; of their boyhood days, and of their country home in the East. At last there was a pause in the conversation. Finally the banker turned and said, "Brother John, if I say something to you, you will not be angry, will you?" The preacher replied, "James, you may say anything to me and I will not get angry." Then the banker said, "Brother John, when you and I were poor boys back in the old country home, we agreed to be partners for life. One day, however, you came to me and told me that you were called to preach. I told you then that you were a fool. What a fool you have been! Today, you have seen my beautiful farm, my pure-bred cattle, my fine home; you have seen how beautifully my daughters dress, and how well they sing and play. What have you? You are poor. Your daughters are dressed so shabbily that I am ashamed for my neighbors to see my children's cousins. (Continued on page sixteen)



# NEWS NOTES

## National Superannuation Report For July 1, 1955—December 31, 1955

Cash on Hand July 1, 1955	\$2,738.21
Receipts	3,084.10
Total to Account for	\$5,822.31
Disbursements	4,032.68
Balance December 31, 1955	\$1,790.76

### States Quotas

STATE	6 Mo. QUOTA	PAID	BALANCE
Alabama	\$ 296.40	\$ 465.61	\$
Arkansas	148.20	48.13	100.07
California	74.10	45.71	28.39
Florida	222.30	347.42	
Georgia	741.00	280.07	460.93
Illinois	222.30	12.65	209.65
Kentucky	148.20	8.42	139.78
Michigan	158.20	41.56	106.64
Missouri	741.00	161.36	579.64
Mississippi	148.20	33.38	114.82
New Mexico	74.10		74.10
North Carolina	1,778.40	438.43	1,339.97
Ohio	222.30		222.30
Oklahoma	741.00	95.46	645.54
South Carolina	296.40	48.29	248.11
Tennessee	741.00	237.00	504.00
Texas	370.50	14.92	355.58
Virginia	148.20	74.82	73.38
West Virginia	148.20		148.20
Arizona		1.10	
Kansas		1.00	
Maine		4.00	
Nebraska		1.06	

Total 7,410.00 2,361.72 5,351.10

These figures in the *paid* column represents the amount that has come to this board and the amount that has come through the Cooperative Program to this board.

—o—

## Lee's Chapel Adds Two Deacons to the Board

Guyton Altman and Earl Godwin were ordained and commissioned in a beautiful service at Lee's Chapel Church on January 22, 1956, at the morning worship service. Rev. A. B. Bryan, pastor of the church spoke on the subject, "The Deacon, His Place and Purpose in A Free Will Baptist Church," after which the two deacons were ordained by the pastor. A pledge of support and the right hand of fellowship was then extended the entire board.

Several people in the congregation expressed the opinion that this was the most spiritual meeting the congregation had enjoyed in several months.

Rev. Bryan in his message appealed to the congregation to "respect the past with hats off and thanksgiving and accept the future with coats off and sleeves up, as there is plenty to do for all in the great commission."

Lee's Chapel has had a progressive church program, and at the present the Sunday school space, consisting of eight rooms and the auditorium, is overcrowded and the church at present is constructing a 30 by 60 foot educational

building which will house the junior department of the school when completed.

—o—

## Wilson N. C., League Holds Monthly Meeting

The Free Will Baptist League of the Free Will Baptist Church in Wilson, North Carolina, held its monthly meeting on Tuesday night, January 17, 1956, in the fellowship hall of the church.

The meeting was opened by the group singing, "Sweet Hour of Prayer," led by Rev. Earl H. Glenn, and followed with prayer by Mrs. H. P. Vick. Old and new business was discussed. Miss Colleen Murray was elected to succeed Mrs. Bill Jones as secretary-treasurer of the league. Plans were made to have an annual league rally and fellowship supper. As a project, the league members decided to go to the Free Will Baptist Orphanage at Middlesex, North Carolina, this summer and take ice cream to the boys and girls there.

The meeting then adjourned and Mrs. W. B. Bunn then took charge, leading the league in a social hour, during which prizes were won by Miss Colleen Murray, Mr. Henry Mitchell and Mr. Matthew Davis. Refreshments were then served by Mr. Matthew Davis and Mr. W. B. Bunn.

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## Cramerton Church Has High Attendance

The Cramerton Free Will Baptist Church, Cramerton, North Carolina, reports that the average attendance in its Sunday school is now 350. According to the reporter, Mrs. Marie Martin, the school has 21 classes at the present and more rooms are available for new classes if the occasion arises. The superintendent is Horace Shoemaker, and he has as his assistants, Joe Starrett and Ralph King.

Mrs. Martin reports that the following deacons were installed at a recent conference of the church: Percival Parris, Bill Martin and Horace Shoemaker, with Ben C. Pittman, serving as chairman. A Hammond organ was recently installed in the church and Mrs. Jimmy Huffman assumed the duty of organist. Mrs. Bobby Rikard serves as pianist, Ben Bailey plays an electric guitar and Don Smith plays a regular guitar. Mrs. Martin states, "On each fifth Sunday evening

we have a program of just singing." Rev Roy L. Rikard is pastor of the church.

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## Ministers' Wives Hold Meeting

The ministers' wives of the South Carolina Conference met January 20 at the Mrs. Everette Bryan; program chairman, Oak Grove school, Florence County, South Carolina.

There were thirteen members present. The meeting was opened with prayer by Mrs. Edison Kirby. Minutes of the last meeting were read and the roll was called by Mrs. M. H. Melette. Two new members were added. The offering amounted to \$5.75. Officers for the new year were elected as follows: president, Mrs. Rufus Coffey; secretary-treasurer, Mrs. Eugene Waddell; prayer leader, Mrs. Juluis Vause.

Mrs. M. H. Melette was in charge of the prayer time in which many made requests and the prayers were led by Mrs. W. L. Jernigan.

Mrs. Eugene Waddell had charge of a very interesting program with everyone participating. The program consisted of a Bible quiz; topic, "Preachers' Children Can Love the Church" by Mrs. Juluis Vause; and problems met with in the local church were presented and possible solutions were given.

A lesson was brought on "The Pastor's Wife as a Homemaker" by Mrs. Ronald Creech. The meeting was dismissed in prayer by Mrs. Juluis Vause.

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## "You're Missing So Much"

*An Incident from Life*

John L. Peters

"Honestly, fellow, I don't see what you get out of life. You say, as a Christian, you're happy, but you're missing so much."

The speaker was a young man of rather pleasing personality, but dissolute habits, a college graduate and the holder of a promising position. His listener and fellow employee simply replied, "I wonder."

A month passed. The holiday season came and ended. Work was resumed but the first young man did not report for duty. When finally the locked door of his bedroom was battered down, he was found sprawled on the floor amid empty liquor bottles—dead.

The grim news came to the office. "Yes," soberly reflected the young Christian, "I'm missing a lot."—*Selected.*



A. L. Sellers  
Quitman, Georgia

**T**HE great man, Solomon, was once a little baby in his mother's lap, innocent, helpless, without knowledge, without purpose, and without character—a blank to be filled, character to be moulded. Notice the life of those that had this great responsibility, his parents. His mother had let Satan use her as an instrument through which he could cause David to do that which would make him leave her husband killed. They both suffered for these two crimes. She lost her baby and her husband; David lost a friend, a baby and that sweet fellowship that he had been having with the Father these many years. Just study the fifty-first Psalm as a confession from David to God for the great crime that he had committed and it will give you some idea as to what he suffered. Then begin with the twelfth chapter of 2 Samuel and read the rest of that book; see it nearly as imagination can show you what that little bit of pleasure did cost them. Yes, they were both to blame.

I hear people wanting to excuse themselves for not being what they know they ought to be by saying, "Look at what David did! He was a man after God's own heart." I wonder if they want to pay for their little bit of pleasure as David did. There is nothing like considering the cost.

David was a great soldier, the one that slew the giant who defied the armies of Israel. He was a great warrior and a great king; but he made a great mistake that caused him a great deal of trouble, and it has had its effect in the world ever since. As a father, he let Satan use him in influencing him to have a plurality of wives, and in moulding the character of his children, that made its impression in their lives. We know about only four of them, of whom Solomon was the greatest. He came to be the wisest and the greatest of all the kings of his day, but the impression that David made in his mind with the plurality of wives, while moulding his character, had its effect and overcame all of his wisdom and greatness in later years; it caused him to let his wives and their gods get between him and his God. Therefore, we have this expression, "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. . . . And the LORD was angry with Solomon, be-

cause his heart was turned from the LORD God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant" (1 Kings 11:4, 9-11).

This should be a great lesson to us as parents today. The little children are not only precious to us when they enter our home, but are precious to the Father, and we are responsible to Him for them. They are blank when they come into the world, and have no knowledge, purpose, nor character; they are dependent on us as their parents for their teaching. The kind of teaching we give them determines the kind of knowledge they get; the kind of knowledge they get determines the kind of character they will have; the kind of character they have will determine the kind of life they will live; the kind of life they live will determine where they will spend eternity. This being true, there is nothing more important than for us to know what we are doing when we start teaching our children; for what we teach them is going to have its effect in their lives later.

David was a great military leader and a great king, but according to Bible record, he failed badly in his home, which is the most important place for us to succeed. I believe that if we, as parents, will get Christ in our lives and in our homes Satan will not be able to get in and do his deceptive work that has torn up so many homes and lives and made them both a failure. This is where David failed. He did not get Christ in his home and keep Him there. During Christ's absence Satan stepped in and took David and used him not only to make his home a failure, but to ruin another home.

In conclusion, let me warn you, dear reader, to be sure that you know whom you are serving, for Christ said Satan would deceive the very elect if possible. We know that he deceived the Pharisees and caused them to believe that he was God. In 1 Peter 5:8 he warned them, "Be sober, be vigilant; because your ad-

(Continued on page fourteen)

### CARD OF THANKS

"I would like to thank the several auxiliaries and the individuals from which I received such nice Christmas cards and gifts. It was especially heart-warming since I am left alone in my home. It is so comforting to be remembered by friends. May God bless your Christian spirit is my prayer."—Mrs. Duffy Toler, Washington, North Carolina.

### NAMES AND ADDRESSES WANTED

"I would appreciate anyone's writing me and giving me the names and addresses of Free Will Baptists in Flint, Michigan, who are not attending a Free Will Baptist Church.

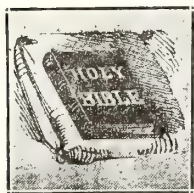
"The Free Will Baptist is a fine paper. I hope soon to get about ten to twenty new subscriptions for the paper from the people who attend my church."—Henry Litteral, 1036 West 12th Street, Flint, Michigan.

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	59
C. J. Harvey, Camilla, Ga.	38
C. L. Patrick, Walstonburg, N. C.	33
A. B. Bryan, Benson, N. C.	21
Jimmy Tyndall, Pink Hill, N. C.	16
C. R. Houston, Colquitt, Ga.	14
E. C. Morris, Tifton, Ga.	14
Owen Thomas, Four Oaks, N. C.	14
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Mrs. W. J. Starr, Arlington, Ga.	13
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Mrs. Edwin Roper, Ransomville, N. C.	13
W. C. Hill, Mt. Olive, N. C.	12
E. G. Dennis, Scranton, S. C.	12
J. N. Barnes, Blakely, Ga.	11
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A. C. Jackson, Pikeville, N. C.	11
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Mrs. Simon W. Jones, Kenansville, N. C.	9
Mrs. Martha Braxton, Winterville, N. C.	9
Mrs. R. L. Goff, Fountain, N. C.	9
Rev. W. L. Moretz, Swannanoa, N. C.	9
Mrs. Mable Rowe, Blounts Creek, N. C.	9
Mrs. Lloyd Edwards, Kenly, N. C.	9
Miss Mattie Mae Beacham, Arapahoe, N. C.	9
Oma Owen, Chipley, Fla.	8
Mrs. J. W. Hinds, Pamplico, S. C.	8
John Kornegay, Seven Springs, N. C.	8
Mrs. C. W. Bures, Stantonburg, N. C.	8
Lynwood Cobb, Farmville, N. C.	8
Mrs. R. L. Caney, Bladenboro, N. C.	7
Mrs. Julius Killebrew, Walstonburg, N. C.	7
Mrs. Mattie J. Sturgill, Columbia City, Ind.	7
Mrs. C. A. Heath, Cove City, N. C.	7
Rev. J. R. Forrest, New Bern, N. C.	7
Mrs. Herman E. Martin, Smithfield, N. C.	6
Mrs. D. R. House, Jr., Greenville, N. C.	6
W. H. Lancaster, Smithfield, N. C.	6
Mrs. Nathan Eason, Tarboro, N. C.	6
Mary S. Dail, Kinston, N. C.	6
Mrs. C. M. Whaley, Richlands, N. C.	6
Mrs. James Lupton, Vanceboro, N. C.	6
Mrs. J. L. Nobles, Winterville, N. C.	6
J. L. Parker, Dunn, N. C.	6
Mrs. Mozelle Price, Wilson, N. C.	6
Jennings Williams, Clayton, N. C.	6
Mrs. Paul A. Johnson, Smithfield, N. C.	6
Mrs. Earl Gaskins, Washington, N. C.	6
Mrs. Norwood Mercer, Beulaville, N. C.	6
Mrs. Robert B. Crawford, Greenville, N. C.	5
Rev. R. N. Hinnant, Micro, N. C.	5
M. B. Hutchinson, McArthur, Ohio	5
Mrs. D. W. Cleve, Vanceboro, N. C.	5
Mrs. J. R. Cayton, Aurora, N. C.	5
Mrs. J. B. Murphy, Guthrie, Ky.	5
Mrs. W. H. Kirk, Beaufort, N. C.	5
C. R. Maddox, Sheffield, Ala.	5
Mrs. E. H. Prosser, Scranton, S. C.	5
Mrs. Guy Deans, Sims, N. C.	5
Mrs. J. J. Carroll, Greenville, N. C.	5
Mrs. D. F. Chambers, Kenansville, N. C.	5
Mrs. C. A. Christian, Surgoinsville, Tenn.	5
Mrs. Grace Corbett, Kenly, N. C.	5
Coy Rentz, Blakely, Ga.	5
Mrs. H. S. Swain, Columbia, N. C.	5
Wilton H. Dail, Norfolk, Va.	5



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: I grew up among those who believed that water baptism by immersion is essential to salvation. I accept your view that it is essential unto obedience and not to salvation, but at times I find myself in my former opinion, that is, believing that no one can be saved apart from being immersed into water. Please give Scriptures and explain your view in full.—G. C. O.

Answer: Water baptism is a symbol of that which took place in the experience of each of us when we became Christians, something that has already taken place in the life of a believer when the rite of water baptism is administered. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:12, 13). There are a number of Scriptures which make it clear that believing in Jesus Christ as Lord and Saviour is the only thing required of a sinner, in which act he becomes a saint, a Christian, a born again or saved person whichever you may call it. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36); "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

When a person, by his attitude toward Jesus, gives the correct answer to Pilate's question, "... What shall I do then with Jesus which is called Christ? ..." (Matthew 27:22), he has met the requirement that assures him of his personal salvation. He is thereby saved from the penalty of sin because this is what Christ died on the Cross to make possible. Then each day, even each moment, yea every second that he walks obediently before Christ, he is being saved from the power of sin. Submitt-

ing to water baptism, partaking of the Lord's Supper, washing the saints' feet, reading the Bible, winning souls, doing one's share in the activities of the church, etc., are good works and required of every Christian as means of growing in grace, but are not in the initial step of salvation. When one has been obedient and met the requirements in the first two stages of salvation he is finally saved from the presence of sin as he is ushered into the presence of Christ in his new glorified body which is like unto the body that Christ now appears with on the right hand of God the Father. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:3-6).

In Acts 8:37 Philip required that the Ethiopian eunuch believe with his whole heart. At this request the Ethiopian confessed saying, "I believe that Jesus Christ is the Son of God." He was saved from the penalty of sin before he went into the water. The act of going into the water was Christian obedience or good works and a means of saving him from the power of sin. In Acts 8:12 we have both men and women baptized after they believed. In Acts 10:47 the candidates were baptized after receiving the Holy Spirit. In Acts 18:8 we are given the names of some of the many Corinthians who first believed and then were baptized.

If we heed Paul's words in the first chapter of first Corinthians we shall see that something else comes before baptism in one's salvation. "I thank God that I baptized none of you but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I bap-

tized any other. For Christ sent me not to baptize, but to preach the gospel: ..." (1 Corinthians 1:14-17). See Galatians 3:27; Colossians 2:12.

In Christ's discourse to Nicodemus He made it clear in John 3:3-21 that the one and only essential unto salvation is believing in Jesus, the prerequisite to this new birth. Note Verse 15, "... whosoever believeth in him should not perish, but have eternal life"; and in Verse 16, "... whosoever believeth in him should not perish, but have everlasting life"; and in Verse 18, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

When these, with many other Scriptures, are considered together with their context, it seems unreasonable to me that anyone would assume that baptism before the new birth is valid as a means to salvation. The instant one believes he is saved, so far as the initial act of salvation is concerned. Continuing to believe he walks obediently, he keeps the commandments of Christ. One of the commandments of Christ requires that all His believing creatures should be baptized.

## The Sunday Stone

In some of the coal mining districts of England there is found a curious deposit that miners call the "Sunday stone." It is composed of layers of stalagmitic matter regularly superimposed on each other. The peculiarity of the stone is that there invariably will be six black layers and then one of pure white. The explanation of this remarkable formation is easy. Down in the coal mine, water, filtering through the limestone roof, becomes thick with carbonate of lime. Dropping on the floor in a continual trickle, this forms a deposit. While the miners are at work, the coal dust which fills the atmosphere mingles with the water to form a blackish hue. But when the day of rest comes round, on which the mine is quiet, the water, having nothing to soil its purity, deposits a layer of beautifully white material.

We find recurring in the course of the world's events the white marked day. Six days the dust of the world's business darkens. The Sabbath (Sunday) is the beautifully white material.—Selected.

If there were no difficulties, there would be no triumphs.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Wherein he hath abounded toward us in all wisdom and prudence" (Ephesians 1:8).

The wisdom of God is displayed in all the works of His hands. His wisdom is seen in the arrangement of the material universe. Every advancement in physical science makes it more conspicuous. The intellectual universe is a mirror which reflects the divine wisdom. The silent, yet sublime operations of providence show that God is wise. But the plan of redemption through Jesus Christ gives a display of the wisdom of God which eclipses all others. In this plan His grace abounds toward us in all wisdom and prudence. It seems as if the apostle had said, "All wisdom is seen here." In the seventh verse we read, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." All the elements of wisdom are here brought into a wondrous combination for the redemption of us through His blood by the forgiveness of our sins.

In God's plan of redemption His wisdom is manifested in a number of ways. It is to be seen in the making of the law and justice harmonize with mercy. Man's ruin was brought upon him by violation of the law. The law, therefore, must pronounce its sentence of condemnation. Its curse hangs over the transgressor. Justice demands its infliction. The law knows nothing of mercy. The Cross makes law and justice approve the salvation of sinners through the blood of its divine Sufferer. The sacrifice of Christ does this, and therefore the exercise of mercy to the transgressors is harmonious with the honor of the law. Here we see the wisdom of God in His scheme of redemption.

God's wisdom is seen in manifesting of divine love to sinners, and His hatred of their sins. God's love to man is, in redemption, displayed in an infinitely remarkable manner. Who would have supposed that Jesus Christ would have given up all the glories of heaven for poverty, reproach and suffering? Who would have thought that the Lord of life would exchange a throne for a Cross, and become the unresisting victim of

death? Could divine love go farther? Could there have been a sublimer demonstration of God's love to sinners? Here truly, "... God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). And this love to sinners was displayed in connection with infinite abhorrence of their sins. Else why was Jesus required to drink the cup of atoning sorrow? Here is boundless wisdom. Here is infinite prudence. Love and hatred reign in the divine bosom. The transactions of Calvary indicate that love to sinners and hatred of their sins are precisely equal in their energy of operation. Oh, the wisdom of God!

The wisdom of God is seen in making the Saviour's death, instigated by

Satan, the means of destroying Satan's empire. The devil put it into the heart of Judas to betray the Redeemer into the hands of sinners. He prompted the Jews, with clamorous importunity, to demand His death. Under his influence Pilate, though convinced of the innocence of the "man of sorrows," pronounced sentence against Him. But Jesus was manifested that He might destroy the works of the devil. In His death He "bruised the head of the serpent." Sin was the devil's great work, and Jesus came to put away sin by the sacrifice of Himself. His death on the Cross was indispensable to the overturning of Satan's empire. His triumph will grow out of His Cross. How unsearchable is the wisdom of God in redemption!

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

### A PSALM OF PENITENCE

Psalm 25

#### I. PROTECTION (Vv. 1-5)

##### A. Trust (Vv. 1-3)

To whom else may we go?

##### B. Teaching (Vv. 4, 5)

He does not ask his own way but comes as a child.

#### II. PATIENCE (Vv. 6-10)

##### A. Grace (Vv. 6, 7)

God's eternal love is to be relied upon.

##### B. Guidance (Vv. 8-10)

We learn not only His truths but His ways.

#### III. PLENITUDE (Vv. 11-13)

##### A. Pardon (Vs. 11)

True penitence craves pardon from God, if only to glorify His name.

##### B. Peace (Vv. 12, 13)

He who puts his trust in God shall never be confounded.

#### IV. PARTNERSHIP (Vv. 14-16)

##### A. Revelation (Vs. 14)

God whispers the secrets of His love to His own children.

##### B. Rescue (Vv. 15, 16)

God may not always keep us out of the snare, but He will finally deliver us.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Ina Harding

We of the West Wayne Free Will Baptist Church of Wayne, Michigan, wish to express our deep feeling of sympathy to the family of our dear sister, Ina Harding, who passed away at her

home on Grace Street, Friday, January 13, 1956, at 1:00 a. m. She was a faithful member of the West Wayne Church for a period of years and had a real testimony for Christ.

We who knew and loved her so much find it unbelievable that she won't be found in her seat in church on Sundays. Though she won't be with us here again, how wonderful it is that we can meet her again! Words and flowers seem such a small tribute at this time, but there's no other way we can express our sympathy for this hour. We again wish to say that our loss is heaven's gain, and this should give us a greater determination to see for ourselves what heaven is like.

So many times we have heard her request, "An Empty Mansion," to be sung. We know that mansion is not empty now. And we who do His will may have one there beside her someday.

By Gladys Hogan and the  
Members of West Wayne Church

### Mary Lou Moye

Just a year ago, though it seems like longer, we had the beautiful, smiling face of Mary Lou Moye with us. Now this is just a memory. On January 25, 1955, God saw fit to take Mary Lou. She was born in Greene County, North Carolina, on October 3, 1936. She was a member of Ormondsville Free Will Baptist Church and graduated from Maury High School in May of 1954. Mary Lou was an active member of her church, Sunday school and all respectable activities. After finishing high school, she started to college at Greenville, North Carolina, where she attended only three weeks before she was taken sick. After many tests, the doctors diagnosed the case as leukemia on September 23, 1954. Her father, mother, doctors and many friends did everything in their power for her, but to no avail. For four months she made frequent visits to the hospital for blood transfusions. Her last three weeks were spent in bed. On January 25, 1955, at General Memorial Hospital in Kinston, North Carolina, Mary Lou quietly passed away at 12:45 a. m. She left behind her mother and father, Mr. and Mrs. Milton Moye of Route 1, Snow Hill, North Carolina; and three brothers, Ray of the Free Will Baptist Bible College, Nashville, Tennessee; A. L. of East Carolina College, Greenville, North Carolina, and Robert Lee of the home.

On January 27 the body of Mary Lou was laid to rest in the Snow Hill Cemetery. The Rev. Clifton Rice and Rev. C. L. Patrick conducted the funeral at Ormondsville Free Will Baptist Church, Ormondsville, North Carolina.

Mary Lou was the kind of person to comfort you in time of trouble and to rejoice with you in times of joy. I, as well as all of her friends, loved her very much. Along with her smiling face and her friendliness, Mary Lou was a beautiful girl. I am sure that she has gone to meet her Creator. She testified to be a Christian by her everyday life, and when Rev. Rice talked to her she said, "Yes, Mr. Rice, I am sure I'm saved." Thus we know that our loss is heaven's gain.

May her loved ones and friends grow in grace as they live the kind of life

(Continued on page sixteen)

#### V. POWER (Vv. 17-22)

##### A. Restoration (Vv. 17-20)

When the darkest hour comes, He will be near to keep us through its watches and to restore us in the morning.

##### B. Redemption (Vv. 21, 22)

Out of every testing He will bring us triumphant.

### A PENITENTIAL PRAYER

Psalm 6

#### I. DISTRESS (Vv. 1-5)

##### A. Petition (Vv. 1-3)

We are all conscious, at times, that we need to be rebuked for shortcomings. In such hours we can always appeal for mercy to the Lord and be sure that we shall have a hearing and receive forgiveness.

##### B. Plea (Vv. 4, 5)

A consciousness of God's presence always heals the hurts of life, and to live in the secret of His presence is to be immune from the plottings of man or the things which distress the ungodly.

#### II. DESPAIR (Vv. 6, 7)

##### A. Weary (Vs. 6)

There is no name for God in this passage, and so we have a picture of the sinner, unforgiven and unredeemed in the world.

##### B. Worn (Vs. 7)

So is the plight of the sinner, "without God and without hope." It is made worse by the realization that he is spent beyond recovery so far as earthly resources are concerned.

#### III. DELIVERANCE (Vv. 8-10)

##### A. Conviction (Vv. 8, 9)

We come back to the name of God again. There is no one thing to drive away gloom like a season of prayer, and nothing that will bring confidence and produce conviction in the soul like answered prayer.

##### B. Certainty (Vs. 10)

Here is the assurance that God is on the throne.



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### PERSEVERANCE OF THE SAINTS (Continued)

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6).

"Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, what he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Hebrews 12:14-17).

"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever" (1 Chronicles 28:9). "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelations 2:4, 5). "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto

Satan, that they may learn not to blaspheme" (1 Timothy 1:19, 20).

"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:19-21). "But he that shall endure unto the end, the same shall be saved" (Matthew 24:13).

From all the foregoing Scriptures it seems that there is a possibility of falling away from the fellowship with God and making shipwreck of faith and finally being lost forever. God's grace is all sufficient. But as said in the beginning, even though God pardons our sins and gives to us a clean deliverance, or words to this effect, God still leaves us to be free to choose blessings or cursings. We can follow sinful things of life—actually commit sins that will completely separate us from the fellowship of God. We say it is possible but not very probable.

May we go back and think seriously on Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Suppose one does not follow holiness, even though he has been forgiven of his sins, actually set free from the guilt of sin. Where will he go if he cannot see the Lord? Would it be possible for that man to be in heaven and not see the Lord? John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). But suppose we do not walk in the light? Our cleansing is on the condition that we walk in the light. It is dangerous to believe that we are eternally saved and at the same time walk in darkness. Our treatise, along with the Bible, shows that there is danger of falling, but as stated, we have strong grounds for believing that we are safe until the end. Do not get the idea that we believe in salvation by works as many *cult* religions believe. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10). There is sufficient proof in the

Bible to substantiate the fact that there is nothing which a sinner can do to merit salvation save the accepting of the shed blood of the Lord Jesus Christ who paid our sin debt on the Cross when He died, making His soul a sacrifice for our sins.

Paul says, "Not by works of righteousness which we have done, but according to his mercy he saves us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7). He also says in Verse 8 to "... maintain good works. . . ."

Free Will Baptists (that is, those whom I have known) believe that we are free to accept Christ, and that we are free to become carnal Christians if we so desire. We do not believe that we are saved because we *do something*, but because we *accept something*. That something is the perfect blood of the Lord Jesus Christ. Paul knew more about our salvation than *blood rejecters* who are so prevalent today. Paul said, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:12-14). Thus we learn that if we accept His shed blood we will work to show our faith. Also we show to the world that we do not need a purgatory after death since we are freed by faith in Christ from the guilt of sin—*our conscience is purged from dead works*. But to keep under the blood is vitally necessary for us to keep being saved from the powers of sin.

## Beneath His Smile

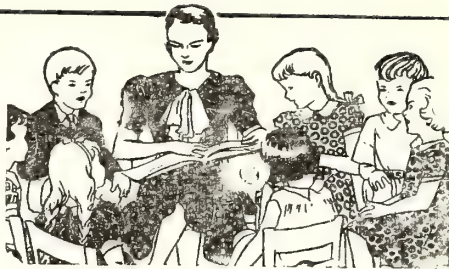
His friendship makes up for all trials, His love for the coldness of those who cared for our society in the old days, but who now turn their backs upon us; yes, and His smile is compensation enough for the ventures made for His sake; for *He* knows what those ventures cost, and could see how the lips trembled as they gave His message, and how loudly the heart beats. Poor, trembling heart, "He knows," never fear. "Thou shalt make me full of joy with Thy countenance."—L. A. Barter Snow.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Blind Bartimaeus - -

Miss Eva Bestley

**J**ERICO was a beautiful city, but when Jesus lived upon earth there were a number of blind people living in it, who had never seen the beautiful flowers and trees which grew there so abundantly, and the bright sunshine filling all hearts with joy; and the fleecy white clouds as they flitted across the blue sky. These blind people earned a living by begging, and among these was Bartimaeus. What a contrast! He had been blind for many years. Every morning he would grope his way through the streets of Jericho, and there in a shady spot just outside the gate of the city, he would beg for alms.

One day the news reached Jericho that a wonderful Man was going from place to place healing sick people, and even giving the blind their sight. Bartimaeus heard people talking about this great Healer as they passed by. But Jesus was then far away, and he was too poor to go to Him to be healed. Then one morning blind Bartimaeus heard the tramp, tramp of many feet on the road. He asked someone standing by what was happening, and he was told that Jesus of Nazareth was passing by. There were many people following the Lord Jesus that day. Some were there because they wanted to hear the gracious words that fell from His lips. But some were following Him just out of idle curiosity. Blind Bartimaeus realized that here was his great opportunity. It had been a dream of his that one day the Lord Jesus would do for Him what He had done for others. Immediately he began to cry out in order that He might attract the attention of Jesus. But the crowd was so great that he felt sure the great Healer would never be able to hear him, or his cry for help. And he began to cry out again, "Jesus, Thou Son of David, have mercy upon me." "Hush! Be quiet," the people in the crowd said to him. But he would not be silenced.

Amid all the noise of the multitude the Saviour heard his cry, and He told one of His disciples to bring the blind

man to Him. The crowd, so ready to brush him aside before, was ready to help him now. "Rise! Be of good cheer!" they said, "He calleth for thee." Casting aside the long robe which he wore to protect him from the sun and rain, he made his way to Jesus. "What do you want Me to do for you?" asked Jesus. "Lord, that I may receive my sight," said Bartimaeus. And Jesus touched him, and at once his sight was restored. There were the people. There was the blue sky, the grass green in the valley, and the bright sunshine. And there was the Lord Jesus looking into his face so lovingly. Oh, how grateful Bartimaeus must have been to the Lord Jesus for His loving kindness and tender mercy! —*My Pleasure.*

### Saved By a Lamb

E. J. K. Lindvall

**H**OW would you like it if all your family were slaves in a foreign country? How would you feel if God sent you to the king, saying, "Set these people free," and the king said, "No." That is what happened to Moses.

All his family and friends, thousands of them, were slaves in Egypt. One day God spoke to him in words something like this: "I know what is happening to My people in Egypt. I know the Egyptians are treating them badly. Come, Moses, I will send you to Pharaoh the king. You will lead My people out of Egypt."

So Moses and his brother Aaron went to see the king. But Pharaoh said, "Who is the Lord that I should obey Him? I will not let Israel go."

Nine times the Lord sent special trouble into the land of Egypt, and nine times the king decided, "No, Moses, these people are my slaves. I will not free them."

Perhaps Moses then began to think, "What was the use in going to the king at all?" But God spoke again. "Moses, I am going to bring one more trouble

upon the country of Egypt. This time Pharaoh will let My people go."

Then He told Moses what He would do. One night about twelve o'clock He would pass through Egypt, and when He did the oldest child in every house would die. In that way, God would punish sin.

But wait. God's own people were living in Egypt. How would He protect them? God had a plan.

"Speak to the people," He told Moses. "Tell them to take a perfect lamb away from the other sheep. Tell them to keep it four days." (Each family or two families would take a lamb.) "Then they shall kill the lambs in the evening."

Moses surely must have wondered then, "But how will killing lambs save God's people from death?"

When the Lord finished what He was saying, Moses understood. After the lambs were killed, the people were to take the blood and with it mark the sides and tops of their doors. "For," God said, "I will pass through the land of Egypt this night, and will smite all the firstborn . . . The blood will be a sign on the houses where you are. When I see the blood, I will pass over you."

What was God saying? There would be punishment for sin in Egypt, but those who would mark their doors with the blood of a perfect lamb would be safe from it.

All who believed God did as He had said. They kept a perfect lamb four days to make sure it was perfect. Then they killed it and marked their doors with the blood.

And midnight came. Through all the country the oldest child in every family died, and there was a great cry everywhere. Everywhere? No, not quite. For God had made a promise, and God always keeps His promises. God had promised, "When I see the blood, I will pass over you." Whenever the Lord came to a house that was marked on the door with a lamb's blood, He went over that house, and everyone inside was perfectly safe. No punishment for sin was there.

The king of Egypt, though, had not used the blood of a lamb. In the night he and his servants and all the Egyptians got up. They cried because their oldest children had died. Then Pharaoh called for Moses and Aaron.

"Take your people and go!" he cried.

As quickly as possible Moses and Aaron led the people of Israel out of the country. At last they were free!

This story is in the Bible, and every Bible story has been written down to teach us something. What is this one saying?



One thing God is telling us is that He punishes sin. Do you think He wanted the oldest children in Egypt to die? "I have no pleasure in the death of the wicked," He once said. It never pleases God to punish, but it has to be done. Do you think God wants to shut people away from Him forever? No, but if your sins are not forgiven while you are here on earth, there is nothing else for God to do.

Another thing that He is saying is that you can be safe from the punishment for sin. God made a way, remember, for His people in Egypt to be safe. Little lambs died so Israel could be protected. Have you ever heard the Lord Jesus called the "Lamb of God?" Jesus died so *you* could be safe from sin's punishment.

It is like this:

What kind of a lamb did the people take? A perfect one. Jesus too, the Lamb of God, is perfect, for He is God.

What happened to the lambs in Egypt? They died. The people might have tied living lambs at their doors, but that would not have saved them from death. The blood of the lambs had to be shed. And what if Jesus had not died? We could never be safe from punishment for sin. Without shedding of blood there is no forgiveness, the Bible says. But Jesus did die for us.

Then what was done with the blood of the lambs? It did the people no good until they used it. So they put it on their doors as God had said to do. When the Lord saw that blood, He kept His promise and saved lives. Jesus Christ died for you, but unless you have accepted Him as your own Saviour, your sins are not forgiven and you are not saved.

One thing more, then, that God is trying to teach you is this: The people who did use the blood were safe. God saw the blood and passed over their houses. For the blood on the doors meant—"the oldest child here is not to die. Something has already died—a lamb."

If you trust in Jesus, God can say of you, "That one shall not die in his sin. Someone has already died in his place—the Lord Jesus."

Think—have you let Christ Jesus be your Saviour?—*My Pleasure.*

•  
"I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jeremiah 31:3).

•  
"The Lord shall fight for you and ye shall hold your peace" (Exodus 14:14).

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Goldsboro Auxiliary Officers Installed

An installation service was held at First Free Will Baptist Church of Goldsboro for incoming officers of the Woman's Auxiliary on Sunday night, January 8, 1956.

Preceding the installation service a brief devotional was conducted, during which time "Our Best" was rendered as a solo, by Miss Paulette Lambert. She was accompanied at the organ by Miss Mary Frances Johnson.

The altar was adorned with arrangements of white gladioli and chrysanthemums, where a burning white candle stood from which each incoming officer was to light her candle.

Mrs. J. R. Davidson gave the charge to the officers, as, one by one, they proceeded to the altar; each lighting her candle and audibly giving her pledge to do her best during her term of office.

The group sang, "To The Work," and Reverend J. R. Davidson, pastor, offered the dedicatory prayer.

The officers are: president, Mrs. J. R. Newton; vice-president, Mrs. W. E. Branch; secretary, Mrs. Gurney Wiggins; treasurer, Miss Gertrude Underhill; program chairman, Mrs. Raymond Howell; orphanage chairman, Mrs. Charlie Malpass; study course chairman, Mrs. Nellie; personal service chairman, Mrs. Frank Rouse; social chairman, Mrs. J. R. Price; youth chairman, Mrs. Ralph Barnes.

Reporter.

## Mrs. Corbitt Hostess To Auxiliary

The Woman's Auxiliary of Kings Cross Roads Church, Pitt County, North Carolina, met Wednesday night, January 3, in the home of Mrs. Walter Corbitt with 19 members, 1 visitor and 1 new member present.

The program was opened by singing the hymn, "Jesus Calls Us," followed with prayer by Mrs. Carson Baker and reading of the Scripture, Matthew 24, by Mrs. Irene Jones. Those taking part on the program were: Mrs. J. A. Fulford, Rebecca Owens, Janie Baker, Love Corbitt, Peggy Eason and Joyce

Bundy. A poem, "If Jesus Came To Your House," was recited by Peggy Eason.

The meeting was dismissed with prayer by Mrs. Joyce Bundy. Everyone enjoyed refreshments served by the hostess, Mrs. Walter Corbitt.

Mrs. Peggy Eason

## Pilgrims Rest Auxiliary Meets

The Woman's Auxiliary of Pilgrims Rest Free Will Baptist Church, Lola, North Carolina, met at the home of Mrs. Claud Day on January 16, 1956, for its regular monthly meeting.

The meeting was called to order by the program chairman, Mrs. Norwood Lupton. The theme for the January program was "We Need to Know God's Word for Such a Time as This." The program was opened by singing "The Haven of Rest" and the Scripture for the evening was Matthew 24. Mrs. Arthur Goodwin led the group in prayer, followed by a special number in song by Mrs. Norwood Lupton entitled, "Drifting." Those taking part on the program were: Mrs. Arthur Goodwin, Mrs. Janet Daniels, Mrs. Claud Day, Ruth Lupton.

After the closing hymn, "Near the Cross," the auxiliary was dismissed in prayer by Mrs. Norwood Lupton. The next meeting will be held at the home of Mrs. Sam Stryon.

Mrs. Norwood Lupton  
Program Chairman

## Installation at Hyde Park Church

The Woman's Auxiliary of the Hyde Park Free Will Baptist Church, Norfolk, Virginia, held an installation service at the church on Wednesday night, December 7, 1956, with Mrs. Melba Parker in charge.

The newly installed officers were: Mrs. Ruby Everton, president; Mrs. Mary Poole, secretary; Mrs. Maude Waterman, treasurer; Mrs. Pauline Henderson, enlistment chairman; Mrs. Sue Johnson and Mrs. Ophelia Talton, youth chairmen; Mrs. Ottis Ewell, study course

(Continued on page sixteen)



# :- Department of Foreign Missions :-

REV. RAYMOND RIGGS

Promotional Secretary-Treasurer

3801 RICHLAND AVENUE

NASHVILLE, TENNESSEE

## Comparative Figures

From many directions of our denomination the question comes, "How are we doing?" We have both the optimist and the pessimist viewing our denominational setup today, and it is my opinion that our people are intelligent enough to make their own conclusions when they know all the facts. This is the reason we have endeavored to keep the facts and figures of the Foreign Mission Department constantly before you.

The following figures show the income of the Foreign Mission Board during the last six (6) months of the last two years. You will note that we gained \$6,174.16 during the last half of 1955 over the same period in 1954. We realize this perhaps should be more, but it could be worse, to say the least.

We are off on a new start in a new year. What your state does for foreign missions depends much upon you.

	1954		1955	
July	\$ 5,243.86	July	\$ 6,645.17	
August	4,791.70	August	7,277.69	
September	6,385.88	September	6,002.95	
October	7,858.70	October	6,591.21	
November	6,101.85	November	5,409.47	
December	5,824.15	December	10,454.31	
	\$36,206.14		\$42,380.80	
1955		1954	\$42,380.80	
			36,206.14	
			\$ 6,174.66	

## Tokyo, Japan

Greetings from Japan,

Thousands of miles from home and a wonderful Christmas! This statement sounds contradictory, doesn't it? Americans usually associate Christmas with going home to be with the folk for a few days, and without that trip home, Christmas does not seem complete. But for us, even though we were far from home we had a truly happy Christmas Day. First of all, on Christmas morning we attended English speaking services, in downtown Tokyo for missionaries in this area, but our real joy came in the afternoon and evening with our Japanese friends. In the afternoon we had a Christmas service for the children in our garage. We enjoyed singing, Bible stories and slides. Each child received a little box of candy which was brought from his own Sunday school offerings. They also each received a Scripture verse pencil as a gift from "Wsuri San and Airlin San" (Wesley and

Aileen). They were really happy. You should have heard them as they said "ureshii" (I'm happy) and then all bowed together and said "Thank you very much." We trust that all of them have learned to love the Lord Jesus Christ and the true God. Some of the older ones have expressed a desire to become Christians.

In the evening there was a Christmas service for the adults. There were seven or eight Christians among the thirty who were in attendance; most of whom have become Christians as a result of our meetings. The service was held in our neighbor's living room. As you know, in a typical Japanese room everyone sits on the floor. So we did not have to worry about chairs. All of us sat on the floor for the two hour service. (I must admit that it was rather painful after the first hour.) The service was in the form of a candlelight service with each person lighting a candle from a large candle on the Bible. It was an impressive service and reminded me again of the thousands in this land who have not received the "Light of the World" into their hearts.

After Christmas we joined about fifteen other missionaries in Morioka, Japan (10 hours by train north of Tokyo) for some "dendo" (evangelism) work. This was our first experience with people away from Tokyo. We spent only two days in house-to-house visitation, but that was enough to let us know that Japan still needs the gospel. About one third of the people we contacted had never heard of the message of Christ. Another third of them knew only a little about Jesus Christ. Only a few of them were professing Christians. Some of the people seemed glad to listen to the message; others were openly opposed to the gospel. As we were telling the gospel in one house, the old lady of the house kept saying, "dame desu, dame desu" (It's no good, no good). Another man said "Kikitakunai" (I don't want to listen) and shut the door in our face. The people of Japan are not receiving the gospel with open arms, but here and there are those who after having heard, believe. How precious they must be in the eyes of the Lord. We praise God that He has sent us here to help find those who have

gone astray. Most of the eighty million people of Japan do not know of the saving grace of Jesus Christ; many of them have never heard. Please pray for us that God will use us here in this great harvest field. Our success or failure may depend upon your faithfulness.

Your missionaries to Japan  
Wesley and Aileen Calvery

## Faithful Unto Death

Alice M. Brawand

During the fall of every year Friskie and his master, Ed, went hunting about 300 miles north of their hometown. Friskie was a wonderful, courageous hunting dog. Each year he looked forward to their hunting trip.

This year Master Ed, his friend, Bob, and Friskie went on the hunting trip together. All went well for three days. On the fourth day Ed caught a young rabbit with the help of Friskie. Master Ed patted Friskie for his good work. Friskie wagged all over with pride.

Master Ed leaned down and instructed Friskie: "You wait here and guard this rabbit while Bob and I go back to the car for supplies."

Friskie always obeyed his master. He guarded the rabbit just as his master had instructed.

An hour later Ed and Bob started back for Friskie. The smell of smoke was strong. The two men ran straight to their dog hoping that everything was all right. As they neared the site, they saw the ground was black and bushes had shriveled and were black as charcoal. A huge fire had swept through the area. In the distance they saw a heap on the ground. They came all out of breath to the remains of Friskie's dead body. There snuggled at Friskie's side lay the body of the rabbit he was guarding. The men bowed their heads in silent devotion. Friskie had been faithful unto death.

How faithful are you to your Master, the Lord Jesus Christ? Can he depend on you?—My Pleasure.

## The Great Man Solomon

(Continued from page eight)

versary the devil, as a roaring lion, walketh about, seeking whom he may devour." Among the sad sights of my life is seeing the parents being used by Satan to destroy the lives of their children. This is not an unusual sight these days.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Guidance for Effective Praying

(Lesson for February 12)

Lesson: Luke 18:1-14.

Golden Text: James 5:16.

### I. INTRODUCTION

The lesson for today is concerned with the teaching of Jesus on the subject of prayer. In this teaching He does not attempt to explain all the elements of a good prayer but, in the recital of two parables, He states the definite truths which He undertakes to emphasize. In the parable of *The Importunate Widow* He stresses the need for constant, persevering prayer, and shows its effect upon God. In the parable of *The Pharisee and the Publican* the Master emphasizes the two philosophies that underlie the kinds of prayers that men pray, and gives God's reaction to each.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. To persist in prayer and never lose heart is to hear from heaven in the Lord's own time (Vs. 1).

2. Those who have no fear of God will likely have no respect for man (Vs. 2).

3. Justice will finally be won by those who keep on pressing the claims of right (Vv. 3-5).

4. Though vengeance be delayed until forgotten by men, it is sure to come before the final end (Vv. 6, 7).

5. As in the days of Noah and of faithful Lot, there will be a few righteous when the Lord comes again (Vs. 8).

6. The worst deceived people in all the world are those who think they're right and all others wrong (Vs. 9).

7. In the church today, as in the temple then, both the good and the bad come together for prayer (Vs. 10).

8. The condition of the heart is the thing that counts when men come before the Lord in prayer (Vv. 11-14).

—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. A well-known evangelist once preached a great sermon on Luke 18:1. Why should men pray? Because God

is their King, their Judge, their Friend, and their Father. Our happiness in this world and the next depends on our relationship with God.

2. In the 6th chapter of Ephesians in the 18th verse we read words which put the tremendous importance of prayer with startling and overwhelming force:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

One reason for this constant, persistent, sleepless overcoming prayer is that those men whom God set forth as a pattern of what He expected Christians to be—the apostles—regarded prayer as the most important business of their lives.

When the multiplying responsibilities of the early church crowded in upon them, they "called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word."—*R. A. Torrey*.

3. Some years ago two ministers of the gospel in New York City realized a spiritual lack in their lives as servants of God. They went to the then-famous Northfield Conferences in Northfield, Massachusetts, hallowed and blessed by the life and ministry of Dwight L. Moody. They were refreshed, and returned to their labors in the power of the Holy Spirit. In attendance at one of their denominational minister's meetings, they recited before all that which God had done for them at Northfield. In the course of giving testimony to their lack and how God filled their need, one of the brethren thought to ask of his ministerial brethren, "How many of you have prayed one-half hour today? raise your hands, please." Not one hand was raised. Then he cried, "How many of us have prayed fifteen minutes today?" A scattering of hands showed response to this question. Again he said, "How many have prayed five minutes?" Practically every hand was raised, and one dear man came to the speaker and confessed that while he had raised his hand

on five minutes, he really doubted if he had prayed this long. This is the great cause for weakness in the professing Church of God. Prayer has been exchanged for other things; Jesus said, "Men ought always to pray, and not to faint." There is no short cut to power; it comes through strong, prevailing, overcoming, sacrificial prayer.—*The Bible Illustrator*.

4. It is more common for most of us to pray before the great events of life than it is to pray after them, but the latter is as important as the former. If we would pray after the great achievements of life, we might go on to still greater; as it is we are often either puffed up or exhausted by the things that we do in the name of the Lord, and so we advance no further. Many and many a man in answer to prayer has been endowed with power and thus has wrought great things in the name of the Lord, and when these great things were accomplished, instead of going alone with God and humbling himself before Him, and giving Him all the glory for what was achieved, he has congratulated himself upon what has been accomplished, has become puffed up, and God has been obliged to lay him aside. The great things done were not followed by humiliation of self, and prayer to God, and so pride has come in and the mighty man has been shorn of his power.—*R. A. Torrey*.

5. Two of the universal requirements for victorious prayer are clean hands and a humble heart. It is a great honor to hear from heaven, to receive an answer from God. This is the honor certainly implied in Luke 18:14 where, after discussing the subject, the Master states that he that humbleth himself shall be exalted. The Scriptures abound in references to the fact that we must settle the sin question and declare the issues off between us and God, before we can be successful in prayer. It is stated in Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me," and in 1 John 3:22 we read that we have a standing access to answered prayer, if we keep his commandments and do things that are pleasing in his sight.—*Higley's Commentary*.

## Warning

Away over in the Alps, mountain travelers sometimes see a small black cross planted upon a rock or on the edge of a cliff, to show where men have met with sudden death, and to warn others of the danger. So God, in the Bible, has marked the sins of some of His people, that we may avoid the same mistakes.—*The Round Table*.



## WOMAN'S AUXILIARY DEPARTMENT

(Continued from page thirteen)

chairman; Mrs. Bob Melton, program-prayer chairman; Mrs. Mary Porter, personal service chairman; Mrs. Cecil Salter, corresponding secretary.

Our prayer is that God will be our Pilot as we set sail in the new year. We request the prayers of all Christians everywhere that we may labor together with God in His great work.

Mrs. Mary Poole  
Secretary

### New Auxiliary Organized

The Donaldson Free Will Baptist Church, Nashville, Tennessee, has recently organized a woman's auxiliary. The officers elected for the auxiliary were: Mrs. Louise Owen, president; Mrs. Sue Peppers, vice-president; Mrs. Frank Pudy, youth auxiliary chairman; Mrs. Helen Coffie, study course chairman; Mrs. Anderson, program-prayer chairman; Mrs. Ledbetter, recording secretary; Mrs. Patsy Owen, corresponding secretary; Mrs. Elzie Miller, treasurer.

Mrs. Clyde Owen  
Corresponding Secretary

### Dorcas Circle Meets

The Dorcas Circle of the Sherron Acres Free Will Baptist Church, Durham, North Carolina, met on Monday Night, January 16, at the church, for its regular business meeting.

The meeting was opened by singing, "Saviour, Like A Shepherd Lead Us." Mrs. Claude Lynn led in prayer, remembering especially the work of the auxiliary. Mrs. T. R. Register was in charge of the devotions, using for her theme, "Our Need For Such A Time As This." The Scripture reading was taken from Esther 5:1-14.

The meeting was opened for business with prayer by Mrs. Carney. Special work for the month is: to send cards to the sick and shut-ins of the church and the community, to visit the sick, having prayer services and singing with them.

We were dismissed by Mrs. Ladd. Our next meeting is to be at the parsonage.

Members present were: Mrs. C. C. Ballance, Joseph Carney, C. R. Hicks,

Claude Lynn, Wayne Smith, T. R. Register, Mary Critcher, C. E. Ladd. We received one new member, Mrs. L. A. Cartner.

Mrs. Venie M. Carney,  
Reporter.

### Youth Rally to Be at Bay Branch Church

There will be a youth rally at Bay Branch Church, Timmonsville, South Carolina, Saturday night, January 28, at 7:30. This is sponsored by the South Carolina District Woman's Auxiliary and one of the main features of the program will be a declamation contest for the G. T. A. and Y. P. A. contestants. A special feature will be the film, *The Great Discovery*, which has an outstanding Christian message for young people. Pastors and youth sponsors are urged to bring their young people to this service.

Also the G. T. A. and Y. P. A. Rally Day of the South Carolina District Woman's Auxiliary will be held February 18 at the First Free Will Baptist Church, Darlington, South Carolina. An interesting and inspiring program has been planned and we are looking forward to a great day. At this meeting the state declamation contest will be held. Registration will begin at 9:30.

Mrs. Rufus Coffey

### Vernila Granger Circle Meets

The Vernila Granger Circle of the Bethany Free Will Baptist Church, Timmonsville, South Carolina, held its regular monthly meeting for January at the home of Mrs. Steve Hicks with Mrs. Tommy Granger and Mrs. Dick Granger as co-hostesses.

The meeting was called to order by the chairman, Mrs. Dick Granger. Following the group sang a hymn, and then the program chairman, Mrs. Keith Vause, took charge, and presented a program centering around Esther. Those taking part on the program were Mrs. Morgan Tedder, Mrs. Rudolph Vause, Mrs. R. W. McClam and Mrs. Dick Granger.

After a short business period the hostesses served delicious refreshments to the 17 members present.

Reporter

### Obituaries

(Continued from page ten)

Mary Lou lived. Let us all pray that medical science will someday conquer the dreadful disease, leukemia, that is taking the lives of so many of our young people as well as old people.

By her cousin,  
Mrs. Alice Moye Worthington

### The Poor Rich Banker

(Continued from page five)

Look at your old worn-out suit, and your patched shoes! I will be ashamed to take you to town with me the day after tomorrow and introduce you to my business associates. You must know that you have been a fool, John."

Another silence ensued while tears trickled down the country preacher's cheeks. Finally, the preacher said, "I know, Brother James, that it looks as if I have been a fool from this end of the line; but, Brother James, we are both old men, and we must soon leave this life. Don't be angry with me, but may I ask you a question? What have you got in Heaven?"

Again there was silence which was suddenly broken by the sobbing banker, "Oh, John, I am a pauper at the judgment bar of God."—*Gospel Herald*.

### Looking Down or Up

A certain noted saint said that a Christian is not a man who lives on earth and looks up to heaven, but one who is living in heaven and looking down upon the earth. Set your affection, your mind, your undivided heart, upon the things which are above, on Christ; and if Christ has your heart He has your all. Oh, that the Lord may keep us watching, waiting, expecting, so that when we see Him we shall not be surprised, but we will gladly say, "Welcome, Lord, we are glad to see Thee"; and if we are thus living we shall not be among the number who will be ashamed before Him at His glorious appearing for His own.—*Church of God Evangel*.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 8, 1956

## **NEW PARSONAGE AT ST. MARY'S CHAPEL CHURCH** ROUTE 1, BENSON, NORTH CAROLINA



Pictured above is the new parsonage of St. Mary's Grove Free Will Baptist Church, Route 1, Benson, North Carolina. The parsonage, valued at \$14,000.00, was dedicated recently, bringing to a close a building project which began in February, 1955. The home is modern in design. It is equipped with Venetian blinds and a 17-foot home freezer.

The Rev. A. B. Bryan is pastor of the St. Mary's Grove and the Lee's Chapel churches. Both churches are in the Cape Fear Conference of North Carolina.



# EDITORIAL

## NEW PUBLICATIONS

In our issue of October 19, 1955, we discussed editorially the need for additional Sunday school materials for the cradle roll, nursery and beginners' departments. We also announced that plans were being made to meet this need. Now, we are happy to announce that some of these materials are already in print and ready for distribution to our Sunday schools for use during the second quarter of this year. Let us tell you what has been done and urge you to place your order for these materials along with your other literature.

For the nursery department in Sunday school we are offering the materials in the form of pupil packets, accompanied by a teachers' guide. You should order a pupil packet for each pupil on your nursery department roll, ages 2 and 3, together with several extra packets for new pupils who may enroll in the department during the quarter. With every order for pupil packets we will include a teachers' guide. In all orders for more than ten pupil packets we will include two teachers' guides. Each pupil packet will contain an Acme Picture Lesson Card for each Sunday in the quarter and one Illustrated Nursery Story for each Sunday in the quarter. Therefore the nursery department which uses these packets will have a Bible story and Bible picture for each pupil each Sunday, a present-day picture of boys and girls engaged in some activity which emphasizes the central truth of the lesson together with a word story interpreting the picture for each pupil each Sunday, and a teachers' guide for the quarter.

The teachers' guide is a 16-page publication which devotes one page to a chat with the teacher of nursery pupils relative to the importance of the position of the nursery teacher and the characteristics, interests and abilities of the children under her direction. It also devotes one page to an explanation of the supplementary materials which she may purchase to use in connection with the packet materials. The remaining pages of the guide are devoted, one page for each Sunday in the quarter, to a complete outline of suggested class activities from the time the class assembles until it ends. The teacher will also derive great benefit from the suggestions which the guide will make to her relative to preparation for each class period and to the materials which she can assemble during the week prior to the Sunday class period.

The price of the pupil packets will be 25c per packet for each pupil. The teachers' guide will be packed with the order at no extra cost. Sunday schools may still order the Acme Picture Lesson Cards as heretofore, but we urge you to try our pupil packets. We believe they will help your nursery teacher render a more efficient service for our Lord in teaching our children to love Him.

For the beginners' department in Sunday school, ages 4 and 5, we are also offering pupil packets and a teachers' guide. Each pupil packet for this department will contain a Tiny Tots folder composed of a Bible picture that may be colored by the pupil, a Bible story and suggested activities. There will be a folder for each Sunday in the quarter. The packet will also contain a workbook with a present-day picture and a story of present-day activities emphasizing the central truth of the lesson for the day. You should order one pupil packet for each pupil in your beginners' department plus several extra packets for new pupils who may enroll during the quarter. The guide for the teacher of beginners contains the

same features as that for nursery pupils and will be placed in each order at no extra cost.

The price of these beginners' packets is 30c each. You may continue to order the Tiny Tots folders as heretofore, but again we urge you to try the pupil packets with the teachers' guide.

We are prepared now to receive orders for Visitors' Single Lesson folders. Because of many requests coming to us for individual lesson folders, we have prepared what we hope will adequately fill this need. These folders are designed to be given to visitors who may attend Sunday school classes of young people and adults. Each folder contains four pages of print, carrying the subject of the lesson, the memory selection, the printed text, an exposition of the Scripture portion and questions for discussion.

The price of the Visitors' Single Lesson folders is 40c per packet of five sets. Each set contains one folder for one visitor each Sunday throughout the quarter; five sets will furnish folders for five visitors each Sunday. We are offering them only in packets of five sets.

We believe you will like and appreciate the changes which will appear next quarter in The Bible Teacher, our quarterly for teachers of young people and adults. Several new features have been added which we hope will materially aid the teacher in teaching the lesson. With this beginning we hope to continue to improve it so that no teacher of young people and adults will want to be without its valuable aid.

The promised improvements in our Little Folk's Quarterly for primaries in Sunday school, ages 6-8, will have to wait until the third quarter. The writer of this periodical did not have the time to effect these improvements in time for the second quarter issue.

We have in our possession an excellent manuscript for our cradle roll packet, written by Mrs. La Verne Miley. We had hoped to have this publication ready to offer at the beginning of second quarter, but it will have to be delayed for a short time. Our illustrator, Mrs. Chester Phillips, has been loaded with other work during the last few months, so we have not submitted the art work to her as yet. We hope to have this material ready for distribution just as soon as it is humanly possible.

Let us urge those who will use these new materials, together with our ministers and others, to examine the materials closely and write us their reaction. The teachers who actually use the materials will be able to judge as to whether or not they are helpful. Teachers, feel perfectly free to tell us what you think of them. We earnestly want to supply you with what you need to do a good job, and we can know best what you need by your telling us. Point out to us what can be improved, what can be omitted, and what might be added. This little effort on your part may result in a better literature program for our Sunday schools.

Let all of our people know that we are grappling with a tremendous problem and we need the counsel and advice of all who have worthwhile contributions to make.

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**The Free Will Baptist Press is a non-profit organization, dedicated wholly to the service of spreading the printed Word. The stockholders are individuals, churches, union meetings, conferences, associations and conventions who have invested their money in this great work of the Lord. The only dividends they receive on their investment is the assurance that Christ is being exalted through the work of the Press. No stockholder has ever drawn a dime of money in the form of dividends from the organization.**



# The Jericho Road

Raymond Riggs  
Promotional Secretary for Foreign  
Missions

**U**PON our visit to Jerusalem we traveled over the *Jericho Road*, and our guide pointed out to us the place where the man fell among thieves and was stripped of his raiment, was wounded, and left half dead. Also, we were shown the Good Samaritan Inn, or rather the place where the inn once stood. Even though a police station is now standing on the spot, much of the remains of the old inn are still there.

As we traveled the narrow winding road from Jerusalem to Jericho it was quite obvious how dangerous this road could be. There are many places where thieves might hide, and pounce upon an unsuspecting victim.

It is twenty-three miles from Jerusalem to Jericho, and as you go, you will descend over three thousand feet. While there may be snow in Jerusalem, on the same day it would be hot in Jericho.

The wild country lying off the Jericho road is a barren, trackless wilderness in which nothing grows. It is covered with stones, completely waterless and cut into hideous and fantastic ravines and gorges with steep, overhanging cliffs, which throw back an intense heat that makes existence almost intolerable.

It is difficult to describe one's feelings when you stand on the roadside looking over that expanse of baking, shimmering, convulsed and arid land, so hostile and



THE HERSEYS TO JAPAN

menacing. Off in the distance I remember seeing a lone Arab citizen as he walked along leading his camel. The poor beast looked almost starved, and actually was hardly more than a rack of bones.

This landscape reminds you of some obscene and horrid monster which would lure you into its lair and reveal horrors that would turn the brain before devouring your flesh. The yellow, sulphurous rocks seem to be twisted into a kind of agony as if they were cooling from some ghastly, devilish furnace.

Actually this is the *Wilderness of Temptation*, where Jesus wandered for forty days and forty nights, tempted of the devil. The Bible says *He was with the wild beasts*—jackals, hyenas, hungry wolves, and during the time of Christ, lions and bears.

Before visiting the Holy Land, I had more or less envisioned the Wilderness of Temptation as a dense forest with thick underbrush, etc. Imagine my surprise as we viewed the jagged rock, barren cliffs and gaping caves!

From the writings of Leslie Weatherhead comes this story that describes the hazards of this desert: "Two students discovered just how terrible this desert is. They thought they would take a short cut across it. And it is not that the desert is so vast. Actually, the distance as the crow flies would not be a distance outside the power of two nor-

mally healthy young men. But one cannot travel in a straight line across this desert. First the desert loses you in its intersecting river gorges. Then it starves you and drives you mad with thirst. Then it leaves you to the wild beasts and the pitiless sun and vultures. An Arab found one student unconscious and brought him back to Jerusalem. They never found the other. They only found a few bones and buttons in a jackal's den. Yet the students were never more than a few miles from Jerusalem."

Another story is told of the police searching for a bandit who had built a stone wall right across the narrow block-top road, stopping fourteen cars, robbed everyone, threatened to cut off a lady's fingers because her rings could not be gotten off quickly enough, and shot dead several policemen who attempted to arrest him. There is certainly nothing ancient and out of date in the Scripture that says, "... A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead" (Luke 10:30).

But, we certainly don't have to go to Jericho to find thieves. During our recent visit to Michigan we stopped over in Columbus, Ohio, for a service with our good friend and brother in Christ, Rev. Delbert Gould. Brother Gould is pastor of the Welch Avenue Free Will Baptist Church. After a very fine service in the church we went to the home of Mr. and Mrs. Crum on North Washington Street. My wife, two sons and two daughters were along, and we were looking forward to the next day, December 23, when we would go on to Michigan to spend Christmas with our parents and friends of long standing. We had the station wagon well loaded with our clothes, and also our Christmas gifts for our people. We were royally entertained in the home of Mr. and Mrs. Crum, but were certainly disappointed the next morning to find that the station wagon had been broken into and stripped of our possessions.

Fortunately, none of the foreign mission equipment was missing, even though there were a camera and missionary film inside.

We mended the broken glass in the car window as best we could, and went on our way, feeling rather empty; but as we looked toward the back of the station wagon, behold, it was empty too! We must say, however, that soon our hearts were full as we visited loved ones at home with memories of *Glad Reunion Day in Heaven where thieves do not break through nor steal.*

## THE FREE WILL BAPTIST

Volume 71 Number 6

February 8, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager L. A. Dunn  
Editor J. O. Fort

Subscriptions Payable in Advance  
Months \$1.00  
Year 2.00

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# God's Witness of Himself

Elder Ambrose J. Jenkins  
Albany, Ohio

(Editor's note: *This is the second in the series of articles by Mr. Jenkins on the subject given.*)

**G**UR last article closed with discussion of the witnesses of Himself which God has given to mankind. Three witnesses already named are: (1) the universe witnesses to God; (2) design and orderly purpose witness to God; (3) spiritual ideals and values witness to God. Let us continue the discussion of other witnesses.

4. History witnesses to God, especially ancient history. God's dealing with people in the world throughout the ages witnesses to the fact that He is. Old Testament history records the progress and prosperity of peoples and nations so long as they worshiped God and honored His truth. However, when they turned from God, their history became that of moral decay which was followed by tragic downfall. God has always worked for the good of mankind that He might accomplish His purpose in the race He has created.

On the other hand, all that has happened has not been done according to His will; hence the failures and defeat of men and nations. God never did sanction the work of Satan and his followers, and He never will. Neither will He approve the work of sin in any individual. God may, in some instances, be thwarted in His purpose by sinful acts of men, but He will never be defeated.

Something within the stream of life and history may cut across the stream at times, but God is at work in the stream to defeat His enemies. What He had done, and still is doing, is outstanding evidence that God intends to finish His work, even if devils have to be bound in the process.

5. Our fellow men who are worshipers of God are witnesses that He works in the lives of believers. Some preach, some pray, some sing, some support with money and some in various other ways prove the presence and power of God in their lives. The work of God in these lives gives glory to God and salvation to lost souls.

6. Your own life witnesses to God if you have been born again. As you grow in grace your life becomes filled with the abundant presence of the Holy

Spirit. Your intelligence, your judgment, your will, your emotions, your conscience, your moral and spiritual nature will all witness to God and His plan for humanity. And more than all else, you may know Him by faith in a personal experience that wins a soul. One's whole being should hunger for victory through some special work of the Holy Spirit, such as winning a lost soul, praying for a sick person and witnessing his healing, or for a great revival in your church. Your soul should thirst for the fullness of the Holy Spirit which will make you a power in accomplishment. Never forget, you can have the fullness of the Holy Spirit and enjoy the blessings He will bring you.

7. Jesus Christ supremely witnesses to Himself. Jesus came into the world to reveal God the Father to us, even as He said, "... he that hath seen me hath seen the father; ..." (John 14:9). God the Holy Spirit is with all Christians, and they should recognize and follow His leadership. The Holy Spirit testifies through the Scriptures that Jesus is God, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). God the Son was manifest in the flesh, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16). Jesus is God's deed to all who seek salvation and to live a life of holiness.

The writer of the letter to the Hebrews makes it clear that Jesus is the reflection of God's being: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:1-3).

We finite beings cannot account for

Jesus' matchless being except on the basis of God Himself, and His introduction at the baptism of Jesus. This fact must surely be believed and proclaimed and taught to others.

8. The Bible bears record of God's revelation of Himself to the world. This record begins with the dawn of creation and tells of God's revelation of Himself to the first human beings whom He created. The revelation progresses until it reaches its climax in the person of the Lord Jesus. The New Testament tells of the revelation of Jesus to the world through the Church. All that both the Old and New Testaments set forth is of supreme importance.

Concerning God's revelation of Himself, there are a number of points to consider:

(a) Revelation is progressive for good reasons. The clearest reason is that people are slow to recognize God in revelation. Jesus was introduced as a man and revealed as a man; by His works He proved Himself to be the Son of God. Even today, men know so little about God that many find it difficult to witness or write about Him. The Old Testament shows God preparing Israel as His servant to represent Him in the face of all obstacles, but Israel failed. In Old Testament worship we find many types and shadows of Christ.

(b) Jesus stands at the center of the unveiling of God. When Bible readers put Jesus Christ in the center of the Scriptures, the Bible becomes clear to their understanding because the Holy Spirit then becomes the teacher of the Word.

(c) We must believe and understand that the Bible was written by inspiration. The Holy Spirit is the real author and He guided the minds and pens of the human instruments, preserving the Word from error. The Word of God when read understandingly, is the divine quickener of man's being, enabling him to communicate with God. The Holy Spirit gives illumination to man's understanding and helps him to comprehend the knowledge, wisdom and will of God.

When we link inspiration with revelation and illumination, we must quote Paul's statement, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (1 Timothy 3:16, 17).

Let us be reminded by the Word that "... the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Thus we



be assured that the Bible is not the word of men, even good men, but the inspired Word of God. And furthermore, the same Spirit who inspired its

writing promises to give believers a true interpretation of it. Therefore, the Bible is an undeniable witness that God is.

## Woman's Auxiliary Department

RS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Grifton Auxiliary Elects Officers

The Woman's Auxiliary of the Grifton Free Will Baptist Church, Grifton, North Carolina, ended a wonderful year two months ago. The year was begun with 19 members and ended with 27, having received 8 new members during the year. The average attendance of the auxiliary for the year was 18.

The auxiliary sold different products to raise money. Including this and the collections, a sum of \$653.66 was taken in during the entire year. The Collaboration Band received \$12 from the auxiliary and the orphanage received \$38.00. A gift of a quilt, valued at \$10, was also made to the orphanage, and 700 coupons were collected. The auxiliary also made three months' payments on the church building.

During the year five study courses were conducted and a Y. P. A. was organized by the auxiliary. The auxiliary conducted one vacation Bible school, a Pre-Easter service and a Pre-Thanksgiving service.

New officers for 1956 were elected as follows: Mrs. Zelbert Cox, president; Mrs. Herman Owens, vice-president; Mrs. Percy Boyd, secretary; Mrs. James Carlyle, treasurer; Mrs. Ann Baker, enlistment chairman; Mrs. Annie Dudley, youth chairman; Mrs. Pauline Bell, study course chairman; Mrs. Sybil Harrison, program chairman; Mrs. Ivey Taylor, orphanage chairman; Mrs. B. T. Jones, benevolence chairman.

The auxiliary requests the prayers of all Christians that it may accomplish even greater works for the Master in 1956.

Mrs. Percy Boyd  
Secretary

### Mrs. Rice Hostess to Auxiliary

The Auxiliary Circle No. 2 of the Kinston Free Will Baptist Church, Kin-

ston, North Carolina, met on January 16, at the home of Mrs. Clifton Rice with 13 members and 2 visitors present.

The meeting was called to order by the president, Mrs. Wilbur Rider, with the group singing, "We've a Story to Tell to the Nations," as the opening hymn. The group was then led in prayer by Mavis Avery.

Mrs. Alton Suggs had charge of the program, using as her subject, "The Bible." Those taking part on program were: Mrs. Brooks Owens, Mrs. Linwood Taylor, Mrs. Bradford Rice, Mrs. Elizabeth Roberts, Mrs. Ronald Rice and Mrs. Clifton Rice.

Following the program the minutes were read and the roll called. After a short business session the meeting was dismissed with the auxiliary motto.

During the social hour which followed, the hostess, Mrs. Rice, served coffee and doughnuts.

Mrs. Brooks Owens  
Corresponding Secretary

### Hector, Arkansas, Auxiliary Meets

The Woman's Auxiliary of the First Free Will Baptist Church in Hector, Arkansas, met on Wednesday, January 18, 1956.

After singing, "Bringing In The Sheaves," the group was led in prayer by Mrs. R. B. Kimbrell. Mrs. J. D. Coffman read the Scripture and gave the lesson introduction.

Those taking part on the program were Miss Clytie Coffman, Mrs. Sidney Waterfield, Mrs. Jake Garrigus and Mrs. R. B. Kimbrell.

Officers for the year, 1956, were elected as follows: president, Mrs. W. A. Crouch; vice-president, Miss Clytie Coffman; secretary-treasurer, Mrs. Homer Langford; program and study course chairman, Mrs. J. D. Coffman; personal service chairman and corresponding secretary, Miss Clytie Coffman.

Miss Clytie Coffman,  
Publicity Chairman

### Mrs. Sasser Entertains Auxiliary

The Woman's Auxiliary of the First Free Will Baptist Church of Tarboro, North Carolina, held its regular monthly meeting on Tuesday night, January 17, 1956, at the home of the pastor and his wife, Rev. and Mrs. Raymond T. Sasser.

The meeting opened with the group singing, "Saviour Like a Shepherd Lead Us," followed with prayer by Mrs. Dilda. The Scripture for the evening was taken from Matthew 24. The subject for the month was, "We Need to Know God's Word for Such a Time as This." Those taking part on the program were: Mrs. Homer Webb, Mrs. Hubert Williamson, Mrs. Herbert Hathaway and Mrs. Jean Pollard.

There were 22 members present, 1 new member and 1 visitor. The following report of activities was given: 118 sick visits, 1 daily Bible reader, 738 chapters of Scripture read, 5 gifts given, 2 flowers given and 7 trays delivered.

After having sentence prayer the auxiliary was dismissed and refreshments were served by the hostess, Mrs. Sasser.

Mrs. Nathan Eason

### Sand Hill Auxiliary Meets

The Sand Hill Woman's Auxiliary of Coward, South Carolina, met Thursday night, January 19, at the Sand Hill Free Will Baptist Church, with 14 members and the pastor present.

The meeting was opened by singing the familiar hymn, "Saviour, Like a Shepherd Lead Us." Mrs. Jimmy Brown led the auxiliary in the opening prayer. The Scripture for the evening was taken from Matthew 24. "We Need to Know God's Word for Such a Time as This" was the subject for the program. Following the conclusion of the program, the meeting was adjourned with prayer and refreshments were served.

Mrs. Lamar Miles

### Core Creek Auxiliary Elects Officers

The Woman's Auxiliary of Core Creek Free Will Baptist Church, Cove City, North Carolina, met January 7, 1956, at the church, for its regular meeting.

The opening hymn for the meeting was "Saviour, Like a Shepherd Lead Us." Mrs. R. B. Heath led the devotions and read the Scripture which was taken from Matthew 24. All the group then participated in sentence prayer.

Mrs. R. B. Heath took charge of the  
(Continued on page thirteen)



# NEWS NOTES

## **Cramerton Church Sees Rapid Growth**

The Cramerton Free Will Baptist Church, Cramerton, North Carolina, reports that on January 29 there were 354 in the Sunday school and over 500 for the evening worship service, which consisted of just singing under the direction of Rev. Clyde Cox of Saratoga, with Rev. Roy Rikard, pastor, acting as moderator.

Mrs. Marie Martin says, "Our church has seen rapid growth in the past few months. Plans have been made to build a fellowship hall between the parsonage and the scout hut. The church has property at the present valued at around \$100,000, which includes a chapel, parsonage, educational building and scout hut." She adds, "The Lord has wonderfully blessed us and we feel He will do many wonderful things for us in the future. We ask the continued prayers of the Christian people."

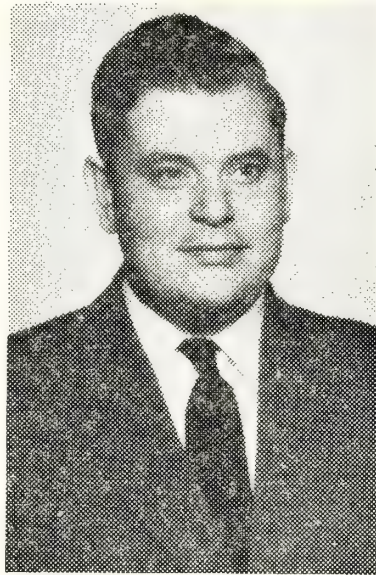
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## **New Parsonage at St. Mary's Grove Church**

St. Mary's Grove, Route 1, Benson, North Carolina, stands as a monument to its founders, having been active in the life of the community for more than a century. For eighteen years it had been under the pastoral care of the Rev. J. B. Ferrell of Elm City, North Carolina. Mr. Ferrell resigned in 1954 and the church extended a call to the Rev. A. B. Bryan and requested that he move to the community. In February of 1955 the general board of the church met and pledged \$1250 in support of a parsonage program, and on the following Sunday the church voted unanimously to build at the earliest date. A finance committee, location committee and building committee were elected and went to work immediately. A site opposite the church was selected and purchased, then work began.

Much material and labor were donated, along with the foundation brick, mortar, framing, storm sheathing, sub-flooring, water pump and several other items. One bedroom was finished by a project of the young adult Sunday school class and another was completed by the teacher of the class, Victor Penny. The Sunday school furnished Venetian blinds for the new construction. After the par-

## **Homer E. Willis North Carolina State Missionary**



Dr. Homer E. Willis of Paintsville, Kentucky, has been selected by the Board of Missions of the North Carolina Free Will Baptist Convention to serve as full-time state missionary. He will assume his duties in this capacity on March 5, 1956. He will make his home in Greensboro, North Carolina.

Mr. Willis has recently resigned the pastorate of the Southside Free Will Baptist Church of Paintsville, Kentucky, in order to accept the position offered by the North Carolina mission board. In connection with his pastorate he has been serving as moderator of the Kentucky State Association of Free Will Baptists and executive secretary for that organization. He is also recording secretary-treasurer of the National Home Mission Board of Free Will Baptists.

The nature of his new work will be that of making surveys and establishing mission points in the counties of North Carolina which do not have any Free Will Baptist churches.

Although Mr. Willis will take up residence in Greensboro immediately, his family will remain in Paintsville until June 1 so that his children will not have their school year interrupted.

sonage was dedicated in November, 1955, the church decided to equip it with a home freezer.

Mr. Bryan, the pastor, says:

"The parsonage is valued at \$14,000 but was built by the congregation with

a monetary saving of over \$8,000. The home is a modern seven-room country home, constructed out of the best lumber available. The frame dwelling has 10-inch heart weatherboarding and rock wool insulation throughout. The floors are hardwood except those in the kitchen, dining room and utility room which are of tile, matching in color and design. The home contains plenty of closet space, tile bath, three bedrooms, hall, central heat, a large living room, pine panel kitchen and dining room combination, with utility room or den, all finished in natural color with built-in cabinets. The parsonage is modern in every respect and is on the opposite side of the road facing the regular church building."

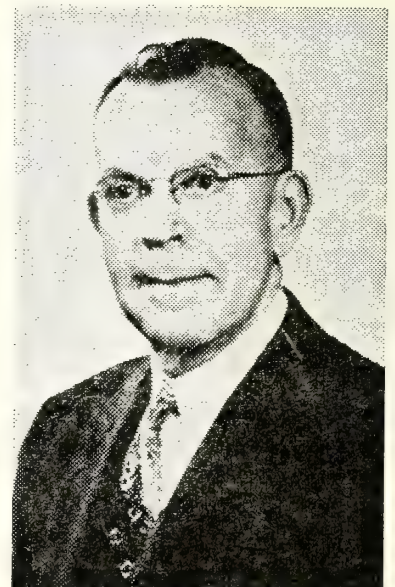
Rev. and Mrs. Bryan, together with their four children, two boys and two girls, moved into the new home in October, 1955. Open house was observed in the afternoon of the day of dedication at which time around 230 guests called and were served refreshments by the women of the church.

-o-

## **New Faculty Member At Mount Olive College**

The appointment of A. C. Lovelace to the faculty of Mount Olive College, Mount Olive, North Carolina, was announced this week by W. Burkette Raper, president of the college. Mr. Raper states:

"Mr. Lovelace, a native of Forest City, North Carolina, brings a wealth of teaching experience to the Free Will Baptist junior college founded here in 1954. He was formerly dean of Wingate Junior College and served on the faculties of Coker College, Hartsville, South Carolina, and High Point College, High Point, North Carolina. For a number





for years, he was principal and principal supervisor in the North Carolina public school system.

"He received his bachelor of arts degree from Wake Forest College, his master of education from Duke University and has taken post-graduate studies at the University of North Carolina.

"At Mount Olive College he will teach psychology, rural sociology and geography. He also will set up a counseling and guidance program for the school.

"Mrs. Lovelace, the former Maude White of Rutherford County, North Carolina, is a fifth grade teacher at Forest City. She expects to join her husband here when her school term is completed.

"The Lovelaces have two sons, both instructors at seminaries. Dr. Austin Lovelace is professor of music at Garrett Seminary, Evanston, Illinois, and Dr. Marc Lovelace is professor of archæology at Southeastern Seminary at Wake Forest, North Carolina."

—o—

#### Faculty Member of Mount Olive College Passes

Mr. A. C. Lovelace, recently elected

faculty member of Mount Olive College, Mount Olive, North Carolina, passed away with a heart attack Friday afternoon, February 3, 1956. Mr. Lovelace was traveling by automobile from the college to his home in Greensboro, North Carolina, when he was stricken. The report is that he was found dead after having stopped to change a tire which had gone flat on the road.

—o—

#### New Texas Church Purchases Building Site

The Fellowship Free Will Baptist Church, Bryan, Texas, has just completed the purchase of a building site in the city.

The Rev. H. Ray Berry, pastor of the church says, "The building will be located in the 1400 block of Ursuline Street, Bryan, Texas, and the lots will extend through the block to Una Street."

Mr. Berry further states, "A building program is planned for the immediate future."

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"Don't think the Bible is dry inside because it is dusty on the outside."—Selected.

## Blackwelder in Revival at Paintsville, Kentucky

The Rev. I. J. Blackwelder, pastor of the Ayden, North Carolina, Free Will Baptist Church, began a revival meeting with the Southside Free Will Baptist Church, Paintsville, Kentucky, on Monday, February 6, 1956.

The pastor of the Southside Church, Dr. Homer E. Willis, recently resigned to accept a position with the North Carolina Mission Board as state missionary. However, Mr. Willis will be with the church throughout the revival.



Rev. I. J. Blackwelder

## North Carolina Central Conference Missions

Frank Davenport, Missionary

**A**S home missionary for the Central Conference of North Carolina Free Will Baptists, we are happy to take this means of reporting the progress with which the Lord is blessing us.

At the present time we are laboring in three mission points. We are deeply grateful for the splendid response we are receiving in all three places. We give the following information concerning the specific activities at each mission point:

**Scotland Neck:** The Scotland Neck Mission is doing nicely with about thirty regular attendants. The fellowship is wonderful and the Spirit is present in every service. Tuesday evening, January 31, 1956, Rev. Willis Wilson and Mr. Richard Gregory went with your missionary to help in the service. Rev. Wilson led the singing and Brother Gregory brought the message, after which a lady came forward to accept Christ as her Saviour.

**Pinetops:** The Pinetops Mission is coming along nicely with an average attendance of 15. On February 10, the Pinetops Mission is conducting a mission rally in the community building. The pastors of the near-by churches are taking part in the rally. We solicit your prayers and presence for this rally.

**Dawson Station:** The Dawson Station Mission is progressing beyond any expectations. With only two services having been conducted, we have 22 adults as candidates for a new church there.

Please pray for our mission points and your missionary.

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#### SIX SURPRISES

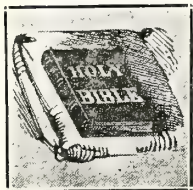
The Christian who begins to give a tenth of his income to the Lord will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life.
3. At the ease in meeting his own obligations with the nine tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the prudent disposal afforded to a faithful and wise steward over the nine tenths that remain.
6. At himself for not adopting the plan sooner.

—Mountain Grove, Missouri, Church Bulletin.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** Please explain the Free Will Baptist position on speaking in an unknown tongue. I believe that God reversed the tongue-confusing miracle He performed at the power of Babel when He sent the Holy Spirit at Pentecost to enable the one hundred twenty disciples to speak in their own language and be heard and understood by all those named in Acts 2:4-8. Am I right?—M. W.

**Answer:** Since I do not know what all Free Will Baptists believe and teach on this subject, I shall give you my own view which I know to be accepted by quite a number of leading Free Will Baptists. It is the view that I was taught when a student in our Free Will Baptist Seminary at Ayden, North Carolina. Like many other things revealed in God's Book there is a great deal of mystery to be found in what is said in the Bible on the subject of speaking in tongues. That is probably the reason for so many different views held by different people and sects. I am sure that neither I nor anyone I have every known understands the whole Bible teaching on the subject. In the first place the accounts we have in the Bible of God's manifesting His power by this means covers only a short period of time from the account in the second chapter of Acts—about A. D. 37 to probably A. D. 85 or 90. The need of that day was such that this form in which the Holy Spirit manifested Himself to and through believers greatly enhanced their ministry. We read of the day of Pentecost, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:3, 4). There is no other occasion that I know of in the whole Bible where the Holy Spirit so manifested Himself.

What would we think and do today if the Holy Spirit were to manifest Himself in this manner? First He came from heaven as a rushing mighty wind so far as the disciples could detect with their audible senses; then, before they were over the shock of this surprise, all who were joined together in worship could

look on each other and see a forked or cloven tongue like a flame of fire leaping up toward heaven in a prolonged manifestation. What would we do or think if we were in this kind of a continued manifestation of God's power? If the Holy Spirit were to cause a group of ordinary men with an ordinary religious and educational background to begin to proclaim a profound message of redemption through the blood? Speaking the message in a peculiar dialect common to only a few thousand people—speaking where a large cosmopolitan group of more than a dozen languages heard every word and understood it in his own language? That is just what happened here. Up until this time we have no evidence that so many people became Christians or born-again followers of Christ with so little physical effort having been expended. Three thousand souls were added unto the church on this one day. I have no doubt but that this was one of the greatest manifestations in the history of man. So far as I know, these exact events can never be repeated. Note how excited those who were present were, "And they were all amazed, and were in doubt, saying one to another, What meaneth this? . . . But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:12, 16-18). See Joel 2:28, 29.

Added to this is the account of Peter's going, when directed by divine revelation, to the house of Cornelius as seen in the tenth chapter of Acts, "For they heard them speak with tongues, and magnify God. . . ." (Acts 10:46). The events of Chapter 2 occurred in Jerusalem and first affected the 120 disciples who were Jews and who knew both the teachings of Joel and the teachings of the other Old Testament prophets as they also had followed Jesus and heard Him teach, whereas these in Acts 10:26

were gentiles. This being true, the order of this gracious manifestation of the Holy Spirit was first to the disciples who were both Jews and followers of Christ and then through them to a cosmopolitan group of various languages, probably Jews that had come to Jerusalem from the several countries named in Acts 2:9-11, whose language was different from those in Jerusalem, but who could ordinarily understand the speech of one who spoke that dialect, but probably could not understand those from Galilee or northern Palestine. This manifestation at Cornelius' house is quite different. All the people are most likely gentiles and they themselves begin to speak with tongues (more than one language). Since this was a miracle, it is understood that these languages were those not spoken heretofore by these people. I would think that they could probably have quoted the Hebrew expressions from Joel and probably the Aramaic expressions from Daniel and the other prophets as they rejoiced in the saving grace of Christ. The Holy Spirit could cause these gentiles to think the thoughts He was inspiring Peter to have and think as a result of Peter's study and experience as a Jew and as a follower of Christ. This could have been a monologue in which Peter was led to introduce a subject and they, while in tune with the Holy Spirit, were being enabled to speak words giving Scripture truths they had never known nor even heard before. It did what God intended that this wonderful manifestation should do: they were all saved and filled with the Holy Ghost and baptized.

When Paul was at Ephesus as is recorded in Acts 19, he met with disciples that had been baptized of John (the Baptist), but claimed not to have heard of the Holy Ghost. He baptized them in the name of Jesus, laid his hands on them and the Holy Ghost came upon them and they spake in tongues, prophesying. To prophesy is to proclaim the revealed truth of God which sets forth past events, instructions on how to act under present conditions and what we may expect in the future and how to be prepared for it. These new gentile converts did just that.

This, we must remember, was an extraordinary occasion. There were a lot of widows in Elisha's day. Only one had her oil increased. There were many lepers, but Naaman was the only one we know to have been healed by Elisha. The thing God was doing in Acts was that of symbolizing the power of the spoken Word. What would be the result if His witnesses would obey Acts

(Continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

I have a friend who, before his conversion, did many things which are not becoming to a Christian, as all sinful people do, but which are common to the unconverted. But when he took Christ as his Saviour he became a new creature. Old things passed away; all things became new to him. He immediately began serving his Christ, but not without opposition and hardships, for when he came in contact with his old pool room cronies and other companions in sin they would poke fun at him, saying, "We know you. You are \_\_\_\_\_." You used to shoot pool and drink with us." My friend answers, "I am not the

\_\_\_\_\_ who used to shoot pool, drink, curse and do the other things of which you speak. I have the same physical features as he had, but now I am a new man. I have no desire for the things that the \_\_\_\_\_ you knew loved." Then he quotes the words of the Text, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." He says that the conversations end when he testifies to his old cronies in sin, "I am now in Christ, and Christ is in me." A true testimony like that should, and usually will, end the criticisms of those who would lead us back into our old ways of sin. But we must be sure that our lives prove what we testify with our words.

Rev. I. J. Blackwelder, in his introduction to the Sunday school lesson of January 22nd on "Parables On Discipleship," gives us the following in his quarterly, *The Bible Teacher*:

"Christian discipleship requires more than moral rectitude, social respectability, and charitable service. It requires more than even to wear the name of Christ through church membership, conformity to ritual, and religious activities. The Pharisees did all these things and then some; yet, the Lord Jesus Christ called them hypocrites and denounced woe upon them for their lack of faith and heart sincerity. In the first of the

two parables in The Printed Text, the Lord Jesus makes humility and self-renunciation indispensable to Christian behavior and spiritual exaltation. . . ."

One of the best articles I have ever read on the Text we are considering is the following paragraph by Oswald Chambers. Read it carefully and consider it prayerfully:

"If we are saved by the grace of God it means not only that we are delivered from perdition, but that we are new creations in Him. The condemnation is to know a thing and not to work it out. We know that we have experienced the grace of God, but are we living the life of regeneration in our actual experience? We take the Christian view up to a certain point and exploit it according to our

belief. The average Christian says: 'Oh, yes, I am saved.' Well, produce your goods: where are the characteristics in you that Jesus Christ taught us to expect in a Christian? In what way are you different from other men? Are you just as hard in driving a bargain as they are? If Christianity does not affect my money and my marriage relationships, it is not worth anything. Today men are asking, not so much: 'Is Christianity true'; but: 'Is it real? Does it amount to anything in actual life?' If I have a personal relationship to the Lord Jesus Christ on the basis of His redemption, it will show in the way I live, in the way I act towards others. 'Old things are passed away; behold, all things are become new.'—Selected.

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

### FATHER, FORGIVE THEM

"Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23:34).

Let us go to Calvary to learn how we may be forgiven.

And then let us linger there to learn how we may forgive.

There shall we see what sin is, as it murders the Lord of love.

#### I. WE SEE THE LOVE OF JESUS ENDURING:

- To the closing act of human malice.
- To the utmost endurance of shame (Philippians 2:8; Hebrews 12:2).
- To the extreme limit of personal suffering (Psalm 22:1-18).

#### II. WE SEE THAT LOVE REVEALING ITSELF:

- Love, when in a death-agony, still prays.
- Love thus brings heaven to the succor of those for whom it cares.

#### III. WE SEE HOW THE LOVING JESUS PRAYS:

- For His wanton murderers in the very act.
- For their full and immediate forgiveness.
- For no other reason except their ignorance; and this plea grace alone could suggest or accept.

#### IV. WE SEE HOW HIS PRAYER BOTH WARNS AND WOOS.

- It warns, for it suggests that there is a limit to the possibility of pardon.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Florence Haithcock

On Friday, August 26, 1955, God in His infinite mercy called our beloved mother, Mrs. Florence Haithcock, of Spruce Pine, Alabama, to her heavenly reward. Though she had been seriously

ill for three weeks her faith was never failing. She was 76 years old and had been a member of the Chiger Hill Free Will Baptist Church, Franklin County, Alabama, for many years. There her funeral was conducted by Brother Jim Godsey, assisted by Brother Johnnie Jones, both of Franklin County.

She is survived by two sons, Frank Haithcock of Phil Campbell, Alabama, and Joe Haithcock of Dayton, Ohio; two daughters, Mrs. Harvey Scott of Spruce Pine, Alabama and Mrs. Viola Knight of Elaine, Arkansas; 19 grandchildren; 20 great-grandchildren and a host of friends. May God bless her family and all who loved her, and may our loss be her eternal gain. May her loved ones look to God for strength in their sorrow,

and may they gain that faith she possessed.

Written by her daughter,  
Mrs. Harvey Scott

## THE MAIL BOX

### Note of Thanks

"I want to take this opportunity to express my deepest and sincere appreciation to each and everyone for the many wonderful things that were rendered to me and my husband, Rev. W. A. Dail, during his illness and for all the gifts and cards at Christmas. I also want to express my appreciation for your continued kindness through his death. I feel that the Lord so wonderfully blessed me through many dear friends who helped me in these sorrowful moments. My prayer is that the Lord will bless you all."—Mrs. W. A. Dail, Winterville, North Carolina.

### Revival Results

"Greetings in the name of our wonderful Saviour. Since we have a pastor now in Huntsville, we are back in revival work. We spent some time in Missouri in the fall and had two revivals with 16 conversions. Two of the meetings were short and held with Brother and Sister Mikel in a little mining town. They have souls saved at their services almost every Sunday. These are fine people. We stayed in their home at Greentop, while the meetings were held.

"We then went to be with Sister Mildred Gilliam, pastor of the New Harmony Church near Greentop, Missouri. The weather was very cold—below zero most of the time. We had only four saved, but a precious meeting for the saints of God; we feel the church was greatly revived. It was our privilege to be in Brother and Sister Gilliam's home all during the meeting. They were wonderful people to be with and work with and we pray God's blessings upon them.

"We will return in a few weeks to conduct two more revivals with Hazel Creek Union and Low Ground Churches. We also went to Miami, Florida, for Christmas with our daughter and family. It was a precious time. We visited Brother Goodwin's church and preached twice and had fine services.

"We will be reporting our work all along and may this be a great year with all of our dear people. We do praise the dear Lord for all the great victories of last year. It was wonderful to hear of new churches being organized and the mission fields growing to the extent that more missionaries would have to be sent.

"God bless His precious Word that it may take root in the hearts of many and bring them to Christ before it is too late. God bless all our kindred in the Lord everywhere."

Yours for Jesus,  
H. M. and Lizzie McAdams,  
Huntsville, Texas.

B. Men may so sin that there shall remain no plea of ignorance; nay, no plea whatever. It woos, for it proves that if there be a plea, Jesus will find it.

### V. WE SEE HOW HE INSTRUCTS FROM THE CROSS.

- A. He teaches us to forgive the utmost wrong (Mark 11:25).
- B. He teaches us to pray for others to our last breath (Acts 7:59, 60).

## THE NEW BIRTH

(John 3:5)

### I. SOME OF THE SUBSTITUTES FOR THE NEW BIRTH

- A. Church Membership
- B. Proselyting
- C. Reformation
- D. Good Works
- E. Baptism
- F. Confirmation
- G. Walking down the Aisle

### II. THE NEW BIRTH IS A DIVINE WORK

- A. Born of God (John 1:13)
- B. Born of the Spirit (John 3:8)
- C. Quickened—His Workmanship (Ephesians 2:1-10)
- D. Begotten by the Word of Truth (James 1:18)
- E. Born of Incorruptible Seed (1 Peter 1:23)
- F. By the Blood of Jesus (1 Peter 1:19)

### III. EVIDENCES OF THE NEW BIRTH

- A. No Condemnation (Romans 8:1)
- B. Witness of the Spirit (Romans 8:16)
- C. Love Not the Things of the World (1 John 2:15)
- D. A Testimony for Jesus (Romans 10:10)
- E. Fruit: Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith (Galatians 5:22, 23; John 15:8)
- G. Love in the Heart for All Christians (1 John 5:1)
- H. Forgiveness for All One's Enemies (Matthew 6:14)
- I. Love for God and a Keeping of His Commandments (1 John 5:2; John 14:15)

A local clergyman, upon hearing that liberalism was creeping into the churches, remarked, "If that is true, I hope it will soon strike the contribution box."—*Selected.*

Those who insist on a prayer life accomplish much.—*Selected.*



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### THE SABBATH

"This is one day out of seven, which from the creation of the world God has set apart for sacred rest and holy service"—*Treatise*.

"And God blessed the seventh day, and sanctified it: . . ." (Genesis 2:3). ". . . The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2:27, 28). These words were spoken by the Lord Jesus, by whom the worlds were created.

"Under the former dispensation, the seventh day of the week as commemorative of the work of creation, was set apart for the Sabbath"—*Treatise*.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Exodus 20:8-11).

"Under the gospel, the first day of the week, in commemoration of the resurrection of Christ, and by authority of Christ and the apostles, is observed as the Christian Sabbath"—*Treatise*.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why

seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:1-7). "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:33-39).

I want to say right here, that Jesus said, while talking with the woman at Jacob's well, that "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). These words of Jesus Christ completely set aside, as false, the statement that is made by some religionist that "God had a tangible body, that is perceptible to touch." The Son of God says differently. Yes, *God is a Spirit*.

The fact that Jesus had a tangible body on this occasion does not substantiate the fact that the Father has a tangible body. Paul says, ". . . There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Corinthians 15:44, 45). Jesus had not yet ascended to the Father, when He appeared unto the disciples. Seemingly, if Christ had appeared as a Spirit unto the disciples, they would not have believed in the resurrection.

We deviated from the subject to express the fact that our *faith* in God is that He is a *Spirit*, and we *worship* Him in *spirit* and truth.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord" (John 20:19, 20). (We will have more to say on this subject, when we write on the resurrection.)

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it unto my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:26-29). From this we believe that the only way for Christ to convince His disciples that He was alive was to show Himself in a *tangible form*. They were affrighted at the thought of a spirit—something that could be seen but not tangible. So it took *flesh and bone* to convince them. There is nothing said about blood. His blood was shed on Calvary's Cross.

Let us think again on the Sabbath. Remember that eight days after the first appearance, is the next *first day of the week*. The disciples assembled on this, the *eighth day*. Sunday is the eighth day from the last Sunday.

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). Pentecost came on the *first day of the week*. Thus the Christian Sabbath was sanctified by the appearing of the Holy Spirit and all the believers were baptized into one body. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, . . ." (Acts 20:7). "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:1, 2). Notice that it was orders to all the churches, and notice that it says the *first day of the week*—not the seventh. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: . . ." (Revelations 1:10, 11). So the Lord Jesus is the first and the last and He is the authority for the first day of the week as being the Christian Sabbath. Also notice that the disciples met to break bread on the *first day*. This was to worship the risen Christ. They met on the *first day of the week*—not the seventh.

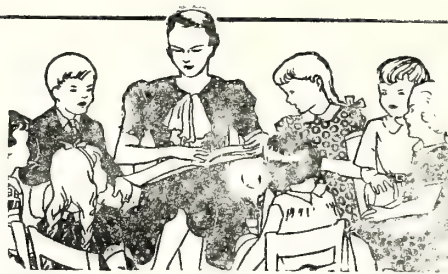
(To be continued.)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A KIND PROTECTOR

**E**VERY spring, as long as Marjorie could remember, she and her mother had gone to Foxhole Wood to pick primroses. This year, Mother was ill.

"The primroses will soon be all gone, Mother, and we won't get any," said Marjorie. "Will you be well enough to go soon, do you think?"

"I'm afraid I cannot go this year, darling," replied Mother. "But you and Jane may go and get a big basketful, and we'll send some to the hospital."

Marjorie was fond of Jane; but going with her would not be like going with Mother, and she had to wink hard to keep from crying, but she held back the tears and chatted brightly, until she had to go away and let Mother rest.

"I cannot go until Saturday," said Jane, when Marjorie told her what Mother had said.

Suddenly the little girl had a bright thought. Why should she not go by herself, that very morning, and get some primroses for Mother?

"I'm eight years old—quite big enough to go alone," she told herself.

Putting on her hat and coat, she seized a basket and joyfully hurried down the lovely country lane.

It seemed a long, long way this time; she had never gone so far by herself before. Just as she turned the corner to go into the woods she saw a big Newfoundland dog trotting quietly along by the hedge. He came up to Marjorie, wagging his tail and looking so friendly and gentle that the little girl was not at all afraid.

"You darling big doggie!" she exclaimed as she patted his head, which was nearly on the level with her own. "Do come with me! We're both out by ourselves, and I don't very much like being alone."

She had placed her basket on the ground for a minute. To her surprise and delight, the big dog picked it up and stalked solemnly along by her side, carrying it in his mouth.

They soon reached the wood. Scrambling through a hole in the hedge, Marjorie gave a cry of delight; for the ground

was simply covered with primroses.

"There must be millions of them," she told herself. "I do wish Mother could see them—she would think them so lovely!"

Taking her basket from "Bruce," as she called her new friend, she quickly began to fill it with pretty yellow flowers. Bruce, meanwhile, lay down with his nose on his paws and went to sleep.

Marjorie worked steadily until she had



### The Beautiful Snow

Oh, the snow! the beautiful snow,  
Filling the sky and earth below!  
Over the housetops, over the street  
Over the heads of the people you meet,

Dancing, flirting, skimming along.  
Beautiful snow! it can do no wrong;  
Flying to kiss a fair lady's cheek.  
Clinging to lips in frolicsome freak.

Beautiful snow from the heavens above,  
Pure as an angel, gentle as love.  
Once I was pure as the snow, but I fell;  
Fell, like the snowflakes from Heaven—  
to Hell;

Fell, to be trampled as filth on the street;  
Fell, to be scoffed, to be spit on and beat.

Pleading, cursing, dreading to die,  
Selling my soul to whoever would buy;

Dealing in shame for a morsel of bread,  
Hating the living and fearing the dead.  
Merciful God! have I fallen so low?  
And yet I was once like this beautiful snow!

Helpless and foul as the trampled snow.  
Sinner, despair not! Christ stoopeth low  
To rescue the soul that is lost in sin,  
And raise it to life and enjoyment again.

O God, in the stream that for sinners did flow,  
". . . wash me, and I shall be whiter than snow" (Psalm 51:7).

—Mountain Grove, Missouri, Church Bulletin.

filled her basket. She was just ready to sit down and tie them up in bunches, when there was a rustling in the undergrowth, and a very rough-looking man appeared.

"Hello!" he cried, taking hold of Marjorie's arm, "what are you doing here? Picking primroses, eh? Where's your nurse, or your mother?"

"I'm by myself," replied Marjorie timidly. "Mother is ill."

"Then you may just come with me," said the man, beginning to pull her along roughly. "I want that nice coat of yours, and your hat—they'll do very nicely for my little girl at home."

Marjorie screamed and struggled. "I won't go with you—I want to go home!" she cried.

"Stop that!" ordered the man, putting his dirty hand over her mouth, "or I'll make you."

At this moment there was a fierce bark. Bruce sprang through the bushes and stood growling, showing his teeth.

It was the man's turn to be frightened now. Quickly dropping Marjorie's arm, he took to his heels and made off through the woods as fast as he could.

Marjorie picked up her basket, scrambled through the hedge and taking hold of Bruce's collar hurried down the road. When they reached the corner where they had met, Bruce stood still. Licking Marjorie's hand, as if to say good-by, he jumped over a gate, ran across a field and was soon out of sight.

Marjorie never saw her kind protector again. She learned that Bruce belonged to a gentleman from London, who had been staying in the country, and who left the day after she went for primroses, taking the dog with him.

When Mother heard the story, she said she was sure that God had sent the big dog to take care of her little girl.

"But darling," she added, "you are not old enough to go so far by yourself. You must never run off like that again."

"I'm sorry Mother," said Marjorie. "I didn't mean to run away, and I never will again."

I am glad to say that Mother was able to go for primroses herself the next year. She and Marjorie had a lovely time, but they wished that Bruce had been with them.—Chatterbox.

Trust yourself to God, no matter who you are. He can make something out of you no matter what or where you are. He'll find you. He found many in a desert land. He led them out, He instructed them, He kept them as the apple of His eye, because He loved them. He can do that for you, if you let Him.  
—T. F. Mayer.



# WOMAN'S AUXILIARY DEPARTMENT

(Continued from page five)

program and led an interesting discussion on the topic, "We Need to Know God's Word for Such a Time as This."

The treasurer, Mrs. H. M. Hawkins, gave the yearly report for 1955. The sum of \$343.22 was taken in during the entire year. Disbursements were: orphanage, \$99.50; missions, \$75.50; superannuation, \$75.50; education, \$6; social service, \$32.77; Anna Phillips Loan Fund, \$40; sick gifts, \$21.20; conventions, \$17; magazines, \$2; flowers, \$5.

The officers elected for the year, 1956, were as follows: president, Mrs. Woodrow McCoy; vice-president, Mrs. J. B. McCoy; secretary, Mrs. Scott McCoy; treasurer, Mrs. H. M. Hawkins; youth chairmen, Mrs. T. O. Terry and Mrs. H. O. Heath; study course chairmen, Mrs. A. N. Heath and Mrs. Della Mitchell; program chairman, Mrs. R. B. Heath; orphanage chairman, Mrs. Dick Davis; benevolence chairmen, Mrs. C. W. Heath and Mrs. R. O. Milbee.

Mrs. J. B. McCoy then dismissed the meeting with prayer.

Mrs. Scott McCoy,  
Secretary

## Executive Committee Enjoys Supper

The executive committee of the Woman's Auxiliary of the First Free Will Baptist Church of Darlington, South Carolina, held a special planned meeting at the parsonage on January 16, 1956, following a covered dish supper which was enjoyed by the committee.

During the business meeting, special programs and events were planned for the next several months. The executive committee is composed of the following: president, Mrs. Rufus Coffey; recording secretary, Mrs. Valarie Sturgeon; treasurer, Mrs. M. E. Lee; corresponding secretary, Mrs. Marjorie Brown; enlistment chairman, Mrs. Marie Taylor; program-prayer chairman, Mrs. Betty Carnes; circle leader, Mrs. Ruby Kirby; study course chairman, Mrs. Ora Mae Lee; personal service chairman, Mrs. Kitty Stokes; welcoming chairman, Mrs. Victoria Mills; youth chairman, Mrs. Janie Miller; transportation chairman, Mrs. Pearl Strickland.

After all the business was discussed, the meeting was dismissed with prayer by Mrs. Valarie Sturgeon.

Mrs. Marjorie Brown,  
Recording Secretary

## Tarboro G. T. A. Meets

The G. T. A. of the First Free Will Baptist Church, Tarboro, North Carolina, met at the home of Mrs. T. F. Allsbrook on January 26, with Mrs. Allsbrook and Mrs. Melvin Williamson as its leaders.

The meeting was called to order by singing "The Bible Tells Me So." Mary Jo Pittman then led the group in prayer.

The evening program was taken from Mark 15. Those taking part on the program were Doris Williamson, Barbara Baily, Fay Emerson, Sandra Mills and Joyce Williamson. Following the discussion, the group sang several choruses. The roll was then called with 14 members and 1 visitor present. The minutes were read and approved. After the old and new business, the group sang the closing hymn, "Where He Leads Me." The group dismissed by praying together the Lord's Prayer.

Mrs. T. F. Allsbrook

## Edward's Chapel Auxiliary Holds Candlelight Service

The Woman's Auxiliary of Edward's Chapel Free Will Baptist Church of Merrimon, North Carolina, held its installation service at the church, Sunday night, January 22, 1956, at 7:00 o'clock, with the pastor, Rev. Clifton Styron, as the installing officer.

The Scripture was taken from Titus 2. The candles were lighted as each officer accepted her duties. When all candles had been lighted, the pastor dismissed the service with a prayer of dedication.

The auxiliary requests the prayers of everyone, not only for its own officers, but for officers all over the nation. By His leadership may this be a fruitful year for the women's work, and may Christ be exalted as He has never been before.

Mrs. Laura Hardy,  
Program Chairman

## Bridgeton Auxiliary Holds Installation

The installation service for the new officers of the Bridgeton Auxiliary was held Sunday, January 22, 1956, at the Bridgeton Free Will Baptist Church,

Bridgeton, North Carolina.

Mrs. J. W. Overman Sr. planned the installation service and was to have been in charge of the service, but sickness intervened and the pastor, Rev. Clinton Lupton, was called upon to fill her place.

Eleven candles were tied with white ribbons and joined to a larger candle which represented the Holy Spirit. These candles were placed on a table in front of an open Bible. The officers sang "Jesus Calls Us," as they took their places. The Scripture was taken from 1 Corinthians 3:9-18. The pastor informed each officer as to what her immediate duties would be, and each lighted her own candle from the larger one representing the Holy Spirit. The pastor led the officers in a prayer of dedication. Everyone then joined hands and sang together, "Blessed Be The Tie That Binds."

Mrs. J. W. Hamilton,  
Corresponding Secretary

## Edward's Chapel, Woman's Auxiliary Meets

The Woman's Auxiliary of the Edward's Chapel Free Will Baptist Church, Merrimon, North Carolina, met on Monday night, January 9, 1956, at 7:00 o'clock.

The group opened the meeting by singing together the hymn, "Saviour, Like a Shepherd Lead Us." After the president read the Scripture Lesson, the pastor, Rev. Clifton Styron, led the auxiliary in prayer.

During a short business period the new officers were elected as follows: president, Mrs. Una Hardy; vice-president, Mrs. Mary Tosto; secretary-treasurer, Mrs. Thelma Pittman; youth chairman, Mrs. Vera Carmon; study course chairman, Mrs. Carretta Hardy; program-prayer chairman, Mrs. Laura Hardy; benevolence chairmen, Mrs. Margaret Dawson and Mrs. Lois Edwards; orphanage chairmen, Mrs. Ellen Dixon and Mrs. Lillian Lewis; social service chairmen, Mrs. Nannie Pittman, Mrs. Evilee Mason and Mrs. Appie Hardy.

The auxiliary is looking forward to a prosperous year in 1956.

Mrs. Laura Hardy,  
Program Chairman

"Looking longingly at the top of the ladder will avail nothing; it's the climb that counts."—Selected.



# **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS  
*Promotional Secretary-Treasurer*

3801 RICHLAND AVENUE  
NASHVILLE, TENNESSEE

## **NOW IS THE HOUR**

Following is a quotation from a recent letter from Rev. Wesley Calvery from Tokyo, Japan:

"We were happy to hear that the Herseys will be joining us soon. We trust that the Lord has led and will continue to lead all the way. I will get right down to your questions and plans for their coming to Japan.

"The most urgent thing for them now is that they get started with the language. Thus if at all possible, they should be here ready to start language school on April 9. If not, they must wait until July for the summer session which is held in the mountains about 40 miles from Tokyo. If they can begin in April we will be here to help them in the many problems that they will have as newcomers. We plan for the term ending July 1 to be our last term in school. After that we will probably not be in Tokyo. Considering everything, it will be much better if they can be here by April 1. So, if at all possible, please make arrangements for them to be here then. It is not advisable for them to start to language school late but, if they cannot be here by April 1 they can study with a private teacher until the next term starts."

Visas to India have been refused Rev. and Mrs. Fred Hersey and it has been agreed by those concerned that they should enter the field of Japan. This is advised by our missionary there and also the missionaries on other fields who know the problems entailed by leaving lone missionaries on the field.

It will require between two and three thousand dollars for passage and equipment to get this fine couple and their baby into Tokyo, which today remains one of the greatest mission fields in the world.

We only have a short time in which to raise this money and to get these missionaries to the field. We are going ahead by faith and arranging for the space on steamship and also trusting that much of the equipment will be provided by churches and auxiliaries on the field. You might note elsewhere in this issue the enclosed copy of articles that are needed to equip them for service on the mission field.

It has been some time since we have actually sent a new missionary to the field and we believe that now is your opportunity to help do it. Remember this must be over and above your regular missionary giving. Let us rally to this special project at this time.

The Herseys indeed are worthwhile folk. They have proven themselves in every respect and we are anxious for the funds to come in for them to be sent to Japan. Let us not keep them waiting. Send your offerings today, designated for the Hersey fund. Make a special donation to the Hersey fund that we might plant a new missionary team in Japan.

The Herseys will be doing itinerant work in the different churches in the near future, and in the event they arrange to come to your church, we believe that you will do your utmost to give them a good reception and a fine offering to hasten them on to Japan. We are confident that the recommendation of Brother Calvery is noteworthy and we would certainly like to have them there in time for the language school which begins April 9.

After the visa refusal to India the Herseys expressed their willingness to go either to Africa or Japan, but somehow we believe the Lord would have them to join our staff in Japan at this time. We have hopes, of course, of opening a field in Africa at a later date and we are praying that the Lord will provide sufficient personnel for this field.

## **EQUIPMENT SUGGESTIONS FOR THE HERSEYS**

*Household Equipment* (the following are a *must*)

Refrigerator—electric, one of the small, compact ones is best.

Portable kerosene heater—the tall, round ones with a bail (bring two).

Kerosene stove for cooking—Perfection brand with 3 or 4 burners and either portable or built-in oven is satisfactory.

The following are a *must* also, but now because there are many armed forces personnel here moving about, their used ones may be bought cheaper than buying and shipping; so if you do not already have these do not buy but bring money to buy here:

Washing machine  
Large kerosene heating stove  
Sewing machine  
Typewriter  
Radio  
A good mattress  
Bring any electrical appliances you have except a clock, as it won't work. Also bring any that you may receive as gifts such as toaster, mixer, etc.  
Electric blanket—if possible, especially if you have difficulty in getting warm at night in the states, as it's much worse here.

Kitchen—a good set of pots and pans, a pressure pan with extra parts, a good can opener, stainless steel silverware, pyrex dishes. Dishes are everywhere here but if you have a few very heavy ones bring them.

Household linens—pillows, about 12 sheets, about 30 bath towels, hand towels, washcloths, dish towels, (pure linen is cheaper here), a few doilies, curtains and anything else you would use at home.

Blankets—about 6 or so heavy ones (can be bought here).

### **Books**

Bring the good books you have on hand that you think you might use. Be sure to include: a good dictionary, medical books, Bible commentaries and Bible study books, a good book on etiquette. If some friend wants to give you a subscription to some good magazine, accept it because you will appreciate it very much. Bring any flannelgraph material which you have used.

### **Food and General Supplies**

Bring at least a year's supply of coffee, cocoa, jello, shampoo, deodorant, lotions, creams, razor blades, shaving cream or soap, aspirin, Lux soap flakes, vitamins, home medicines. (Jellies are expensive; so if you like them, bring Sure-Jell. There is none here. Also put in some cans of sandwich meat such as Spam, and if winter, some cheese. These can be bought here but are from three to five times the price in the states.)

### **Clothes**

Japan is quite a bit like the States in climate. Tokyo, being like the central states, except it is more humid in summer and has hard, drying wind in winter. The people in Tokyo dress the same as in the States, wearing very nice clothes. You'll probably be in Tokyo the first year and a half or longer except perhaps for the summer. The houses are open and no heat much at all; so more clothes are needed in winter and the chlorine in the water wears out all clothes and linens quicker than in America. So, judging accordingly, I suggest bringing all the clothes one needs for the first two years or so and then, if

(Continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Life's Greatest Choice

(Lesson for February 19)

Lesson: Luke 18:18-19:10; Luke 19:1-10.

Golden Text: Joshua 24:15.

### I. INTRODUCTION

Our Scripture lesson for today (Luke 18:18-19:10) takes in, besides other matters, the decisions that two men made when they came into the presence of Jesus, and His claims were made known to them.

The two characters whom we are to study at this time were both Jews. They were both rich in this world's goods. And they both made an earnest attempt to see Jesus. The one was a rich young ruler; the other was a publican. They were at the opposite ends of the social scale as men judge. The young ruler had standing in society. He belonged to the upper class and was received and honored wherever he went. The publican was a servant of the Roman government. This class was looked upon as renegades, traitors to their country. They were generally classed as sinners (Luke 19:10; Matthew 18:11). They were not acceptable in the best society. They both met Jesus and had a call from Him. But there was a difference; one went away sorrowing; the other remained rejoicing.

One would have thought that this young ruler would have made the right choice because of his eager desire to see Jesus. Mark tells us that he came running to Jesus and kneeled before Him. Such haste and deference on the part of a ruler were rare. Note that the rich young ruler and Zacchaeus were genuinely anxious to see Christ.—R. Clark, D. D.

### II. HELPFUL HINTS

1. Wherever Jesus went while on earth below, He sought to save the lost whether rich or poor (Vv. 1, 2).
2. There are many things to obstruct the view of those who long to see the Lord Jesus Christ (Vs. 3).
3. There is always a place from which to see the Lord by all who avail themselves of it (Vs. 4).
4. There is many a home where Je-

sus would abide if only He were given a welcome inside (Vs. 5).

5. Those who would have the Lord honor them must first of all come down to Him (Vs. 6).

6. Jesus freely forgives all sinners who repent, and He expects us to do the same (Vs. 7).

7. Salvation is sure to come into the homes of all who let Jesus come into their hearts (Vv. 8, 9).

8. *That which was lost* includes all men, for all have sinned and are lost without Him (Vs. 10).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Furthermore, no person can escape making choices. Life is such that an individual must make many decisions every day, some of minor importance and some that will affect the remainder of his whole life.

The student must remember that a person's choices are influenced, in extremely great measure, by his past experiences. He weighs the results of past decisions, either consciously or unconsciously, and makes his new choice in the light of the outcome of the satisfactory or unsatisfactory reactions to past decisions of a similar nature. For this reason, it becomes more and more difficult for a person to choose Christ as he gets older and has accumulated a larger store of experiences which are all based upon natural reasoning. The things of the Lord are spiritual and cannot altogether be interpreted in terms of the natural mind.—*The Bible Student* (F. W. B.).

2. George MacAdams said, "And it is true that many of the earthly treasures that come as gifts cost us more than they are worth. He was a wise pastor who arose in his pulpit one morning and asked prayers of the congregation for a young man who had just fallen heir to a large fortune. There are many men, who, to guard and nourish the business which they have developed, are required to give more and more of that life which in its value is above comparison with the business. The duties and pleasures of the home, the companionship of books, the association of choice friends are all given up, and some men have given their souls to guard earthly treasures.

More and more must the world appreciate the philosophy of Jesus who said, 'But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'—*The Bible Expositor*.

3. Free moral agency is an important theme of study. The freedom of the human will is a profound mystery. On this account some fatalists have refused to believe in freedom. We have had fatalists both in philosophy and theology. It is interesting to observe that human thought at its best has reached a stage, both in the church and in the school, where you can hardly find a fatalist. Even though they cannot explain it, they believe in the freedom of the will. Not only is man's will free, but his power of choice is immeasurable. Quite often in history have there been determined men and women who have almost performed the impossible. Joshua pointed out the fact that there is mystery in choice. He had made a blueprint for himself and his house, and he challenged every normal citizen of Israel to do the same and do it now. "Choose ye this day whom ye will serve."—*Higley's Commentary*.

4. There is such a thing as limited freedom of the will. A child's acts must be controlled to prevent broken bones, serious injuries or even death. Yet even a child is allowed to choose for himself to a certain extent. So while God is all-powerful, yet He has given men the privilege of exercising freedom of the will in some things, at least. Our Golden Text bears out this truth and John 3:16 confirms it from the lips of Jesus Himself.

## Just the Same at Home

A Salvation Army lassie, testifying in a crowded meeting to her love for Christ, was interrupted by a man on the back seat.

"That all right," he said, "but how do you behave when you are at home?" Quick as a flash she responded.

"There's my mother, sitting just in front of you. Ask her."

The mother arose and quietly said, "She lives at home just as she talks here."

Could your mother say the same of you? No service for God is of such value which is contradicted by the life in the home.—*Selected*.

If you meet someone without a smile give him one of yours.—*Selected*.



## Questions and Answers

(Continued from page eight)

1:8? There were several miracles performed in which the apostles were loosed from prison and set free, but they were not all set free every time they were imprisoned, for probably all of them except John died as martyrs to the cause of Christ. Some, in the days of Acts, spoke in tongues without going through the ordinary strenuous task of mastering the language. Some prophesied without studying prophecy; however, not many of them did. Some, in the mission field, have been able to speak the natives' language with little or no effort, but this is not generally the case; for most missionaries must struggle diligently for many years without being able to speak to a native so as to be understood as well by another native as if one of his fellow countrymen were speaking. I think, it would be a sin for me to seek the gift of tongues that I might glorify myself. Were I to do this, I would be aiding Satan in his subversive program, for God is the One whom we are to seek to glorify.

(continued next week)

## FOREIGN MISSIONS

(Continued from page fourteen)

they can't be found here, they can be made or sent from the States. Most things can be bought here at about the same price but sometimes sizes are a problem. Two distinct types of clothes are needed. For the hot, humid weather: open sandals, light cottons, crinkle nylons, etc. Do not bring any red clothes nor many bright colors, as they are not commonly worn here. Bring all the good clothes you have plus some new ones.

### *Suggestions for Women's Wear:*

Shoes—good walking shoes (no heels except those you already have, as the sidewalks and streets are bad for walking), boots, golashes, lined house shoes or any lightweight warm shoes for house wear.

Hat—only the one you will wear.

Underwear—part wool slips, undershirts and knee length panties. For the summer a lightweight four-gore shadow panel cotton slip is nice; and they, as well as all underclothes, wear out quickly here.

Nightwear—very lightweight for summer and heavyweight for winter.

Coats—bring very heavy one with zipper lining, and don't forget raincoats, as it rains very often here.

Sweaters—at least 8 or so cardigan sweaters as well as slipovers, wool blouses, skirts, wool dresses, gloves, scarves, etc. All skirts should be full, as you will sit on the floor when visiting. Try to bring one or two very heavy sweaters as they have to be custom made here. If you have a pair of wool slacks bring them, and also a heavy bathrobe.

### *Suggestions for men's wear:*

This should follow about the same line of thought. Men cannot wear red at all, except for maybe a little in a tie. If you have any other bright colors on hand bring them but do not buy new bright colors. The men wear mostly dark blue, gray, black and brown, al-

though lately they are beginning to wear a few bright colors. Pay special attention to the following:

Sweaters—plenty of wool ones.

Socks—heavy wool ones. (If you wear over Size 8, bring plenty socks of all kinds.)

Underwear—heavy for winter and light for summer.

Pants—dress pants for school or khaki, and a few heavy pairs of pants.

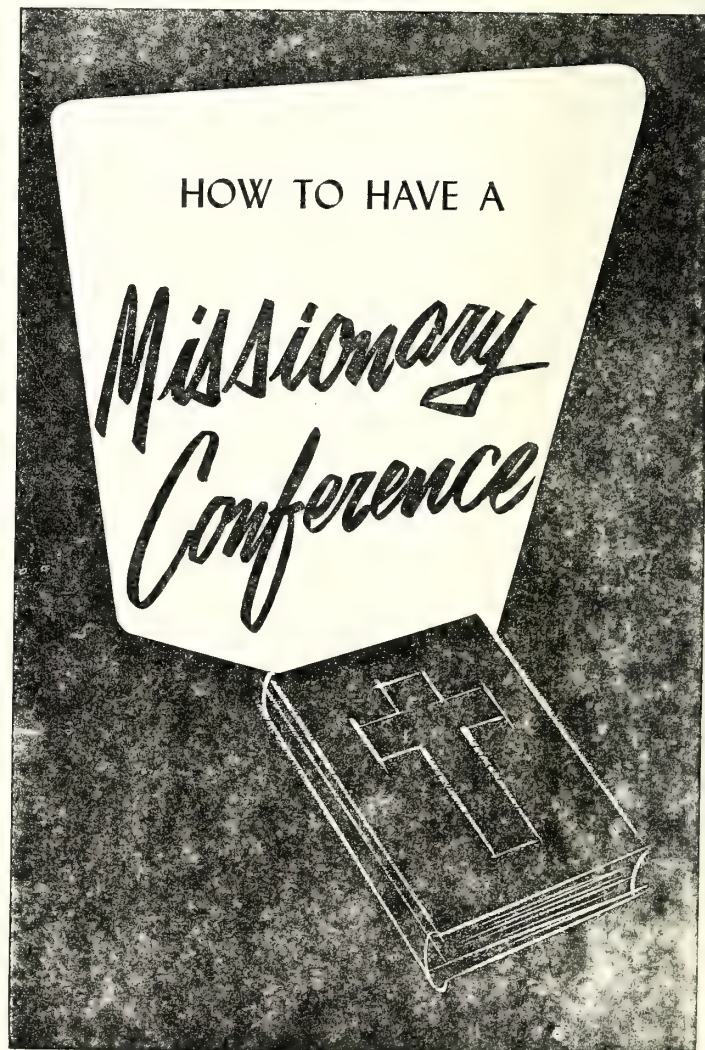
Shoes—good ones for walking and a dress pair. Loafers are nice as you take them on and off so much here, also heavy shoes for winter.

Shirts—good supply of dress and sport shirts, but no loud shirts.

Suits—two or so for each season.

Rainwear—rainshoes, boots and rainhat.

“If I had a thousand lives, I would give them all for Africa.”—David Livingstone.



This pamphlet is compiled and published by the Board of Foreign Missions of the National Association of Free Will Baptists, 3801 Richland Avenue, Nashville, Tennessee.

Prices are 5c each, 25 for \$1, 150 for \$5.

This 16-page pamphlet gives detailed explanation as to how a church may sponsor a missionary conference. It should be read by all our people.



Ref. the

# Free Will Baptist

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AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 15, 1956

FEB 15

## PARSONAGE OF FAIRMOUNT PARK CHURCH NORFOLK, VIRGINIA



The congregation of the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, was made very happy a few weeks ago when the pastor, Rev. Fred A. Rivenbark, announced that there was a sufficient amount of funds in the treasury to erase the indebtedness on the parsonage of \$4,996.88. The church realized a saving of nearly \$1,000 in interest by paying off the note at the time.

The parsonage was erected in the fall of 1951 under the leadership of Rev. W. A. Hales at a cost of \$13,517. The membership of the Fairmount Park Church dedicated the parsonage to God on February 12, 1956. The home consists of eight rooms and two baths.

The pastor states: "Mr. Wilton H. Dail, trustee, made the presentation of the check to the bank with great joy flooding his soul."



# EDITORIAL

## UNPARALLELED OPPORTUNITY

There are a few opportunities which come to individuals and groups only once in a lifetime, and we should like to give you information about an opportunity which seems to be opening up for Free Will Baptists in North Carolina at the present time.

On Monday night, February 6, the editor had the privilege of sitting in on a committee meeting in the office of the president of Mount Olive College which convinced him that Free Will Baptists were on the eve of experiencing a rare opportunity indeed. It was a meeting of the president and business manager of the college with a committee from the city of Mount Olive. The discussion centered around planning a drive for funds for Mount Olive College. The city of Mount Olive is joining hands with Free Will Baptists to canvass the entire area within a 50-mile radius of Mount Olive. Committees were selected to spearhead every phase of the drive, and we were overwhelmed with the enthusiasm expressed by everyone present.

While this committee was in session, the Chamber of Commerce of Mount Olive was having a luncheon and business meeting in the cafeteria of the college. A member of the chamber reported to the committee that the chamber had endorsed the drive for funds for the college and was offering the services of its members to participate in the campaign.

The campaign is already receiving wide-spread publicity, and those concerned believe that this is the opportune moment for Mount Olive College. Since the proposed Presbyterian college has by-passed Goldsboro, Kinston and Snow Hill, North Carolina, in its search for a site, the people of Mount Olive believe that many of the pledges made throughout the area to the Presbyterian college may be transferred to Mount Olive College.

The editor of the Goldsboro News-Argus, in the issue of Saturday, February 4, had this to say about Mount Olive College as an alternate institution for support by the city of Goldsboro, North Carolina:

"While Goldsboro spearheaded the effort for the Presbyterian college, the entire county gave enthusiastic help. So outstanding was the response from Mount Olive that it drew particular notice.

"The people of that town in the past two years have shown that they appreciate the opportunities offered by Mount Olive College. It is supported by a denomination which has 50,000 members in North Carolina, most of them in Eastern North Carolina. This denomination, the Free Will Baptists, is third in strength numerically in Wayne County. In the past ten years the Free Will Baptists in Wayne had a larger percentage gain in membership than any other church.

"The strength of the church and its new interest in education, plus the help of Mount Olive people, has seen Mount Olive College firmly established in the past two years. Enrollment already has doubled. Marked progress toward full accreditation by the state has been made. This will be accomplished in full this year or next. Rev. W. Burkette Raper, president of the college, has demonstrated his capabilities for the high position he has.

"Here is a going institution that has done much with little. While it is sponsored by the Free Will Baptists, it is a college serving all the public even as the new Presbyterian

college will. It has proved itself, and already it is important in the life and future of Wayne County."

On Monday, February 6, the Goldsboro News-Argus carried a four-column front page article entitled, "Fund Raising Campaign Planned to Enlarge Mount Olive College." An excerpt from this article is as follows:

"Preliminary plans for an all-out fund raising campaign to enlarge Mount Olive College here were made yesterday. The junior college is in its second year of operation, supported by the Free Will Baptist churches of the state.

"It is an interdenominational group who met here yesterday, many of them workers in the recent campaign to bring Presbyterian College to Goldsboro.

"We can't let those college pledges go to waste," Mr. M. M. Lownes, chairman of the steering committee, said last night. "This money has been put up for the education of our children by people who recognize the need of a Christian college in this area. Thousands of people have indicated by their recent pledges that they want an educational institution here, and we're going to give it to them."

On Tuesday, February 7, the Mount Olive Tribune published a front page streamer, "Begin Drive Soon to Aid Local College," together with an article describing the plan which were being made. Among other things the article said, "A concerted effort is being made by a group of interested citizens in Mount Olive to take advantage of pledges made to Goldsboro, to divert these pledges, or as much of them as possible, to Mount Olive College.

"Pledges made for the Presbyterian College were to be paid over the next five years for business firms, provided the college was to be located at Goldsboro. Now that Wayne County has been by-passed by the committee which will determine location of the college, local friends and supporters of Mount Olive College are seeking to get as much of this financial backing for the institution here as possible.

"A meeting of some of those pushing the campaign for the school here was held in the fire house Saturday afternoon at 2:30, when an executive committee of Mayor B. E. Bryan, Alderman Ray Scarborough, Former County Commissioner C. D. Burnette, Mrs. Rodney Knowles, Mrs. Milton Lownes and Dr. C. C. Henderson was appointed.

"This executive committee, with other interested persons met in the Baptist Church Sunday afternoon at 3 o'clock and began formulating plans for conducting the campaign."

On Monday and Tuesday evenings, February 13, 14, kickoff luncheons for all the workers in the campaign were held in the cafeteria of the Mount Olive College. At the present time the drive is underway. It is spearheaded by people of all denominations who are interested in Mount Olive College. When we asked the chairman of the steering committee what control the committee would want to exercise in the spending of the money raised, she answered, "The only thing we are interested in is that we have a good Christian college here. We do not ask for any control. We have confidence in the administration of the college to believe that the money will be spent wisely to give us, as soon as possible, an accredited liberal arts Christian college."

Free Will Baptists, here is an unparalleled opportunity for us. Nothing so good as this has ever happened to us in the field of Christian education. We can do no less than match the money which these friends of the college are raising.

We challenge every Free Will Baptist church in the state to give to Mount Olive College during the February drive as it has never given before. We cannot afford to let those who are not Free Will Baptists give more to our educational institution than we give ourselves.



# Soul Winning

## IN THE CHURCH AND ITS AUXILIARIES

Mrs. S. T. Dunning  
Jakin, Georgia

(Editor's note: *This is the text of a message which was delivered by the writer at the quarterly session of the Midway Association of Georgia on January 19, 1956, at Albany, Georgia.*)

**S**OUL winning is big business—the biggest business in the world. The saving of sinners is the thing which is dearest to the heart of God. "... Christ Jesus came into the world to save sinners; ..." (1 Timothy 1:15). "... thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21).

The Bible has much to say about this business of soul winning. For instance, in Proverbs 11:30 we read, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." In Daniel 12:3 we find, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Another verse found in Isaiah's prophecy, Isaiah 52:7 says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; ..."

Perhaps one of the most important verses concerning this business of soul winning to be found in all the Bible is

### THE FREE WILL BAPTIST

Volume 71

Number 7

February 15, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager..... L. A. Dunn  
Editor..... J. O. Fort

Subscriptions Payable in Advance

Months..... \$1.00  
Year..... 2.00

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and Bruce Barrow.

THE FREE WILL BAPTIST

to keep them thinking this way, of course, and thus he is able to rob them of the job and keep them from fulfilling this definite responsibility and privilege.

There are Christians who feel that they are not properly equipped for this work of soul winning, since they have not had the privilege of attending Bible training schools or seminaries. But all true believers can win souls for Christ.

We wish to say, here, that only those who have truly been saved through faith in the Lord Jesus Christ can win others to Him. For if we have never been to Calvary for cleansing, we could not possibly lead some other person to the Christ of Calvary. Possibly there are many who are trying to work for God who have never experienced the miracle of the new birth in their own hearts and lives; and still some may be undertaking religious work that may build up credit with God and thus obtain salvation. This is entirely contrary to the revelation of the Word of God, for salvation is not obtained by *works of righteousness which we have done*, but is based upon the work of the Lord Jesus Christ, who gave Himself for our sins—who died, *the just for the unjust, that He might bring us to God*; therefore, we are saved by grace through faith in the Lord Jesus Christ and on the basis of His shed blood.

Once we have received Christ as our Saviour we are ready to really work for Him. And the greatest work is to bring someone else to His feet—and we can do this in our church and all of its auxiliaries as we live for Christ and witness for Him to the lost through each of these organizations.

Here are some questions for each Christian to ask himself: Do I really want to win another to Christ? Am I really concerned about the salvation of others? Do I wish to win others to Christ through the evangelistic efforts of my church and its auxiliaries of which I am a member? If the answer to these questions is in the affirmative, let us consider just how we can really be a soul winner.

We said earlier that one of the really great verses on soul winning is Psalm 126:6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In this verse God has given to us the simple but great steps in soul winning. Here is a sort of formula, or pattern which, if followed, cannot help but yield blessed results, according to the promise which it contains.

(Continued on page four)

PAGE THREE



# Soul Winning in the Church and Its Auxiliaries

(Continued from page three)

You will notice that the first thing required by this verse is action on the part of the real soul winner. God the Holy Spirit here shows us that the first requirement in soul winning is *going* after souls. The word *go* is a common word of action.

In Isaiah 6 the Spirit calls, "Who will go for us?" And in the Great Commission which our Lord gave to the church He said, ". . . Go ye into all the world, and preach the gospel . . ." (Mark 16: 15). The chief reason why Christians do not win souls is that they simply do not personally respond to this command of the Lord Jesus Christ.

The Christians who are responsive, and who keep going at the business of soul winning, who constantly are seeking others for Christ, who make soul winning their chief business in life, are the ones who will reap the soul winner's reward and blessing.

Too many of us are waiting for the ideal opportunity. There is no such thing, for the natural heart of man is at enmity against God; and Satan who controls the unregenerate people about us, will see to it that there are no so-called opportunities. We must be instant in season, out of season.

Now there are right ways and wrong ways to go after people for Christ. The business of winning others to Christ calls for grace and consideration. It is truly to be a work of tender thoughtfulness, although there are times when the soul winner will be used by the Holy Spirit to rebuke the unbeliever, not in his own strength, however, but in utter dependence and under the guidance of the Holy Spirit.

If we are ever to be a soul winner it will mean more than offering prayers for the salvation of souls. It will mean more than just having concern for the lost; it will call for *adding feet to our prayers*. We will never win others to Christ through our church and its auxiliaries until we are ready to go after them.

This wonderful verse in Psalm 126 indicates that the real soul winner will be a person of deep compassion for the lost. Great soul winners have always been those with *broken hearts* for those who are bound for eternity without Christ. The Lord Jesus Himself was a man of compassion, "But when he saw the multitudes, he was moved with compassion on them, because they fainted,

and were scattered abroad, as sheep having no shepherd" (Matthew 9:36). Again we see Jesus weeping over Jerusalem, pictured as the Father seeking the lost son, the Good Shepherd seeking the lost sheep. It was the great, moving love of the Saviour's heart that drove Him to Calvary.

The apostle, Paul, wept over the Ephesian Church (Acts 20:31). Great evangelists down through the ages have wept as their hearts were broken for the lost.

We sometimes sing, "Care for the dying— weep over the erring one." Do we really weep? Do we really care? There is not much weeping today over the lost. Let us never be ashamed of tears as we seek to win the lost to Christ.

The next thing in this marvelous formula which God has given us is found in the words *precious seed* or the Word of God. Others are not saved by our tears, nor are they saved by their own. If we are to win sinners to Christ we will not only need a heart of compassion but we will also need to use the precious seed, or the Word of God. Jesus said in His parable, Luke 8:11, that "The seed is the word of God."

The soul winner must early learn that it is not by argument, or just by human influence that souls are won to Christ. The use of God's Word is absolutely essential. We must rely upon His Word, which is the sword of the Spirit, to do the work of the Holy Spirit.

To be effective soul winners in our church and its auxiliaries, we must saturate ourselves with the Word of God. We should learn such verses dealing with sin and salvation, as Romans 3:10, 3:23, and 4:5. We must show, first of all, the complete necessity of salvation by the use of the Word. Having brought the person who is being dealt with to the point where he sees his lost condition, we need now to show him how the Lord Jesus completely meets his need. Here we might use such wonderful gospel verses as John 3:16; 5:24; 6:37 and 6:47. Then, as the sinner recognizes the glorious truth of salvation through Christ on the simple bases of believing and receiving Him, we should call for an open confession on the part of the one being dealt with. Such verses as Romans 10:9, 13 are helpful here. We see from this that real salvation in every convert's heart and life must be based upon the Word of God.

This wonderful verse in Psalm 126 now tells us that if we will be faithful in going and sowing the seed of the Word with hearts of compassion, we will most definitely have certain and blessed results, and *shall doubtless come*

*again bringing his sheaves with him.*

Not all of those with whom we deal will come to Christ, but some will, if we keep at it in God's way. Not all of the seed mentioned in the parable of the sower brought forth fruit, and many of those who followed Jesus when He was on earth believed; but some fell away and this is ever true. But if we are faithful in going, weeping, and sowing we shall bring our sheaves with us.

This verse in the Psalm also indicates that great joy will accompany the faithful work of those who strive to be soul winners. There is no joy on earth like this. This is the early reward of the soul winner which God permits him to enjoy now, quite apart from the joy in heaven which is yet to come. So let's do our part in our church and its auxiliaries of which we are members to win the lost to Christ.

## From My Desk . . .

L. C. Johnson, L. H. D.

As we look back over the fourteen-year operation of the Bible College there has never been a time when the institution has been embarrassed by unpaid bills. This is a record every Free Will Baptist should be thankful for. This has been accomplished even though the school opened with practically no money in the treasury and the good will of the people, its only asset.

The management of the institution has been of such quality that Free Will Baptists have been willing to invest enough money to keep it operating in the black.

On January 1, 1956, your Bible College became entirely debt free. Not one penny is owed on any of the property we have. Thank you and may God bless you and your part in making this possible.

Now with all of the things we have to be thankful for, we still have many needs. The first need that always must be taken care of is enough money to meet our current expenses. We have not been receiving enough from individuals and churches for operating purposes. Gifts must increase if we operate with the same expenses we now have. I do not see how we can cut down on expenses without asking our teachers and employees to work for less money. You do not want this to happen because they are only getting average salaries. We are asking you through your church or individually to support the Bible College with more of your gifts so we can

(Continued on page sixteen)



# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Keith Y.P.A. Holds Meeting

The Keith Y. P. A. of the Washington, North Carolina, Free Will Baptist Church, held its first meeting of the year at the home of Mrs. James Sutton, with Mrs. Sutton and Mrs. James Waters as its leaders.

The meeting was called to order by the president, Betty Lou Morris. The minutes were read by Jessie Carney. The group then joined in singing the familiar hymn, "Jesus Saves," followed with prayer by Rev. Charles Keith. Joan Asby read the Scripture for the meeting which was taken from Psalm 23. Faye Waters, treasurer, gave her report and collected the monthly offering. Immediately following, Yvonne Carney dismissed the group with prayer.

After the meeting, Mrs. Sutton served refreshments and the group enjoyed playing games. There were 12 members present and 4 new members added.

Ruby Gaskins,  
Reporter

## Attention Youth Chairmen of North Carolina Woman's Auxiliaries

Our spring district conventions are fast approaching, and we want to begin preparing our local youth to participate in our Declamation and Essay contests. Many of the conventions will be held in March, so it's time now, even this week, to get our young people lined up, with materials in hand, and a date set for a local rally in which they can present their orations, readings or essays. One is to be chosen, according to submitted rules, from your group to be sent to the district convention in March or April. The winner from the district, then being chosen and sent to the state convention.

Youth chairmen, let us allow our cup of enthusiasm to run over in our youth groups and fill their cups, so that they will be anxious to enter this contest. Our subject for the Declamation Contest this year is "Missions," instead of "Steward-

ship," as in previous years. So could you have a really interesting mission program this month, stimulating their interest in missions? Then perhaps they would be ready to launch forth in the contest. We do not want any local auxiliary to let this opportunity go by. We want to enlist our youth in this program, for we feel that through it a spark may catch fire in some of their lives, that will bring forth great results in channeling them to be soul winners on the great mission field that is in such a need of reapers.

You will find rules governing the contest on Page 124 of your 1956 Woman's National Auxiliary Year Book. These rules, together with the rules of the National Essay Contest are to be found again on Page 63 of your Young People's Auxiliary Program Book and again on Pages 62 and 63 of the programs for Free Will Baptist G. T. A.s. These rules have also appeared twice in "The Free Will Baptist" during the past few months, so I feel sure that you are already well posted. May you accept this writing as a reminder and as encouragement to begin your work in February.

I might mention that the Essay Contest is new this year, but we do not want to neglect the opportunity to work with our youth on this great subject of "The Family Altar," praying that much and lasting good will be reaped by concentrating our thoughts and efforts on the needs of family altars in all of our Christian homes.

We feel sure that the district youth chairmen have plans already to take care of these contests in the district conventions this spring.

Today's youth is tomorrow's church. Let us put much time and prayer in the training for this great Church of tomorrow.

Mrs. Bagley Morris,  
Youth Chairman, North  
Carolina, Woman's  
Auxiliary Convention

## Shady Grove Auxiliary Meets

The Woman's Auxiliary of Shady Grove Free Will Baptist Church, Durham County, North Carolina, met February 3, 1956, in the Fellowship House.

The meeting was opened with prayer by Mrs. C. E. Parrish. The group then sang, "What a Friend We Have in Jesus." Mrs. J. R. Hildebran, program chairman, used as her topic, "We Need Prayer Warriors for Such a Time as This," written by Mrs. K. V. Shutes of Nashville, Tennessee. Other parts on the program were presented by Mrs. Buck George and Mrs. Fred Carpenter. Mrs. Joe Haas closed the program with a special prayer for the auxiliary and the church.

Mrs. J. L. Clemments, president, presided over the business session. Motions were carried to hold a food pounding for Mount Olive College, Mount Olive, North Carolina, and to give an offering of \$10 to the Children's Home at Middlesex, North Carolina, for their latest project of remodeling the girls' dormitory. Mrs. Buck George adjourned the meeting with prayer. The hostesses, Mrs. J. E. Ferrell and Miss Ella Ferrell, served delicious refreshments to the 10 members present.

Mrs. J. R. Hildebran,  
Publicity Chairman

## Mrs. Stilley Hostess To Auxiliary

The Woman's Auxiliary of Smyrna Free Will Baptist Church, Blounts Creek, North Carolina, met Friday, January 20, at the home of Mrs. Allie Stilley.

The meeting opened with the group singing, "Saviour Like a Shepherd Lead Us." Miss Lovie Rowe read the Scripture for the evening and Mrs. Arthur Norman led the group in prayer. Twelve members were present at the meeting. Report of activities for the month was: Bible chapters read, 207; get-well cards sent, 3; sick visits, 26; gifts to sick, 1.

The program, "We Need to Know God's Word for Such a Time as This," was very interesting. Those taking part on the program were Mrs. Arthur Smith, Mrs. Thelma Bennett, Mrs. Mable Rowe, Mrs. Minnie Tripp and Mrs. R. C. Bell. After the business session the auxiliary was adjourned by praying together the Lord's Prayer.

After the meeting there was an auction sale of articles of needle work, candies, cakes and pies, which the members had brought. This sale amounted to \$19.65, and will be used on the project of buying new pulpit furniture for the church. Following the sale, everyone was served delicious refreshments by the hostess, Mrs. Stilley.

Mrs. Mable Rowe

(Continued on page thirteen)



# NEWS NOTES

## February Is Education Month In North Carolina

The North Carolina State Convention of Free Will Baptists has designated the month of February as a time for the churches in the state to take special offerings for Christian education. The Rev. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, in a letter to the churches says:

"I am writing you in the interest of thirty-eight full-time students who are now enrolled in classes here at Mount Olive College. These are our own sons and daughters, and they have placed themselves in our hands for their college education. If we serve them now, they will serve us later; if we fail them now, we will lose them forever.

"The North Carolina State Convention has designated February as "Education" month, and we hope that you and your church, Sunday school, woman's auxiliary and leagues will help us this month. It costs \$100 per day to operate Mount Olive College. Let me suggest that you and your people contribute \$100 this month to the college and let us designate a day in your honor.

"Use whatever plan is best for raising funds for the college in your church. If you cannot raise \$100, please do what you can. Here at the college we are working day and night for you, and during February we are asking that you work for our youth.

"We thank you for what you have done for the college, and as you work for us this month, our prayers will be with you. Your church will receive full credit for what you send.

"We will be looking forward to hearing from you about March 1."

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## Cragmont Assembly Launches Drive for Funds

A drive for \$10,000 for repairs to the property of Cragmont Assembly Inc., mountain retreat of North Carolina Free Will Baptists, located near Black Mountain, was formally launched at a meeting of the board of directors of the institution held at Kinston, North Carolina, on February 3, 1956, in the office of Rev. Clifton Rice.

At this meeting the 1956 board was organized for work with Rev. James A. Evans as chairman, Rev. Wayne Smith as vice-chairman, Mrs. J. C. Moye as sec-

## Revival at Grace Church, Greenville, North Carolina



Rev. C. L. Patrick  
Walstonburg, North Carolina

The Grace Free Will Baptist Church, Greenville, North Carolina, held its mid-winter revival January 29-February 4, 1956. The Rev. C. L. Patrick, pictured above, was the evangelist during the revival.

The pastor of the Grace Church, Rev. Rashie Kennedy, says:

"The meeting was a great success. Biblical and powerful gospel messages were delivered each night. God gave us some beautiful weather. Great crowds attended the services. Several people rededicated themselves to the Lord. We had two to join the church. The meeting was preceded by a series of cottage prayer meetings and the revival spirit was in full swing when the meeting started.

"Six people had joined the church just before the meeting. We want to give God the glory and praise. We praise God for the many visitors attending the meeting. We also praise God for the faithfulness of the members."

retary-treasurer, and Mrs. L. E. Ballard as assistant secretary.

Mrs. L. E. Ballard was elected by the board as field representative of the assembly and director for the drive. She will handle all publicity and correspondence regarding the drive from her home in Bladenboro, but all funds are

to go directly to Cragmont Assembly, Box 178, Black Mountain, North Carolina.

The board approved the following plan for the drive:

**Apron Campaign:** The women of North Carolina are being asked to make and sell 5,000 aprons at \$1 each.

**Sunday Schools:** Each school in the state is being asked to send in \$6 as soon as possible for the fund. This may be appropriated out of the treasury or raised through a special offering at the option of the school.

**Free Will Baptist League:** Each league is asked to donate from \$3 to \$5, according to size of the league.

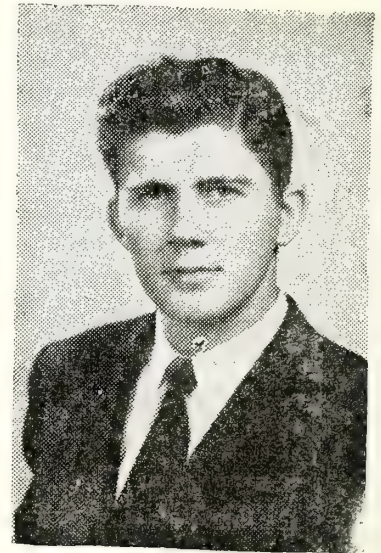
**Cragmont Stockholders:** Each stockholder representative is asked to raise \$50.

**Churches:** Pastors are asked to raise \$30 in each of their churches for the fund.

Mrs. L. E. Ballard, field representative, makes this extra plea:

"We earnestly solicit donations from all conventions, union meetings, etc., and individuals to this fund. The names of all organizations or individuals giving \$100 or more to this fund will be placed on a plaque in the main building at the assembly, or, if preferred, the donation will be dedicated as a memorial to some departed loved one, or in honor of some

## Bobby Jackson In Georgia Revival



Rev. Bobby Jackson

The First Free Will Baptist Church of Thomaston, Georgia, will hold revival services February 22-March 3, 1956, the services beginning each evening at 7:30. The Rev. Bobby Jackson of Ewing, Illinois, will be the guest evangelist.

The Rev. L. S. Anthony, pastor of the Thomaston Church urges the public to attend the services.



## Treasurer's Report Mount Olive College

Rev. M. L. Johnson, treasurer, Mount Olive College, Mount Olive, North Carolina, gives the following report:

### RECEIPTS

Balance on Hand (Bank of Mount Olive) January 1, 1956		\$ 330.53
Received From		
Eastern Conference District	\$1,479.77	
Central Conference District	465.41	
Western Conference District	1,872.97	
Cape Fear Conference District	69.18	
Albemarle Conference District	64.00	
French Broad Conference District	4.83	
Blue Ridge Conference District	8.53	
Public Offering C. F. A. I. Meeting	41.49	
Public Offering Ministers Conference	43.03	
Local Gifts (Mt. Olive & Community)	490.00	
State of Virginia	250.00	
State of South Carolina	15.00	
Total gifts	\$4,804.21	
Other Income From		
Student Accounts	\$3,829.28	
Book Store Income	91.36	
Lunch Room	181.59	
(Above Regular Fees)		
Mimeo & Secretarial Service	10.00	
Insurance (Storm damage)	358.28	
Miscellaneous Income	9.60	
Total Other Income	\$4,480.11	4,480.11
Total Income for the Month	\$9,284.32	9,284.32
Total to Account For		\$9,614.85

### DISBURSEMENTS

Salaries	\$2,080.90	
Income Tax, (Withheld from Workers Salary and Paid to Department of Internal Revenue)	600.90	
N. C. Sales Tax (Book Store)	3.24	
Utilities	156.75	
Book Store Purchases	244.29	
Office Supplies and Expense	114.17	
Food	176.51	
School Supplies	37.60	
Travel	225.90	
Insurance Premiums	360.39	
Building Repairs	91.21	
Library	136.66	
Rent, (President and Male Students)	135.50	
Refund	49.00	
Advertising & Publicity	87.50	
Miscellaneous Expense	34.26	
Total Operating Expense	\$4,534.78	
Building Improvement and Equipment	1,544.38	
Total Disbursements	\$6,079.16	6,079.16
Balance on Hand (Bank of Mt. Olive) Feb. 1, 1956		\$3,535.69

person chosen by the donor or donors.

"Since this drive was endorsed by the state convention in its annual session in September, 1955, we urge all Free Will Baptists to help us reach the goal as soon as possible. It will be necessary to begin making repairs not later than March 15 in order to be ready for the first 1956 conferences in May."

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### Activities of Intermediate League Of Greene County, Mississippi

On the fifth Sunday in October of 1955, the Intermediate League of the New Love Well Free Will Baptist Church, Greene County, Mississippi,

presented a program on missions, with the central thought of foreign missions being emphasized.

Early in the fall, the league promoted the idea of purchasing a sign for the church. This idea was fulfilled by the erection of a sign directly in front of the church.

At Christmas, the league organized a group of carolers who visited the shut-ins of the community, presenting them with a small gift as a token of love and interest.

In the campaign for the March of Dimes the league contributed a donation.

Miss Geraldine Walley, reporter, says, "We covet the prayers of everyone for our league's continued growth."

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### N. C. Superannuation Report for January

The following is the report of Rev. M. L. Johnson, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for January, 1956:

#### RECEIPTS:

Balance on Hand January 1, 1956	\$2,531.59
Regular Receipts for January	\$278.33
Retirement Funds for January	20.00
Refund	17.50

Total Received During January	\$315.83	315.83
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Total to Account For	\$2,847.42
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#### DISBURSEMENTS:

Paid to Superannuated Ministers	\$195.00	
Operating Expense	38.70	
Paid to National Board	23.96	
Total Disbursements	\$257.66	257.66

Balance on Hand February 1, 1956	\$2,589.76
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#### RECEIPTS BY CONFERENCES:

(Regular Receipts)	
Blue Ridge	\$ 10.69
Cape Fear	7.92
Central	26.95
Eastern	92.26
Piedmont	5.00
Western	135.51

Total Regular Receipts	\$278.33
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### Arkansas Association Has Weekly Broadcast

The Social Band Association of Arkansas has a weekly broadcast at 2:30 each Sunday afternoon over Radio Station KPOC, Pocahontas, Arkansas.

The schedule for the broadcasts, with date, speaker and church, respectively is as follows:

February 19—J. W. Russell for Poplar Valley Church.
February 26—J. W. Russell for Warm Springs Church.
March 4—Dewey Thompson for Elnora Church.
March 11—Grady Linebaugh for Sutton Church.
March 18—Melvin Shelton for O'Kean Church.
March 25—Ray Watkins for Old Reyno Church.
April 1—G. E. Hester for Oldham Chapel Church.
April 8—O. D. Winfrey for Pruett Chapel Church.
April 15—Ray G. Scott for Memphis Church.
April 22—Carl High for Arbor Grove Church.
April 29—H. Glynn Campbell for Walnut Ridge Church.

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### Arkansas Quarterly Conference In January Session

The White River Quarterly Conference of Free Will Baptists of Arkansas met with Ballew's Chapel Church near Grubbs, Arkansas, on January 27, 28, 1956. Nine churches were represented (Continued on page ten)



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

(continued from last week)

Question: Please explain the Free Will Baptist position on speaking in an unknown tongue. I believe that God reversed the tongue-confusing miracle He performed at the power of Babel when He sent the Holy Spirit at Pentecost to enable the one hundred twenty disciples to speak in their own language and be heard and understood by all those named in Acts 2:4-8. Am I right?—M. W.

As to whether or not we might call the miracle on the day of Pentecost a reversal of that which God performed when He confused the tongues of the people in His judgment upon them because of their rebellious activities at the tower of Babel, I hardly know. There is a sense in which this might be said to be true for the tower builders, in seeking to make a name for themselves, left God out and sought to prepare a way to heaven without Him and in disobedience to what He had said for them to do. In the Pentecost experience the disciples were obeying orders. See Acts 1:4-8. With the tower builders God exercised mercy as He brought the language handicap upon them causing them to obey and scatter abroad where they could multiply and replenish the earth. This condition was permanent or to last throughout the age. At Pentecost these men experienced this in this exact pattern only once. In the case of those cursed at Babel they passed the handicap on down to their posterity. We, their descendants, are still handicapped in communicating with those of a different tongue. The disciples' children are handicapped, and also their spiritual children, if you would like to apply it to all who are begotten by the gospel they passed on down to us. D. L. Moody, R. A. Torrey, Billy Sunday, Gypsy Smith and Billy Graham, all Christians that God has used in a most marvelous way, have had to speak through an interpreter as they have preached in the various nations of a different language than that with which they were born. This being true, let us not seek the gift of tongues, nor any other achievement or any other special manifestation as being sufficient to our

needs, but Christ and His will for our lives. For thus He promises to supply our needs. "But rather seek ye the kingdom of God; and all these things shall be added unto you" (Luke 12:31).

Question: I have read some of your answers to questions on the subject of eternal security in *The Free Will Baptist* which give what is supposed to be the reason why we as a denomination do not accept this doctrine. I am still puzzled and do not have a clear understanding on the subject. Will you please explain "... Be thou faithful unto death and I will give thee a crown of life" (Revelation 2:10) and give me other Scriptures with sufficient explanation so that one may see how they fit this subject?—Miss Martha Currey.

Answer: This passage, like every other passage of Scripture, should be read and interpreted in the light of what goes before, or as we generally say, in the light of its context, and also in harmony with the whole Bible. These epistles or messages of warning addressed in letter form to the seven churches of Asia Minor which appear in the second and third chapters of Revelation seem to be offered in an effort on God's part to turn the churches from a backslidden condition in which they are found before they reach that backslidden condition which takes them into the realm of apostasy. I use the terms backslider and backslidden condition, to designate a person who, as a Christian, has not kept up his pace or Christian growth in harmony with or according to what the Bible teaches that a Christian should do. The Christian, having by the new birth come into the family of God, has a certain set of instructions or rules given in the Scriptures by which to walk, or to keep in harmony with the family of which he now is a member. He is further told in the Bible what he may expect the result to be if he carefully and meticulously obeys these instructions. He is also told in the Bible what the result will be if he fails to obey them. He is also given examples or illustrations where both groups of people and individuals have obeyed and thereby met

with pleasant results. He has the subject illustrated again in examples that show bad results for both individuals and groups of individuals who do not obey, but rather disregard these instructions. The outcome is the same whether the application is made to the individual, to a certain class, to a nation or to the whole race. I use the term apostasy or apostate condition to designate a sphere of evil or a sinful condition or a realm of disobedience that a Christian may achieve or enter into and never be able to come out since there is no way out. Christ is the way and the only way by which a sinner who is dead in trespasses and sins may come from that state or realm unto God. He said, "... I am the way, the truth and the life: ..." (John 14:6). All who have not been born again are in this lost condition. See Isaiah 53:6; Romans 3:23, 6:23; John 3:3-21. If someone should think the above indicates that my view on the state of infants or children before they know enough to confess their sins is contrary to our doctrine as one person did, I wish to say that my view is identical with that set forth in the Free Will Baptist Treatise and definitely opposed to Calvin's, which says that there will be infants in hell not a span long.

When I use the term "eternal security" I mean what some Calvinists say or teach that it means, viz., that one who is once saved cannot be lost for such is impossible regardless to what he does, says, or thinks. The reason why I do not believe this view to be correct is that the Bible seems to me to teach just the opposite view. Hebrews 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Ven-

(Continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

"And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; . . ." (Genesis 1:26, 27).

It is not my purpose in writing this article to show that God created man in the beginning, because all fundamental and evangelical Christians know that to be a true teaching of the Bible. All fundamental and evangelical Christians know, also, that the Bible is God's inspired Word, and that, being God's Word it is true. It is, however, my purpose to write about the condition of man as God created him. In later articles I shall try to point out how man destroyed God's image in himself, and how he may regain the image of God.

After creating the world, the sun, the moon and stars, the plants and all animal life, the Almighty seems to have paused before the creation of man as if the task called for great care and deliberation. Someone has said that the *Us* is variously explained as hinting at communion between God and angels, or the great truth of the trinity.

I do not know where Crittenden found his authority for the following paragraph, but it is thought provoking and worth reading and considering:

"When God, in His eternal counsel, conceived the thought of man's creation, He called to Him the three ministers who wait constantly upon His throne—Justice, Truth, and Mercy—and thus addressed them: 'Shall we make man?' Then said Justice, 'O God! make him not; for he will trample upon Thy laws.' Truth made answer also, 'O God! make him not, for he will pollute Thy sanctuaries.' But Mercy, dropping upon her knees, and looking up through her tears, exclaimed, 'O God! make him. I will watch over him with my care through all the dark paths which he may have to tread.' Then God made man, and said to him, 'O man! thou art the child of Mercy; go and deal with thy brother.'"—*Selected*.

The material side of man (his body) was formed by God out of the dust of the ground. This he has in common with the lower animals. We do not be-

lieve that man's material body is in the image of God, for God is a spirit, and yet man is above the beasts, for he has a soul and in this he is, or was, in God's image; and, too, he has a reasoning mind, he is a creature of free will, conscience, and a capacity for holiness.

Alexander McKenzie says of the creation of man as the supreme act of God in the whole work of creation in that He *breathed into his nostrils the breath of life; and man became a living soul*. "The breath of God unchanged became the breath of man; man received life of the life of God. With this divine life he was a living soul. At that moment religion became possible. For the first time there was in the earth a person whom God could love. It was Godlike to make

a man."—*Selected*.

In Psalm 15 is to be found a picture of the man in whom the image of God appears. Here is one of the Bible descriptions of the Godlike man. The portrait emphasizes inward purity and truth and outward uprightness, kindness and justice in thought, word and deed, hatred of evil, reverence for good, absolute integrity, liberality, and the tender care of others. Spurgeon once said, "Let us betake ourselves to prayer and self-examination, for this Psalm is as fire for the gold, and as a furnace for silver. Can we endure its testing power?"

Man was created by God holy, pure, upright, without any stain of sin. Why then the condition we find ourselves in today?

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

## REPENTANCE

(2 Peter 3:9)

### I. REASONS FOR PREACHING IT

- A. The Old Testament prophets preached it.
- B. John the Baptist preached it.
- C. Jesus' ministry opened with it.
- D. First disciples preached it.

### II. IT IS UNNATURAL TO REPENT

- A. Therefore it is commanded (Acts 17:30).
- B. Therefore it is contained in warnings: "Except ye repent, ye shall all likewise perish."
- C. Jesus calls sinners to repentance.
- D. The goodness of God leads to repentance.

### III. REPENTANCE MUST BE VOLUNTARY

Repentance presupposes love, worship, service and obedience to God, all of which, to be pleasurable to Him and us, must be voluntary.

### IV. REPENTANCE INVOLVES BOTH THE GOODNESS AND SEVERITY OF GOD

- A. The sinner would not repent if he believed God was only good; a knowledge of God's severity produces fear both of and for Him.
- B. The sinner would not repent if he believed God was only severe; a knowledge of His goodness creates love for Him.



## NEWS NOTES

(Continued from page seven)

by letter and delegates. Eleven ministers, ten deacons, five church clerks and twenty-six delegates were present.

The officers of the conference are: Mr. M. B. Williams, moderator; Elder Henry Doyle, assistant moderator; Elder Austin Mullen, clerk; Mrs. Geraldine Johnston, assistant clerk. Those wishing to communicate with the clerk may write Elder Austin Mullin, Box 28, Saffell, Arkansas.

Reports from the churches gave the following information:

A resident membership of 878; new members received, 8; deaths, none; one new church received, the First Free Will

Baptist Church of Newport, Arkansas, with 33 charter members; 9 Sunday schools with enrollment of 579 pupils and 36 teachers; 7 leagues with a membership of 279; one deacon ordained for the new church.

The financial report is as follows:

Amount paid pastors, \$1,110; to cooperative fund, \$115.19; to foreign missions, \$44.85; to home missions, \$40; for publication, \$41; for evangelistic work, \$67.25; for building and repairs, \$958.50; to Calvary fund, \$10.98.

The clerk of the quarterly meeting says, "We had six sermons during the meeting, a lot of good singing and dinner and a wonderful fellowship."

The next meeting will be held with Pool's Chapel Church near Cushman,

Arkansas, on April 27, 28, 1956. Elder Clarence Berton will bring the introductory message.

### First Quarterly Session Midway Association of Georgia

The Midway Association of Georgia held its first quarterly session of the new year with the First Free Will Baptist Church of Albany, Georgia, on January 19, 1956.

There were 11 ministers present and 19 churches represented at the meeting. The sum of \$455.80 was brought from the churches to the session. The amount of \$305.50 was prorated to the various causes supported by the association.

The Rev. C. B. Dowdney brought the associational message, and the body was served lunch by the Albany Church.

The next quarterly session will convene with the Live Oak Church, Baker County, Georgia. The Rev. Coy Watson will bring the associational message.

—O—

### Sunday School Conference Held in Florida Church

The Rev. William Mishler, promotional secretary for the National Sunday School Board of Free Will Baptists, conducted a Sunday school conference at the Piney Grove Church near Chipley, Florida, January 29—February 3, 1956. The conference was sponsored by the Sunday School Convention of the Liberty Association of Florida. The Rev. W. E. George was in charge of the arrangements.

There were two classes daily, 10:00-11:30 a. m. and 7:00-8:30 p. m. The following topics were studied: "The Sunday School is the Agency of the Church"; "Finding Your Place in God's Program"; "Setting Up Your Objectives"; "Preparing Your Lesson"; "Sunday School Workers"; "Proper Organization"; "Keeping Records."

The Rev. Rufus Hyman of Slocumb, Alabama, who attended the conference says:

"The conference was very successful. All ministers, Sunday school workers and Christians enjoyed a real spirit of revival during the conference. Since this was the first Sunday school conference ever held in this section, the ministers present, W. E. George, C. A. Huckaby, W. B. Hughes, A. B. Cook and I agreed that the Sunday School Board should arrange conferences throughout the denomination."

—O—

### Ala. Missionary Conference, Panthe Creek and Union Hill Churches

The Union Hill Free Will Baptist Association of Alabama is holding a Mis-  
(Continued on page sixteen)

### V. WHY YOU SHOULD REPENT NOW

- A. Your heart is getting harder; sin is hardening.
- B. The "great gulf" between your soul and its God is getting wider.
- C. Because "God is not willing that any should perish."
- D. Jesus is not willing; He died for you.

## THE EXPLANATION OF SALVATION

*For the grace of God that bringeth salvation hath appeared to all men (Titus 2:11).*

### I. THE GRACE OF GOD

Unmerited divine favor (Ephesians 2:8).

### II. BRINGETH SALVATION

There are many words that arouse interest and emotion such as "home," "mother," "love." There is, however, no greater word than this word "salvation." The Psalmist said, "The Lord is my light and my salvation." To Zaccheus Jesus said, "This day is salvation come to this house." The writer of Hebrews questioned, "How shall we escape, if we neglect so great salvation?" And Paul added, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation."

### III. HATH APPEARED TO ALL MEN

- A. Availability—He is "not willing that any should perish, but that all should come to repentance."
- B. Sufficiency—"He is able also to save them to the uttermost that come unto God by him."

### IV. NOT ALL MEN ARE SAVED

- A. It is not God's fault. He fully expended Himself for our redemption.
- B. Neither is it that men are too great sinners. "Where sin abounded, grace doth much more abound."
- C. They are not all saved because of:
  1. Rejection.
  2. Lack of faith.
  3. Neglect.



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### THE SABBATH (continued)

"The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:22-24). Personally, I believe that the Lord of the Sabbath, the one who was the *stone refused* by Israel, is the *head of the corner*. He is the authority, together with His apostles, for the *day of the Lord* which represents His resurrection and which is as stated, the *first day of the week*. So far as I know, there is not a person who claims to be a Free Will Baptist who denies that the first day of the week is the New Testament Sabbath.

We now take you to the twenty-third chapter of Leviticus where we will study the various feasts of the Lord.

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts: Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein; it is the sabbath of the LORD in all your dwellings" (Vv. 1-3). This is the first feast as given; then the second feast is the Feast of the Passover which the children of Israel were to observe. It was a reminder of the deliverance from bondage in Egypt and was also a pointer to the redemption which was to be wrought by Christ, who is the Christian's Passover. "These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD'S passover" (Vv. 4, 5).

Following this was to be the feast of unleavened bread. This was a memorial feast. "And on the fifteenth day of the same month is the feast of unleavened

bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein" (Vv. 6, 7).

The next feast points to the resurrection of the Lord Jesus. Therefore we will pass over Verses 9-14 at this time and will refer to them when we study the resurrection.

Now let's go directly to Verse 15 where we see the Feast of Pentecost set forth as the Christian Sabbath. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD" (Vv. 15-17).

The wave loaves were offered fifty days after the wave sheaf. This is the exact time between the resurrection of Christ and Pentecost. Fifty days from the resurrection would put Pentecost on the *first day of the week—the morrow after the seventh sabbath*—seven sabbaths would be forty-nine days. The following day would be the fiftieth day which is the first day of the week—the day that we call Sunday. Verse 21 of this same chapter says, "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work, therein: it shall be a statute for ever in all your dwellings throughout your generations." Thus we have the antetype of the Lord's Day as set forth by the Lord Himself as He gave the commandment to Moses.

### THE FOURTH COMMANDMENT

The Fourth of the Ten Commandments was only a foregleam of the Christian Sabbath. Jesus Christ never said anywhere, as we have found, that we should observe the Fourth Commandment. He was accused of breaking the Fourth Commandment by the strict legalists. His disciples went through the field, broke the ears of corn and ate them. The enemies of Christ said it was unlawful. "At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day" (Matthew 12:1, 2). To them Jesus said, "For the Son of man is Lord even of the sabbath day" (Matthew 12:8).

Paul says, in speaking of the law and the New Testament, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ" (2 Corinthians 3:6-14). Thus we learn that the Fourth Commandment was done away in Christ, as it was on the tables of stone, which Moses took down from the mountain to the Israelites. Christ taught the First and the Second of the commandments and approved the others except the Fourth, which was done away in Christ, the Lord of the Sabbath.

May we notice what Paul says again in regard to law observances. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Colossians 2:14-17). Yes, Free Will Baptists believe in the Lord's Day being the *first day of the week*—the resurrection day. We observe the day of His resurrection, and not the Jewish Sabbath.

•  
"Cheerfulness is one of the priceless assets of the one who trusts in the Lord and not in earthly things."—*Selected*.

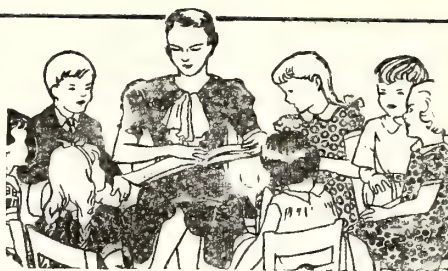
•  
"Willingness to give will be the proof of the sincerity of the love we claim to have."—*Selected*.



# STORIES

FOR OUR

## BOYS and GIRLS



### FUN FOR FRISKY - -

Verna Todd

**F**RISKY was a dog which belonged to the Johnsons in Pennsylvania. It was a beautiful, bright day—perfect for traveling. That is just what the Johnsons were planning to do. It was vacation time for them. Frisky was to have a new home while they were gone. He was going to stay with the Whitmores, relatives of the Johnsons.

Whitmores lived on the outskirts of town. Mr. Whitmore was a business man. The friendly atmosphere of the Whitmore home was felt by all visitors. Frisky was sure to have a good time with the Whitmore children. The frolick, fun and folly of the three boys and three girls would be a wholesome delight.

The Johnsons arrived early in the morning with Frisky. One by one the Whitmore children ran to the car. The tail of the little black and white dog wagged furiously. Frisky felt the excitement of the day. Soon the boys were running across the fields with Frisky close at their heels. The Johnsons started on their journey.

Everything seemed to be going well between the children and Frisky until one day. It was a day long to be remembered by the children. You see it happened this way. Mother called from the kitchen door, "Eddie, watch Frisky."

Mrs. Whitmore did not wait for Eddie to answer, but went right on with her work. Eddie was very busy, as only boys can be at times, and never even heard his mother.

Frisky, enjoying the freedom that was his, decided to take a hike. Perhaps do a little exploring in this new neighborhood. This was to be Frisky's day for fun. Never before had he known such freedom. He had always been closely watched.

About the middle of the morning Mother called again from the kitchen door, "Where is Frisky?"

"I do not know," replied Eddie.

Quickly Mother called the other children. Ernie came from the workshop. Betty and Grace raced down the steps from upstairs. Irene and Joe ran from

the front yard. All knew by the sound of Mother's voice that something was wrong.

"It's the dog . . . Frisky," said Mother shakily. "I'm just afraid he is lost."

Everyone stood still for a few moments. No one had seen Frisky all morning. Knowing how fond the Johnsons were of Frisky made the news more dreadful to the family. All work must cease! Everyone must help find the lost dog.

The children quickly scattered in every direction. The boys whistled for Frisky. The girls called, "Frisky! Frisky!" They looked in the fields, in the woods, in the mine hole and even down by the river.

By late afternoon everyone had given up in despair. Mr. Whitmore came home and was greatly concerned when he heard about the dog. "We can pray and ask the Lord Jesus to help us find Frisky," he said. Mr. Whitmore had only recently accepted the Lord Jesus as his Saviour from sin.

"We can pray but we will have to keep looking," said Grace.

"We cannot waste much time it is true, it will soon be getting dark," said Mr. Whitmore.

As Father and Grace continued talking Irene whispered to Betty, "Let's go upstairs and pray."

Irene and Betty hastened up the steps to their bedroom. The girls knelt by the bedside and began to pray. Surely God would not disappoint a trusting child. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." It was there the Lord directed their thinking to look for Frisky on the other side of the bridge.

After the girls finished praying they opened the Bible to Luke 15. Betty and Irene rejoiced as they read the account of the one lost sheep. God gave them the assurance that they would find Frisky.

Father and Grace were still talking as the girls came down the steps. Quietly Betty and Irene slipped out of the house. There was no doubt in their mind which

way to go. Across the bridge they went as fast as they possibly could go. Their hearts beating wildly.

Just as they got across the bridge they saw a lady with Frisky. A big sigh of relief escaped the lips of the girls. "Thank the Lord!" they exclaimed. hurriedly they rushed up to the lady. The girls were so happy they cried.

After a brief explanation to the lady the girls were homeward bound with Frisky by their side. As they neared home there were shouts of delight from the children. Joe took Frisky in his arms. Father and Mother came to the front door. The family rejoiced together that Frisky was found. Irene and Betty knew for sure it was only in answer to prayer.—*My Pleasure.*

### Little Lights

"What did you do at Junior Missionary Society this afternoon, Mary?" asked her mother as they were doing the supper dishes together.

"Oh, we had such a nice meeting," said Mary. "We did something I'll never forget."

"We learned two Bible verses. Jesus said, 'I am the Light of the world,' and another where Jesus said that we are lights in the world, too. Then we went out in Mrs. Peterson's back yard where the big lily pool is," said Mary. "Mrs. Peterson brought out a tall white candle and lit it. We all said the verse together; Jesus is the 'Light of the world.' She gave each of us a tiny little birthday candle which was fastened to a lily leaf. We each lit our candle from the big white candle. We put our candles on the water and then we watched our lights floating around."

"How pretty that must have been," said mother. "What did you say the pool meant?"

"That pool means the world where we live. My little candle sailed way out in the middle. Some went way across. They all went in different ways. Mrs. Peterson said that is the way we will go. Maybe some of us will be missionaries and go far away. Some of us may always stay at home. But she said we can all shine for Jesus, wherever we are and make our place bright.—*The Little Folks.*

"Do your best loyally and cheerfully and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; He will direct your paths; He will accept your efforts, if they be faithful."—*Selected.*



# WOMAN'S AUXILIARY DEPARTMENT

(Continued from page five)

## Florida Auxiliary Enjoys Spiritual Revival



The Florida Liberty District Woman's Auxiliary Convention held a study course on the Manual of Methods the week of January 16-22 with Mrs. Gertrude Ballard of Bladenboro, North Carolina, as the teacher.

The study course became a great revival from the very first service. The Lord placed His hand on Mrs. Ballard the very moment she took the stand. People came and followed this meeting from as far as forty miles away. The meetings were held daily at different churches in the district, and were attended by both men and women, preachers and laymen. People were overheard to say that the study course was "one of the best things that has ever happened to Northwest Florida." The closing meeting was held at the Chipley Free Will Baptist Church and was indeed a great rally. Chester A. Huckaby, District Moderator

## Greenville Auxiliary Adopts Resolutions

The Woman's Auxiliary of the Greenville, North Carolina, Free Will Baptist Church met Monday night, January 23, 1956, in the church auditorium.

The opening hymn, "Wonderful Words of Life," was sung, followed with prayer by Mrs. Bob Peele. The Josephine Stevens Circle had charge of the program for the month which was "We Need to Know God's Word for Such a Time as This." Those participating in the program were: Mrs. Floyd Nobles, Mrs. Howard Brewer, Mrs. Bill Taylor, Mrs. Bob Peele and Mrs. John Langley.

Following the devotional, the president, Mrs. Bill Taylor, opened the business session with a prayer. Minutes of

the December meeting were read and approved. The treasurer's report was also read and approved. A thank you card from the adopted orphan child was read, thanking the auxiliary for the useful gifts received at Christmas while visiting in Greenville. The study course chairman, Mrs. Alfred Cates, announced a study course for February 1-8, studying the book, "Scripture Memorizing and Successful Personal Work."

Motions were made and accepted that the auxiliary adopt the resolutions as following:

1. Be it resolved that in the future all financial reports to district and state treasurers be made by a finance committee, consisting of the auxiliary treasurer, as chairman, with the treasurer of each circle as members. This report is to be a combined report of the auxiliary and the circles.

2. Be it resolved that all dues be discontinued and each circle contribute one third of the total offering and project profit. This would not include money for books, etc.

3. Be it resolved that the auxiliary projects be assigned to the circles so that each circle will be working on some project at all times. Just as soon as one project is completed another will be assigned.

4. Be it resolved that there be one person from each circle appointed to work with the individual chairman of each phase of auxiliary work.

An offering amounting to \$13.53 was received. All circles were represented at this meeting, with 23 members and 1 visitor present. The meeting was dismissed with prayer by Mrs. George Clark.

Mrs. Robert Padgett,  
Corresponding Secretary

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Mr. Ralph Parker

On November 4, 1955, our beloved friend, Ralph Parker, went to live with his heavenly Father. Mr. Parker was 50 years old and had been a member of Marlboro Free Will Baptist Church, near Farmville, North Carolina, for several years. He had also been a deacon of the church.

We miss Brother Parker very much, but may our loss be his eternal gain. There is a vacant seat in the church and in the family circle that no one can fill. May he find peace in heaven, which we too hope to find someday. May his family look to God for strength in their time of sorrow. We all know that Mr. Parker believed in Christ who died on the Cross to redeem us for His own, and are assured that he has found his eternal reward.

Mrs. Clyde Brooks

## Mr. Walter Wilson

Mr. Walter Wilson departed from this life on January 7, 1956, at the age of 61. He was a member of Juniper Chapel Church, Craven County, North Carolina, and was a Sunday school teacher in 1955. He was also chairman and treasurer of the church building fund. Brother Wilson will be greatly missed in our church and community, but we firmly believe that our loss was heaven's gain.

Through a testimony Monday night before he was operated on, we heard Mr. Wilson say it was well with his soul. That is a great consolation when one has to leave this life, so let us bow in humble submission to our God and Saviour.

Those left to mourn his passing are his wife, one daughter, one son and several grandchildren. May they find comfort and may their hearts be filled with that assurance that God knows best and that His will must be fulfilled. Brother Wilson's funeral was held at his home church by the pastor, Rev. Henry Armstrong, and Rev. John Grimsy. Let us all live so that we may greet him again someday.

Written by  
Mrs. G. F. McGowan



# :- Department of Foreign Missions :-

REV. RAYMOND RIGGS

Promotional Secretary-Treasurer

3801 RICHLAND AVENUE

NASHVILLE, TENNESSEE

## From Our Missionaries

North India *The Hannas*

"The Lord is working in our midst and especially among our Santali people. One entire village of about twenty-three people has come out for the Lord. These things always thrill our hearts. Besides these, three Santals from three other villages have accepted Christ as Saviour and are awaiting baptism.

"Our mela opens January 20, and our conference follows closely afterwards. Please pray that His hand of blessing may be upon us in this and all our work for Christ."

Miss Volena Wilson

(Note: Miss Wilson visited with the Hannas a few weeks during the Christmas holidays, and here is what she writes:)

"It has been such a privilege to have been on the scene of so much blessing. I am grateful to the Lord for allowing me to share in the work. The responsibilities are many and the burden great, but I hear no word of complaint from these who must shoulder the burden alone; yet not alone, are they, as He is with them—only alone in the sense that there are no other missionaries on the field at the moment. Until now I have never fully realized the tremendous task in our work here in the North. I confess quite frankly that I turn my face again to the South with a heavy heart as I leave this place of overwhelming needs.

"Christ was so real to our hearts during the Christmas season. It seemed He cradled us close to His heart in His loving arms and we knelt before Him in adoration and praise. The deep contentment and peace and joy, that He alone can give, filled our hearts and we were lifted right up into the heavenlies."

## Christmas Service In South India

Our Christmas season was a blessed one. We had over 200 in Sunday school and 300 in the church service. It was a thrill to see it. Five of our young men—products of our own church—gave brief messages on: *The Shepherds Received Him, the Wise Men Sought Him, the Innkeeper Neglected Him, and the King Rejected Him, What Will you Do with*

*Him?* respectively. And in all the Sunday school class rallies held during Christmas week (we have 7 classes in the Sunday school now) there was real blessing. In our intermediate and senior boys' groups 14 either took their stand for the first time for Christ, or (4 of them) renewed their vows and asked for baptism. In the women's class 26 were present, and one of the greatest joys of all was to see the little woman who during our dedication time was under the power of demon possession, now joining in all the fun and inspiration and testimonies. She hasn't missed a Sunday since she started. There are more earnest enquirers than ever before. Even out on R. V. Estates, the place which has been so raw and so hard, it seems the Spirit is moving. Our own teacher, Abiezer, goes out each Sunday afternoon now and conducts a Sunday school for the children there.

## South Africa General Missions Inc.

(Sponsoring Agent for Rev. and Mrs. Harold Stephens)

We have received your contribution for the spread of the gospel in South Africa and herewith express our very sincere appreciation and thanks. May God bless you according to His riches in glory through Christ Jesus.

A recent word just from the field, written by Rev. Ed. W. Smith from Rusitu Station in southern Rhodesia, will certainly send us all to our knees in prayer. We now give you a digest of his recent statement.

Mr. Reeves and I, with David Cikati, our African guide, went to visit the Limpopo River Valley, about 400 miles from Rusitu Mission Station. The people are the Bavonda tribe and have no missionary in their area; many have never before seen a white man.

After traveling over 50 miles into the area and seeing no one, we pitched camp for the night at a well. After supper, prayer, and the reading of the Word, we heard dogs barking and went to investigate. After some distance, we saw village fires. Approaching, I greeted the people in the Chindau language and to my delight and surprise some of the men responded in Chindau; there-

fore, I squatted down in African fashion and help out my hand in greeting.

Little by little we explained the way of salvation, the men translating to the women, for the people speak the Cikaranga language. They were all completely naked except for a loincloth and a blanket to shield them from the cold of the night. Never before had they heard the gospel. As they understood, one by one arose to accept the Lord Jesus as personal Saviour. One hundred and ten people heard the gospel that night who had never heard before. Pray for them that the Lord will send a missionary of His own choosing to evangelize in this untouched area.

## Financial Statement

December 1, 1955—January 1, 1956

Free Will Baptist Mission  
Pinar del Rio, Cuba

Cash on Hand, December 1, 1955	\$ 17.25
Cash in Bank General Fund, December 1, 1955	33.44
Cash in Bank in Dormitory Fund, December 1, 1955	95.77
Cash in Bank Temple Fund, December 1, 1955	1,807.63
	<hr/>
	\$1,954.09

### RECEIVED

Check from Board	\$2,660.00
Check for Phenecie Boys	130.00
Gifts	150.00
Refunds, Books, and Quotas	15.25
	<hr/>
	\$2,955.25

### EXPENSES

Food	\$ 231.65
Salaries:	
American Missionaries	390.00
Phenecie Boys	130.00
National Workers	1,375.25
Rent	212.50
Hospitalization	99.66
Maintenance of Equipment	143.26
Insurance on Bus	40.65
Gas and Oil	75.25
Fuel	18.95
Passage	1.15
Girls' Dormitory	60.38
Payment on Lot in Jaruco	1,100.00
Temple in Jibacoa	500.00
Animal Feed	122.89
Office Supplies	25.67
Printing Press (Payment \$100 on Press)	118.35
Bank Exchange and Charge	5.59
Miscellaneous	18.45
	<hr/>
	\$4,669.65
Cash on Hand, January 1, 1956	\$ 23.89
Cash in Dormitory Fund, January 1, 1956	6.33
Cash in General Fund in Bank, January 1, 1956	1.84
Cash in Temple Fund in Bank, January 1, 1956	207.63
	<hr/>
	\$ 239.69
	<hr/>
	\$4,909.34

Lucy Wisehart  
Thomas H. Willey

THE FREE WILL BAPTIST



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Being True to Our Trust

(Lesson for February 26)

Lesson: Luke 16 and 19:1-27.

Golden Text: Luke 16:10.

### I. INTRODUCTION

After the conversion of Zacchaeus in Jericho, the event which occupied last Sunday's lesson, Jesus and the multitude evidently set out for Jerusalem. This we suppose because Luke goes immediately into the account of today's lesson, saying that "... he was nigh to Jerusalem, ... " (Luke 19:11).

It is important to note the place where Jesus and the multitude were, because it is one of the causes for His giving the *Parable of the Pounds*. Jesus was about to enter Jerusalem in fulfillment of prophecy. Furthermore, because of this event, the crowd was speculating as to whether or not Jesus would enter upon the throne at Jerusalem at this time, "... and because they thought that the kingdom of God should immediately appear" (Luke 19:11).

That all men might know the truth about His Kingdom, Jesus spoke this parable. We shall discuss this fundamental truth in the light of the nobleman's journey, the position of the servants which he left behind, and the accounting which will be required of the lord's servants upon their master's return.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. Those who keep busy while their Lord is gone will reign with Him when He comes again (Vs. 12).

2. All who are called into the service of Christ are furnished with gifts with which to do their work (Vs. 13).

3. Those who oppose the King while He's gone will be destroyed by Him when He returns (Vv. 14, 27).

4. The servants of the Lord will all be called to account for the gifts they receive from Him (Vs. 15).

5. All who are faithful in the service of Christ are sure to be rewarded when their work is done (Vv. 16-19).

6. The excuses of those who use not their gifts will be to their shame instead of to their praise (Vv. 20-22).

7. It is only just that men should lose

their gifts from the Lord which they will not use (Vv. 23, 24).

8. Those who are most industrious for their Lord should be given a chance to accomplish more (Vv. 25, 26).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Luke hangs the keys of this parable right outside the door. He states two reasons why it was spoken—"because He was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear" (Luke 19:11). But the Lord's purpose in going to Jerusalem at this time was not to be crowned as King, but to be rejected and crucified. When He came into the world at His first advent, He did not come in power and great glory, but in lowliness, meekness, and humility. The coming in power and glory, spoken of in both the Old and the New Testaments, will be His second coming to the earth and the world.

In due time He will return to the earth again as King and possess the Kingdom. He will come in glory and will be accompanied by His holy angels and the saints (compare Matthew 24:29-31; 2 Thessalonians 1:7-10; Jude 14; Revelation 19:11, etc.). He will come in "like manner" as He went away (Acts 1:11); and to the Mount of Olives, from which He ascended (Zechariah 14:4). His Coming in glory and power to reign will be personal and visible (compare Acts 1:11; Revelation 1:7).—*W. S. Hottel D. D.*

2. Stewards in the parables are put out or promoted. We have a striking illustration of a reduced steward in the sixteenth of Luke, where we read (Verse 2), "Give an account of thy stewardship; for thou mayest be no longer steward." This man went down because he wasted his lord's goods. The charge was not so grave against the servant in this lesson. Yet he was deposed and cast out of the service for being of no account. He preserved it honorably as he thought, but rendered no service. The entire sense of our body of teaching today is, that it is not enough to be good, one must be good for something, in God's service—for as much as he is capable of of being good for. And indeed his capacity will increase as he uses it.

3. Christ here lays down the principle inherent in the parable. God's created goods have unlimited powers of reproduction, and he has not created things to be static. He will therefore not commit them permanently to the care of those who ignore his purpose and disobey his command. Says Whedon, "For every *hath* there is a richer *hath*; and in every *hath not*, a deeper, poorer *hath not*."—*Higley's Commentary*.

4. We note that the third servant made no effort to increase his pound by trading. The Christian who is faithful in the discharge of his duty is sure of satisfactory results as the following incident proves:

"In the church of Somerville, New Jersey, where I was afterwards pastor, John Vredenburg preached for a great many years. He felt that his ministry was a failure, and others felt so, although he was a faithful minister preaching the Gospel all the time. He died, and died amid some discouragements, and went home to God; for no one ever doubted that John Vredenburg was a good Christian minister. A little while after his death there came a great awakening in Somerville, and one Sabbath two hundred souls stood up at the Christian altar espousing the cause of Christ, among them my own father and mother. And what was peculiar in regard to nearly all of those two hundred souls was that they dated their religious impressions from the ministry of John Vredenburg."—*Autobiography of T. De Witt Talmage*.

5. It is a sure thing that a Christian who did nothing will get no recognition. It is difficult for me to imagine a believer telling the Lord Jesus that He had been cruel and had taken things which did not belong to Him and had tried to reap where He had not sowed. But there is no doubt about it that more Christians than we think literally hide the Gospel. These are the ones who will not even put money into God's bank.

The description of the Laodicean Church in Revelation 3 furnishes us with undeniable proof that not all church members are good business men in spiritual matters.—*The Bible Expositor*.

### THE BIRTH OF FAITH

I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come.

One day I read in the tenth chapter of Romans, "So then faith cometh by hearing, and hearing by the Word of God." I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since that time.—*D. L. Moody*.



## Questions and Answers

(Continued from page eight)

geance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:26-31). "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." (1 John 5:16).

Jesus taught His followers that they had a relation to Him like that which a fruit-bearing branch has to a fruit-producing vine and that God the Father looks after those symbolized by the branches as a husbandman looks after the branches of his vine. He purges all that bear fruit in enabling them to bear more fruit, but takes out and destroys all that fail to bear good fruit. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:5, 6). Read all of John 15:1-8.

Jesus further taught that a man was not worthy of the Kingdom if he started the Christian life and then turned back. "And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

The Bible further teaches that we who are watchmen (Christian workers) are responsible to warn the righteous who turn from the right way, otherwise we are guilty of their blood, but that when we warn them and they are saved from the evil, we have delivered our souls. "Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Ezekiel 3:20,

21). Read all of the third chapter of Ezekiel. The Bible teaches that the latter end of a person is worse than his former position if after he escapes the pollution of the world he then becomes entangled again in its evils. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (2 Peter 2:20). Read all of the second chapter of 2 Peter.

The statement in this tenth verse in the second chapter of Revelation is given to encourage those who have not yet apostatized by turning to the evil state of those described above. There are many warnings that precede this encouraging exhortation. God sometimes uses threats to keep His children out of danger and then, when threats have been announced, He places a positive proposition before them so as to encourage them to aspire unto noble activities. That's what He has done here. You and I are warned throughout the Word to shun the wrong and immoral, to cleave to the good and pure and to aspire unto the perfect.

## NEWS NOTES

(Continued from page ten)

sionary Conference at Panther Creek Church, located 6 miles from Slocomb, Alabama, and Union Hill Church, located 3 miles from Slocomb, Alabama, on February 23-26. The following is the planned program for the conference: THEME: Lift up your eyes, and look on the fields, for they are white all ready unto harvest (John 4:35).

### Thursday Morning

10:00—Devotions, Rev. Trim Finch  
10:30—"This Is The Time To Preach For Winning Souls," Rev. C. A. Huckaby  
10:55—Recess  
11:10—Message, Rev. Raymond Riggs  
12:00—Noon Hour (Lunch for all)

### Afternoon Session

1:15—Devotions, Rev. J. B. Smith  
1:35—"This Is The Time To Pray For Souls," Rev. W. B. Hughes  
2:05—"The Field Is The World" (Matthew 13:38), Rev. D. C. Dodd  
2:45—Adjourn

### Evening Session

6:45—Film, "The Heathen Rage," "Looking On The Foreign Fields," Rev. Raymond Riggs

### Friday Morning

10:00—"Occupy Till I Come" (Luke 19:13), Rev. G. W. Dorriety  
10:35—Building Strong Churches, Rev. W. L.

Eldridge  
10:55—Recess  
11:10—"The Looking For Ancient Land Marks," Rev. D. C. Dodd  
12:00—Noon Hour (Lunch for all)

### Afternoon Session

1:15—Devotion, Rev. W. E. George  
2:00—Message, Rev. Raymond Riggs  
2:40—Adjourn

### Evening Session

6:45—Home Mission Film, "Looking On The Fields In The Home Land," Rev. D. C. Dodd

### Saturday Morning

10:00—Devotions, "Here Am I; Send Me" (Isaiah 6:8), Call To The Ministry, Rev. J. A. Pettis  
10:35—Your Church and Missions, Rev. G. H. Jordan  
10:55—Recess  
11:10—Message, Rev. Raymond Riggs  
12:00—Noon Hour (Lunch for all)

### Afternoon Session

1:15—Devotions, Rev. A. B. Cook  
1:35—Open Forum, Rev. D. C. Dodd and Rev. Raymond Riggs  
2:00—Alabama and Missions, Rev. Charles B. Craddock  
2:35—Adjourn

### Evening Session

6:45—Mission Film and Message, Rev. D. C. Dodd

### Mission Rally Sunday

2:00—"If You Were a Heathen," Rev. Raymond Riggs  
2:35—"Consecrating Our All To Christ," Rev. D. C. Dodd  
3:30—Adjourn

## From My Desk . . .

(Continued from page four)

not only meet our current needs, but lay some aside for much needed buildings.

A good many have asked the Board of Trustees why they did not move to a new location and have a good college campus and buildings, a regular college plant. I am sure the Board of Trustees would gladly do this if income justified it. Free Will Baptist Bible College can only do what is possible to do with the funds that come in. Help us stimulate gifts in 1956 to our only training institution for ministers and missionaries. Thank you for having been so faithful in the past, and we know the Bible College has your good will, prayers and support in the future.—*Free Will Baptist Bible College Bulletin, December-January, 1955-56.*

Nothing is ever settled until settled right.—*Charles Sumner.*



# *the Free Will Baptist*

Ayden, North Carolina, Wednesday, February 22, 1956

## FREE WILL BAPTIST NOVELIST IS ACCORDED NATIONAL ACCLAIM

Miss Agnes Lucas Phillips, a member of the Little Rock Free Will Baptist Church, Lucama, North Carolina, is receiving nation-wide publicity for her excellent work in writing an emotionally stirring novel with a definitely Christian philosophy of life running throughout its pages.

The book, "One Clear Call," is a novel about nursing. It follows the life of a young girl from the beginning of her nursing career through her entire course of training. Real romance comes to Jane Randolph, the heroine, in the world of anesthetics, busy wards, emergency operations and gleaming white operating rooms, when she meets young Dr. Tom Blake, brilliant assistant to the hospital's chief surgeon. But the road to romantic happiness, like the road to becoming a full-fledged nurse, is not an easy one for Jane.

Already, the novel has been accepted in several states and placed in high school libraries to be used in vocational guidance work. The Methodist Publishing House is recommending it for church libraries. And we are pleased to recommend it to our church people everywhere, proudly announcing that it is written by one of our very own.

Miss Phillips, the author, is a graduate of the Pineland School for Girls, Salemburg, North Carolina, and St. Luke's Hospital School of Nursing, Richmond, Virginia. She also did post-graduate work in nursing at the North Carolina State Sanatorium. She is a member of the Graduate Nurse Association of Virginia, with headquarters in Richmond.

Regarding the book, Miss Phillips states, "In this story I have tried to put a fluoroscope on a young girl's mind and emotions from the day she fills out her application to a school of nursing until she has graduated."

The book may be purchased from **The Free Will Baptist Press, Ayden, North Carolina.** The price is \$3.



MISS AGNES LUCAS PHILLIPS



# EDITORIAL

## ALLIED CHURCH LEAGUE

At a meeting of the North Carolina Ministers' Conference early in 1955 a discussion of the Allied Church League was brought to the floor. The body asked the Rev. D. W. Alexander and the editor to attend the next meeting of the league and ask for the privilege of representing Free Will Baptists of North Carolina in the organization. We attended the meeting and were given seats in the body. Mr. Alexander was placed on the board of trustees of the league and the editor was placed on the executive committee.

At the last session of the North Carolina State Convention of Free Will Baptists the body, through a temperance committee resolution, endorsed the work of the Allied Church League and made an allocation in the amount of \$200 to the financial support of the league.

For the benefit of our readers in North Carolina, and in order that our readers in other states may be reminded of similar organizations in their midst, we shall make some observations about the league with which every Christian should be keenly concerned.

The purpose of the Allied Church League of North Carolina is set forth in Article 2 of its constitution as follows: To unite all who believe in total abstinence in a cooperative effort against beverage alcohol in its every form; to provide an efficient agency through which all evangelical churches can work in opposing beverage alcohol and promoting civic righteousness; to work for good government by seeking to elect men of highest character to public offices and by encouraging the making of laws that will further civic and social righteousness; to enlighten the public and educate youth concerning the dangers of beverage alcohol and allied social evils; to promote programs for the rehabilitation of victims of alcoholic beverages, such as programs to be in keeping with the other purposes stated above.

At a meeting of the league on January 12, 1956, the treasurer, M. A. Huggins, stated that the league had been organized 13 years ago and was planned on the interdenominational basis, with the idea that all the Protestant bodies would be invited to share in the expense of the league.

From the treasurer's report for January 1—October 31, 1955, we observe that support came to the league from the following: First Presbytery A. R. P. Church, \$46.61; North Carolina Yearly Meeting of Friends, \$100; Presbyterian Synod of North Carolina, \$500; Baptist State Convention of North Carolina, \$12,500; Pentecost Holiness Church, \$100; Western North Carolina Methodist Conference, \$3,500; individual churches, \$1,387.66. We have named these contributors from the list of donors to let you know that what has been given to the league has not consisted of mere token offerings, nor is the work of the league considered inconsequential or unimportant.

The chief service of the league is that of fighting the sale and use of intoxicating beverages, by every legitimate means possible, in the state of North Carolina. Wherever and whenever there is the possibility of a referendum in any county to either vote the area dry of intoxicating

beverages or to vote to keep beverage alcohol from being sold in the area, the Allied Church League is always present with capable representatives to help organize the "dry" forces and also to help them carry the fight to its conclusion. The league also furnishes a lobby in the state capitol to keep a close watch on the movements of the "wets" and to use its influence against the passage of legislation detrimental to the cause of those Christians who are opposed to the use and sale of alcoholic beverages. Through the columns of its publication, "Tomorrow," and through every other possible means, the league publishes information on the liquor question and always champions the cause of the "drys." These are some of the benefits that the people of North Carolina receive from the services of the Allied Church League. And there should be organizations in all the other states which are rendering a similar service to the people. Why not support the organization in your state which is putting forth efforts to rid it of the curse of the sale and use of alcoholic beverages?

We are indeed grateful for the allocation to the league from the last state convention and shall look forward to another at the next session; however, we feel that the approximately 50,000 Free Will Baptists in North Carolina should speak with a louder voice against the evils of beverage alcohol. We should supplement our cries against the liquor traffic from the pulpit and the Sunday school classroom with increased support of the Allied Church League that we may be heard in the legislative halls of the state and at the voting booths, from time to time, as the opportunity presents itself.

Because we feel that Free Will Baptists of North Carolina do want to give increased support to the work of the Allied Church League, we have asked the Rev. D. W. Alexander, president of the state convention and a trustee of the league, if he would serve as treasurer to receive offerings from our churches and individuals for the league, and he has consented gladly to do so.

The league is badly in need of funds now in that sufficient money has not come in to meet the budgetary requirements, and a meeting is scheduled for March 6, 1956, to see what can be done. The league is asking that each denominational representation be prepared at the March meeting to give an estimate as to how much money its denomination may contribute to meet the shortage and continue the work of the league. Therefore, you can readily see the position in which we find ourselves relative to the amount that can be expected from Free Will Baptists.

You can help us immensely if, immediately, your church will make an offering to the Allied Church League and send it to **Rev. D. W. Alexander, Bethel, North Carolina**. Will you take this matter up with your church at its next service? Even a small offering from each of the churches in the state will go a long way toward helping the league meet its financial obligations.

John R. Cranor, recently retired Warden of the Washington State Penitentiary said that 95% of the inmates of this prison are here because of alcohol. "You can put that down for this institution also," declared the head of the State Medical Hospital at Medical Springs, Washington,—New York Temperance Action.



# Attention

## Free Will Baptist Alumni

Mrs. H. L. Spivey  
Corresponding-Relations Secretary  
Maury, North Carolina

**W**ANTED, each and every student of the old Ayden, North Carolina, Seminary, Eureka College, and Mount Olive Junior College, formerly Mount Allen College, to receive the following information:

We must have your help as all the records of the Seminary and Eureka College were burned, leaving us with no record of the enrollment of the schools. The Alumni Association is trying to make a list of the students and their addresses. Not having this list, it is impossible for us to contact the former students, therefore we are asking each pastor, union meeting, conference, association and individual to please assist us in getting this information before our people in every state in the United States.

March 16 and 17, 1955, the students met at Mount Olive Junior College, Mount Olive, North Carolina, and organized the Alumni Association of North Carolina Free Will Baptists. This was and will still remain a "red letter day" for each student who attended this meeting. It simply was wonderful, so many happy, familiar faces glowing with

joy. We can truly say it was glorious being there, although our hearts were made sad because so many did not know about the meeting and did not attend.

The following alumni officers were elected: president, Rev. J. W. Alford, Morehead City, North Carolina; vice-president, Rev. L. A. Holiday, Manning, South Carolina; recording secretary, Rev. James A. Evans, Wilson, North Carolina; treasurer, Rev. I. J. Blackwelder, Ayden, North Carolina; and corresponding-relations secretary, Mrs. H. L. Spivey, Maury, North Carolina.

Plans are being made for a wonderful occasion which will take place at 10:00 a. m., April 4, 1956, when the Alumni Association will meet at Mount Olive Junior College, Mount Olive, North Carolina. You can see the time is very short, so help us all you can in making contact with out people, as they must know so they can make plans to

come. The college dormitory will be used by those who need sleeping accommodations and meals will be arranged for and announced later.

A very interesting program is being arranged with special features which will be announced also. Keep on the watch as our only medium of contact will be through THE FREE WILL BAPTIST. So won't you please ask all former students who are not subscribers to please send \$2.00 to the Free Will Baptist Press, Ayden, North Carolina, with their name and address, and they will receive THE FREE WILL BAPTIST for one year? This will be a great help to all of us, so don't put it off another day.

At the alumni meeting there will be a wonderful luncheon served in the college cafeteria at \$1.50 per plate. We assure you that all will be served.

Come any of you who are interested, I am sure the Alumni Association and the college will welcome you. Also I am sure you will receive a great inspiration. To you who did not know about our last meeting, we are indeed sorry, but we are looking forward to seeing you at Mount Olive College April 4, 1956. If you miss this meeting you surely will regret it because there will be so many faces you have been longing to see. Come one, come all, let us have a great day of rejoicing in the name of our Lord.

Remember, the news must be passed on by you who read this article; don't fail us in this urgent matter!

## EDUCATION MONTH IN NORTH CAROLINA

Hubert Burress,  
Director of Denominational Enterprises,  
North Carolina Sunday School  
Convention

*"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).*

**G**OD'S Word teaches us to study to show ourselves approved unto God. When this is done we not only obey the Lord's command, but at the same time we prepare ourselves for work in the service of the Lord.

On Thursday night, November 5, 1931, the Free Will Baptists had quite a set back in the loss of Eureka College in Ayden, North Carolina. This loss greatly hindered the progress of Free Will Baptist and left us with no Free Will Baptist college. About 11 years later, in 1942, The Free Will Baptist Bible College in Nashville, Tennessee, began op-

erating and has been growing ever since.

Ten years later, in 1952, at Black Mountain, North Carolina, Mount Allen Junior College began its first year of operation. In 1954 it moved to Mount Olive, North Carolina. There, in 1955, its name was changed to Mount Olive College and it too has been growing.

Both of our colleges have rendered a service to God and our people. Only God knows how great a service they have rendered. They merit our support as Sunday schools in the state of North Carolina. The needs are great in our colleges. They need our prayers, good will and financial help. Remember them in your wills and endowments.

Sunday schools, send your offerings for education today!

## THE FREE WILL BAPTIST

Volume 71 Number 8  
February 22, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance  
6 Months.....\$1.00  
1 Year.....2.00

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and Bruce Barrow.



# Thine is the Kingdom

Rev. N. P. Gates  
Detroit, Michigan

*"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10).*

**S**TRANGE as it may seem, though true, the Revised Version omits the portion we have chosen for our text, as also the remaining portion of the thirteenth verse. Perhaps it serves the *Kingdom-Come's* idea best in making such omissions. Yet the closing words of the Lord's model prayer convey the true fact of the eminence and present reality of the Kingdom.

Therefore we employ this topic endeavoring to find the answer to what seems to be a perplexing question.

However, the *mist* is cleared away when we call to remembrance matters pertaining the epochs relative to Christ's personality, as also His personal ministry and the pre-eminence of His Kingdom (power of the Holy Ghost) ten days after His ascension was even a greater reality than in the shadows of His pre-existence from the foundation of the world.

Though the world in ages past was colonized into kingdoms, we believe it was not strictly in accord with the will of God, but because of the imperfection of men; however, since they desired a king, He willed it so. Those who were made kings, notwithstanding the anointing of God, were only in the metaphoric sphere (rulers of temporal kingdoms); hence, not eternal.

In the absence of spiritual light, gross darkness covered the entire world. The only ray of hope was the anointing of kings according to the desires of men until, in due time, the raising up of One capable of ruling over a spiritual Kingdom. As such, almost the entire world, in commemoration, just recently celebrated the birth of our Lord Jesus Christ. Dare one deny these rights and the purpose for which He came? Such would be defeating the plan of God which He

had purposed for all of humanity, when He sent His Son, as a King not to rule over a temporal kingdom as the people had long been waiting for, but through His suffering of death, and His victory over the tomb would bring to an actuality the Kingdom of God in the power of an endless life (Hebrews 7:16).

The victory which He obtained for us while here on earth, and the eminence of the Kingdom in the power of the Holy Ghost soon after His departure, though a mystery, but not a "myth" as mistaken by some, it was a fulfillment of prophecy: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee. . . ." (Zechariah 9:9). The fulfillment of this prophecy is recorded in Matthew 21:5, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee. . . ."

Agreement of these experiences is also recorded in the Hebrew letter: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, . . ." (Hebrews 1:1, 2).

The prophet said, "And there shall come forth a rod (David) out of the stem of Jesse, and a Branch (Jesus) shall grow out of his roots: And the spirit of the LORD . . . wisdom and understanding, . . . with righteousness shall he judge the poor, . . . and faithfulness the girdle of his reins" (Isaiah 11:1-5). (Please read the remainder of the eleventh chapter.) "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever . . ." (Isaiah 9:7). "Behold, a king shall reign in righteousness, . . ." (Isaiah 32:1).

The prophet Jeremiah said, "Behold, the days come, saith the LORD, that I will raise unto David a righteous

Branch, and a King shall reign and prosper, and shall execute judgment in the earth" (Jeremiah 23:5). Jesus affirmed all this when asked by Pilate, ". . . Art thou a king then? Jesus answered, . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). Now that He is King, who, or what is He King of? *Christ is King of His own.*

Many among us today have a profession of godliness, but deny the power thereof. Categorically speaking they are in the Kingdom, or let us say among those of us who are indeed subjects of the kingdom—born-again believers, though they themselves are only members as pertains to the flesh; members of a local denomination perhaps, but not really members of the family of God. The like of this the Lord has clearly shown in His parable of the sower: "He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and they which do iniquity; And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matthew 13:37-43).

Here the Lord was giving the true meaning of His parable previously given unto them, dealing with what was then beginning to be realized in the fulfillment of prophecy, lacking only the power over the tomb, this being before His crucifixion, and the witnessing power of the Holy Ghost which was not given until after His ascension.

We especially like to recall His references to Himself, the Sower of the good seed. The field is the world; the good seed are the children of the Kingdom. Following that was the growth, development and increase of the Kingdom, which certainly must be fully developed before the end of the world, since the harvest is the end of the world.

The farmer does not reap his harvest until he has something to harvest. First he plants the grain. Then after cultivation he awaits the growth and maturity which is followed by the harvest.



So it is with this little, but very important story which the Lord gave His disciples in such a manner that even a child could understand it.

Contradictory? No, the Word does not contradict itself. The Lord said, "Then shall the righteous shine forth as the sun in the kingdom of their Father . . ." (Matthew 13:43). The apostle, Paul, said, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Corinthians 15:24).

*Thine is the Kingdom*, present tense, if you please. While the Lord was praying, realizing He was soon to be crucified, He reaffirms what He taught His disciples to pray: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them" (John 17:9, 10). What a contrast from what seems to occupy the minds of the learned today! This reminds me of a certain young college professor who after his graduation was heard to say, in his remarks of all that was praiseworthy of the college, that he was sorry the Lord was not privileged to attend such a wonderful college while here on earth.

Why did God teach His disciples, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10)? Because He had not yet manifested His power over death. The power in His victory over the grave was not yet given. The power to give life to as many as received Him was not manifested until His resurrection. The regenerating power in the *new birth* was not given until after His ascension. This is what Christ meant when He said, ". . . but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

At the time of Christ's departure, because of His promise that He would come again, the people's imagination was that He would restore a literal kingdom unto them which they had been so long deprived of. But He said unto them, ". . . It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7, 8). Just prior to His death and resurrection, and so that they might know that a personal experience and reality of the Kingdom was near at hand, the most picturesque portrayal that

could possibly be given concerning this coming experience was portrayed on the Mount of Transfiguration. Here Jesus said, ". . . there be some standing here, which shall not taste of death, till they see the kingdom of God" (Luke 9:27). ". . . Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1). ". . . There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matthew 16:28). No, He could not have meant that some of them would still be living in the flesh until His second coming for the oldest man ever to live was Methuselah, who was 969 years old.

Soon afterwards Jesus took Jeter, James and John up into the mountain and was transformed with the immortals: Moses, the man of law, and Elijah, the major prophet.

Here we have the only three dispensations that have ever been or ever shall be of importance to man on earth. The first and second done away with in Christ, the gospel, and the power of the Holy Ghost which was not given to men until Pentecost, fifty days after His resurrection. This is what the Lord meant when He said, "But ye shall receive power, after the Holy Ghost is come upon you: . . ." (Acts 1:8). This is what the Apostle Paul meant when he said, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13); "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3, 4); "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17); "And you hath he quickened, who were dead in trespasses and sins; . . . Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:1, 5-7); "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath

translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:12-14).

Lest some should come short of the full realization of these principles, the Apostle Paul admonishes the necessity of the proper application to the new life in Christ: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set thine affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:1-4).

## Value of Prayer

William B. Ramwell is famous in Methodist annals for personal holiness and for his wonderful success in preaching and for the marvellous answers to his prayers. For hours at a time he would pray. He almost lived on his knees. He went over his circuits like a flame of fire. The fire was kindled by the time he spent in prayer. He often spent as much as four hours in a single season of prayer in retirement.

Sir Henry Havelock always spent the first two hours of each day alone with God. If the encampment was struck at six o'clock, he would rise at four.

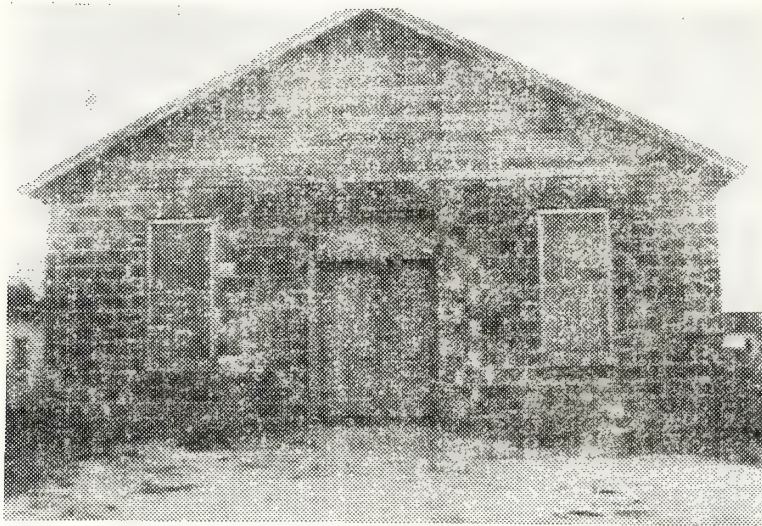
Earl Cairns rose daily at six o'clock to secure an hour and a half for the study of the Bible and for prayer, before conducting family worship at a quarter of eight.

Dr. Judson's success in God's work is attributable to the fact that he gave much time to prayer. He says on this point: "Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day not merely to devotional exercises but to the very act of secret prayer and communion with God. Endeavor seven times a day to withdraw from business and company and lift up thy soul to God in private retirement. Begin the day by rising after midnight and devoting some time amid the silence and darkness of the night to this sacred work. Let the hour of opening dawn find thee at the same work. Let the hours of nine, twelve, three, six, and nine at night witness the same. Be resolute in His cause. Make all practical sacrifices to maintain it. Consider that thy time is short and that business and company must not be allowed to rob thee of thy God." —*First Free Will Baptist Church Mid-Week Reminder, Florence, South Carolina.*



# NEWS NOTES

## Florida Church Has New House of Worship



The First Free Will Baptist Church of Panama City, Florida, pictured above, was organized in the Carpenter's Union Hall at Magnolia and Fourth Street of that city on August 4, 1953. The executive committee of the Home Mission Board of the West Florida Association participated in the organization. There were twenty charter members.

In the organizational meeting the Rev. John M. Rich, chairman of the board, read the church treatise. Rev. Frank Willis charged the church with practicing the Bible. Rev. C. A. Huckaby read

the church covenant. Rev. W. B. Hughes prayed the prayer of consecration. Rev. Wayne Hicks was elected pastor.

On January 1, 1955, the church held the ground breaking service for the new building. The building which has been erected is thirty by forty-six feet in area and is made of concrete blocks. It is not complete at present but will be in the very near future. At present, the value of the church is \$2,264.90.

Since its organization the church has received six new members and has dismissed two by letter.

### Black Jack Church Announces Bible Conference

The Black Jack Free Will Baptist Church, Pitt County, North Carolina, announces a Bible Conference to be held February 29–March 4. The speakers for the meetings are Dr. L. C. Johnson and Evangelist Jimmy Johnson.

Special music will be provided throughout the conference by the Bible College Quartet, Nashville, Tennessee.

Services will be held at 11:00 a. m. and 7:30 p. m. daily.

Rev. F. B. Cherry is pastor of Black Jack Church.

### Washington, North Carolina, Church Has Record Attendance

The Washington, North Carolina, Free Will Baptist Church, located on North Bonner Street, had a record attendance of 156 in Sunday school on February 5,

1956. The church at the present time has only 149 members on roll.

The pastor, Rev. Charles Keith; the reporter, Ruby Gaskins; and other members of the church extend a warm welcome to those wishing to join or visit the Sunday school at any time.

### Johnston County Sunday Schools Plan Fellowship Supper

The Johnston County, North Carolina, Sunday School Fellowship Supper will be held February 24, 1956, at the Pomonia Creek Club Building, four miles east of Smithfield, North Carolina, sponsored by the woman's auxiliary of the Smithfield Church. Registration will begin at 6:45 p. m.

Rev. Earl Glenn of Wilson, North Carolina, will be the speaker and special music will be rendered by Mrs. Mamie Royal and Mrs. Mildred Pilkington.

The last meeting of the fellowship was held at Pleasant Plain Church with eighty-two Sunday school officers and five pastors present. H. J. Beeker of Four Oaks, North Carolina, spoke at the meeting.

Mr. L. S. Griffin extends the following plea:

"We invite and urge each Sunday school in the county to be represented. New officers will be elected for the year. We also request the prayers of all Christians that our fellowship meeting might continue to grow and that we may study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth."

### Second Union, Western Conference, At Milbourne Church

Milbourne Church of Wilson County, North Carolina, entertained the Second Union of the Western Conference, Saturday, January 28, 1956. The union meeting opened with the congregation singing "Amazing Grace." Devotions were conducted by Mrs. David Dickerson, followed with remarks by the moderator, Rev. R. E. Clegg. Mrs. John Glover responded to the welcome, given by the pastor, Rev. D. C. Boling. Visiting ministers were welcomed and extended a seating in the union. The roll of ministers was called with five ministers present. The minutes of the last union were read and approved. The roll of churches was called with sixteen churches being represented.

Mrs. R. H. Jackson gave a report on the orphanage, and a group of girls from the orphanage rendered a selection in song. A collection amounting to \$35.69 was received for the home.

Rev. C. R. Etheridge delivered the union sermon which was followed by dinner on the church grounds.

The union reconvened at 1:00 o'clock with congregational singing and another special by the orphanage girls. Rev. L. H. Boykin gave the devotions. After a brief business session, various committees made their reports which were accepted.

According to the clerk, Luther Bisette, a rising vote of thanks was extended to the Milbourne Church for the kind hospitality shown to the union.

### North Carolina Orphanage Report for January, 1956

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports the following receipts for January, 1956.

Receipts have been mailed to each individual, auxiliary or person contributing, but totals here are shown for all amounts from each church, regardless of



# Sunday School of Newly Formed Bethesda Church



Pictured above is a part of the Sunday school of the newly organized Bethesda Free Will Baptist Church located on highway 70-A, about three miles from

Durham, North Carolina. The picture was taken in the fall of 1955.

The Rev. E. B. Williams is pastor of this new church.

organization from which it came for the period covered. The books and files are open for inspection or checking for any particular receipt. Receipts reaching the office later than January 31, 1956, will appear in the February report.

## GENERAL FUND

Central Conference .....	\$ 622.34
Eastern Conference .....	876.65
Western Conference .....	708.17
Cape Fear Conference .....	31.08
Albemarle Conference .....	85.53
Blue Ridge Association .....	29.31
French Broad Association .....	9.34
Piedmont Association .....	95.50
Jack's Creek Association .....	45.75
Miscellaneous .....	1,101.14

## PIANO FUND

Total .....	\$ 6.00
Mount Olive College Students Fund .....	
Total .....	\$ 15.00

## GRAND TOTAL

General Fund .....	\$3,604.81
Piano Fund .....	6.00
Mount Olive College Students Fund .....	15.00
Total .....	\$3,625.81

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## Wintergreen Church Host To Fifth Eastern Union

The Fifth Eastern Union Meeting of the Eastern Conference of North Carolina Free Will Baptist convened with the Wintergreen Church, Craven County, North Carolina, Sunday, January 29, 1956, with the moderator, Rev. Gra-

ham Lane, and clerk, Rom Mallard, officiating.

The union opened with a song and prayer service, followed with devotions conducted by Bobby Phipps. The moderator opened the business session by welcoming all ministers, delegates and visitors. Twelve ministers answered the roll call.

Thirty-two of the thirty-seven churches belonging to the union answered to the roll call with contributions amounting to \$210.35.

The minutes of the last union were read and approved. This was followed with an appeal to those present by the Rev. J. C. Griffin, asking them to read the Bible more, subscribe to THE FREE WILL BAPTIST, listen to religious broadcasts on the radio and television and pray for them to be continued. A report of the Church Finance Association meeting which was held at Mount

## Coming Events

March 22, 23—N. C. Free Will Baptist Sunday School Convention, Mount Olive College  
 March 30—Good Friday  
 April 1—Easter  
 April 1-5—Bible Conference, Free Will Baptist Bible College  
 April 4—N. C. Alumni Association Meeting, Mount Olive College  
 May 13—Mother's Day  
 May 30—Memorial Day  
 June 17—Father's Day  
 July 4—Independence Day

Olive College during the month of January was given by Mr. Rom Mallard who represented this union in the meeting.

The union sermon was delivered by the Rev. Henry Armstrong, followed by an offering for the Free Will Baptist Children's Home at Middlesex, North Carolina, in the amount of \$54.11.

A picnic lunch was served by the ladies of the church and enjoyed by all.

The afternoon session opened with devotions by the Rev. Robert Edwards. Bobby Phipps spoke of the Youth for Christ Rally, saying, "This is a movement to bring young folks together to learn and know Christ by studying the Bible together and to receive inspiration by fellowship and spread Christian religion to both young and old alike. We should stress the Free Will Baptist faith in every way possible."

The finance committee gave its report as follows: on hand last union, \$2.65; receipts today, \$210.35; total in treasury, \$213.00; paid to orphanage, \$50.00; superannuation, \$25.00; Mount Olive College, \$25.00; Free Will Baptist Bible College, \$25.00; missions, \$30.00; Goldsboro Church, \$50.00; clerk, \$7.50; balance on hand, \$.50.

The union adjourned with a prayer to meet next time with Oak Grove Free Will Baptist Church, Craven County, North Carolina.

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## Million Dollar Campaign For Mount Olive College

The authorities of Mount Olive College, Mount Olive, North Carolina, are joining hands with citizens of the town of Mount Olive and those of surrounding towns and communities in a campaign to raise a million dollars for the college.

Civic and governmental leaders of the town of Mount Olive have organized and set to work committees in towns and communities within a radius of 50 miles of Mount Olive. Their goal is the raising of half a million dollars as a gift for the college.

President W. Burkette Raper and Business Manager S. A. Smith have set committees in order to raise the other half million dollars among Free Will Baptist.

The campaign is under way at the present time.

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"The more he advances in his Christian course, the more needy the believer feels; for the more he knows of God, and therefore the more he desires and wants Him."—Selected.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Please explain, "My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste" (Proverbs 24:13).—Mrs. B. E. Sugg, Pontotoc, Mississippi.

Answer: Honey in the Bible symbolizes God's best in grace. The children of Israel were promised Palestine, the land with which there was no other plot in earth's possessions to favorably compare. See Exodus 3:8, 17; 13:5; 33:3; Leviticus 20:24; Deuteronomy 11:9. It was dramatically described to them as a land flowing with milk and honey. Honey and nuts comprised a gift acceptable by kings or worthy of acceptance of royal personage. See Genesis 43:11. The angels' food called manna from heaven tasted like honey (Exodus 16:31). In the 14th chapter of 1 Samuel, the account of Jonathan's taking wild honey contrary to his father's orders is given. Jonathan did not know of these orders. When he had eaten it his whole being was revived so that with this special energy Jonathan contributes greatly to Israel's victory over Philistia. Saul determined to kill his son for this breach in his orders, but was not allowed to do so by his army whose attention was called to the fact that had all the army eaten as Jonathan had done the victory would have been more decisively in favor of Israel. Honey was (in Bible times) and still is of importance because of its medicinal value. The judgments of the Lord which are set forth in the Bible are compared with honey. See Psalm 19:9, 10.

God's words are compared with honey, "How sweet are thy words unto my taste: yea, sweeter than honey to my mouth" (Psalm 119:103). In prophecy, the Messiah, Jesus Christ, is the one who was pointed out as eating. "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good" (Isaiah 7:15). Note here that honey is regarded as an antidote to evil. Perhaps this son to whom instructions are being given in Proverbs 24:13 knows the high regard that his fellow countrymen hold for God's word and the meaning of this symbolism. The word is bread, food for the hungry. It is drink for the thirsty

and medicine for the ill or sick. This one is to eat of it freely. Psalm 1:2 teaches that one should meditate on it, the law, during the whole day and through all the night. The word is hid in a godly man's heart to insure him against sin. "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

The Rev. W. Harris has the following to say on Page 682 in *The Preacher's Homiletic Commentary* on Proverbs:

"I. *An Analogy*—1. Honey is found by man ready prepared for his use; no human skill is needed to make it fit for food—nothing that man can do can render it more palatable than it is as it flows from the comb. So the revealed wisdom of God as it is found in the Scriptures needs no intervention of man to make it suitable to human needs. 2. As honey is evidently designed by God to furnish a wholesome and pleasant food for the body, so has He designed that the revelation of His mind and will by His inspired messengers shall provide wholesome and congenial food for the soul of man. The great abundance of honey in Palestine led to its forming a more prominent part of daily food than in general and constant use and was a perpetual testimony to the providence of God in relation to the needs and enjoyment of His creatures. So is the provision which God has made for the spiritual wants of the children of men. On this point we must take the testimony of those who have tested this soul-food. We should not ask a man whether honey was pleasant to the taste if he had never eaten it, and those are not qualified to bear witness concerning the spiritual enjoyment and benefit to be derived from the 'wisdom of God' who have not tested it. All those who have done so, whatever their condition in life, in whatever age they have lived, or whatever part of the world they have called their home, have agreed with David's testimony that it is 'More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb' (Psalm 19:10).

"II. *A Contrast*. 1. Honey may be eaten until it cloy the appetite and in-

duces the eater, but not so with the word of God. Those who eat the most of this spiritual food are the most spiritually healthy, and have the keenest appetite for it. 2. Although this God-given bodily food may do much to nourish and sustain a healthy man, it cannot cure a diseased body, or prevent the inroads of sickness and decay. But there is a soul-transforming power in the spiritual food of which it is here an emblem. Those who eat of it are by it healed of spiritual disease, and are continually and unceasingly growing in moral health and vigour. 3. The blessings flowing from eating the spiritual food are only fully realized in the life beyond the present. To this the wise man refers in the last clause. . . . The wise man's feast which he makes his son is but one dish. And what need of more when that is both good and pleasant? The glut-ton provideth many dishes, and costly to make them luscious, but they are not good, not good for the health of the body. . . . On the other side, the physician provideth divers meats, and they are good—good either for the preservation of health or for the recovery of it, but they are not pleasant and grateful to the palate. That is the best feeding when these are joined together. . . . Or else if they are not joined together, notice that the wise man putteth good in the first place; as teaching thee rather to take that which is good though not pleasant, than that which is pleasant but not good."

## Be Earnest

We are living in an earnest age. All the forces of human intelligence are intensely alive. Be in earnest. Redemption is an earnest business and cost its Author every drop of His crimson Blood. The Holy Ghost is intensely in earnest. Everything in heaven, in earth and hell is in earnest, but man. It is an awful thing for a Christian, redeemed by the Blood of Christ and destined to an eternal future of weal or woe, to be frivolous or trifling. Oh, friend, think if that day you are wasting were to be cut off the end of your life, instead of the middle; how quickly you would awaken and tremble at the thought of trifling! If every hour you waste were deducted from the sum of your life at the close, how frightful the sacrifice would seem! And yet it is even so. God help us to be intensely aroused to life's solemn meaning!—A. B. Simpson.

"No one should be afraid of wasting time by learning something he is not required to know."—Selected.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

"Wherefore, as by one man sin entered into the world, and death by sin; . . ." (Romans 5:12).

God is not the author of sin! Men are not only disposed to try to exonerate themselves from blame when they do wrong, but frequently become so impious as to charge their wickedness on God. Adam did this indirectly after becoming disobedient to the command of God. He said to Him, ". . . The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Genesis 3:12). This, it seems to me, was equivalent to his saying, "It is true that I have eaten of the fruit of the forbidden tree, but that fruit was offered to me by my companion in the garden, and Thou gavest me that companion; therefore Thou art the real author of the act performed at her solicitation. While I was alone I was perfectly holy." What a charge to bring against the God who had made him holy, and had made it possible for him to always remain holy! Adam's disposition has been transmitted from generation to generation. Men in all ages have been inclined to adopt the sentiment that God tempted them to commit evil. But the Bible says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13).

It is manifest from this verse that the sins of man cannot be charged to God. No man is tempted of God. Let me hasten to remark that the word *tempt* is used in two senses in the Scriptures. It sometimes means to *try*, as when it says "God tempted Abraham"—*tried him*—put to the test the strength of his faith. The words *tempt* and *temptation*, however, are most frequently used to denote solicitation to evil. As the devil is preeminently engaged in the presentation of motives leading to evil, he is emphatically called the *tempter*, and properly so.

It is highly important that we form proper views of sin. Unless we do, we can never adequately appreciate the scheme of redemption through Jesus Christ. If we adopt any sentiment which suggests the inference that God is the

author of sin in any sense, it will then be natural to conclude that salvation is not of grace, but of debt, and to feel that God is under obligation to save from the ruin caused by sin. Thus, instead of coming before the Lord as a subdued, penitent suppliant pleading for mercy, some will come as presumptuous Pharisees claiming salvation as a matter of justice.

The sins of men are chargeable to themselves. This truth is attested to in the following verses:

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren" (James 1:

14-16).

The devil has no compulsory power. He can compel no man to sin. He presents his temptations—it is optional with the tempted to yield or resist. Man's free moral agency is voluntarily exercised in sinning against God.

But with what superlative glory does the grace of God shine forth in human salvation. Self-ruined men, who deserve the damnation of hell, are saved and exalted to heaven. Eternal life is conferred on those who might justly be consigned to the horrors of everlasting death. All glory to such a great, merciful and holy God. It is of this new relationship which is experienced by the new creatures in Christ that I will write about next week.

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

### Experience and Wisdom (2 Peter 1:16)

1. Experience in Answered Prayer (Psalm 34:4; 50:15)
2. Experience in Salvation (Psalm 34:6; Luke 18:13, 14)
3. Experience in God's Providence (Psalm 34:7; Hebrews 1:14)
4. Experience in His Kindness (Psalm 34:8; 1 Peter 2:3)
5. Experience in His Gifts (Psalm 34:9; 23:1; James 1:17)
6. Experience in Trials (Psalm 34:15-21; Philippians 4:6, 7)
7. Experience in God's Righteousness (Psalm 34:21, 22)
8. Learn Through Experience and Be Wise (Psalm 34:11; John 9:25)

### Man's Questions (Psalm 94:11)

1. Am I My Brother's Keeper? (Genesis 4:9)
2. Will Thou Destroy the Righteous with the Wicked? (Genesis 18:23-25)
3. Where Is the Lamb for the Offering? (Genesis 22:7)
4. What Profit Will This Birthright Do to Me? (Genesis 25:32)
5. Who Art Thou, My Son? (Genesis 27:18, 22)
6. What Is This That God Hath Done unto Us? (Genesis 42:28)
7. Who Am I, That I Should Go unto Pharaoh? (Exodus 3:11)



# Loyalty to the Church

R. P. Harris

**S**UNDAY is the Christian's day of worship. We should worship God every day of the week, but we should spend Sunday especially to worship God, to praise His wonderful name and to thank Him for all His many wonderful blessings to us. (Read Mark 2:23-38.) The Christian has no more right to spend Sunday in a foolish and sinful way than a man has the right to go into a bank and take all the money he wants in defiance of the law. Indeed, God's law carries greater penalties, and these penalties do more to the one who breaks the law of Christ with regards

to keeping the Lord's Day holy than does the man-enforced law concerning the robbing of a bank. God promises blessings and prosperity to those who *remember the Lord's Day to keep it holy.*

Christians have no moral nor Christian right to desecrate the Lord's Day in unholy living. Unholy living is any kind of living that makes you spend Sundays in a selfish and ungodly manner. The Lord teaches us to assemble ourselves together in His name for the purpose of worship and to serve Him. Any one who lets his secular business, or social life, or anything that runs contrary to what our Lord taught us concerning the Lord's Day, is desecrating this holy day.

Honest, sincere Christians will want to do the things which will count most for their spiritual growth and prosperity. The Lord's Day should be spent in worship services at the church. This, I believe, includes all the designated church services. All Christians need the Sunday school for instruction and fellowship and worship. They all need the preaching services because God has a message for them at that time. All need the training service of the church through the league or other such services of the church.

The Christian will want to visit the sick and infirm, the prisoners and widows and orphans. They will want to visit and encourage them, to pray for them, and to administer to their mental, physical and spiritual needs.

Christians, when engaged in Christian service, can rest from their secular labors.

Truly, the Lord's Day is the most important day of the week. The Christian will also welcome the opportunity to make the mid-week prayer period with fellow Christians. This is a means of grace to help us get through the week and still honor Christ with our love, service and devotion.—*Precious Promises, Rocky Mount, North Carolina, Church Bulletin.*

A continuous walk with the Lord is the remedy for anyone who is in doubt as to the will and way of the Lord.—*Selected.*

"Work more and worry less. It is not the use of machinery that disables it, but the friction."—*Selected.*

## THE MAIL BOX

### PLEA FOR HELP

"I want to take this opportunity to invite everyone who will to worship with our Free Will Baptist Church in Sumter, South Carolina. We say to you, 'Come over into Macedonia and help us.' Our church will not have the strength to carry on if we do not get cooperation from other Free Will Baptists. We are few in number, so we are appealing to everyone in our vicinity who does not go to church to come to our church each Sunday morning at 11:00 and each Sunday night also."—*Rev. T. A. Williams, Sumter, South Carolina.*

### ARTICLES FOR MISSION POINTS

"Wanted used pews, pianos and song books for mission points in the Central Conference of North Carolina. Any persons or churches having any of these articles that could be donated please write the address given below."—*Rev. Frank Davenport, 2619 Sunset Avenue, Greenville, North Carolina.*

8. And Who Is the Lord, That I Should Obey Him?  
(Exodus 5:2)

## Faith of Our Fathers (Hebrews 11)

1. Abraham Believed in the Resurrection (Hebrews 11:19)
2. Job Believed It (Job 19:25-27)
3. David Believed It (2 Samuel 12:22, 23; Psalm 17:15; 49:15)
4. Isaiah Believed It (Isaiah 26:19; 61:3)
5. Daniel Believed It (Daniel 12:2)
6. Paul Believed It (Acts 17:21; 1 Thessalonians 4:16; 1 Corinthians 15:52)
7. Peter Believed It (2 Peter 3:11, 12)
8. The Thief on the Cross Believed It (Luke 23:42)

## The Spiritual Life (1 John 5:12)

1. A Life That Is Given by Christ (John 5:24; Colossians 3:3)
2. This Life Comes to Us by the Bible (Isaiah 55:3, 11; Deuteronomy 8:3)
3. Sincere Love Is the Proof of Spiritual Life (1 John 3:14)
4. Spiritual Life Comes by Faith (Romans 6:11; 8:10; Philippians 1:21)
5. It Originates in the New Birth (John 3:3-8; Ephesians 1:13)
6. All True Believers Have Spiritual Life (Ephesians 2:1-5; Colossians 2:13)
7. This Spiritual Life Is Not Known by the Wicked (Ephesians 4:18; 1 Timothy 5:6; Jude 12; Revelation 3:1)

—Selected.



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### THE CHURCH

**I**N writing on this subject we want to let everyone know that there is *no* denomination on earth which has a monopoly on salvation. There are several so-called churches who claim that they are the *only* church, and most of these churches stress some pet creed and wrap a lot of Scripture around what they believe.

Recently there was a broadcast over the air in which someone emphatically stated, "We are the church of Christ and the only Bible way." This particular speaker stressed "water salvation," declaring that men are not saved until they have been buried in water. He gave many references, but failed to acknowledge Acts 10:44-48 which reads thus, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Recently a preacher was overheard to say that the Holy Ghost was only imparted by the laying on of hands. But may we notice that the gentiles received the gift of the Holy Ghost as Peter was preaching. Peter rehearses the event in the eleventh chapter of Acts, after his vision and his obedience to that which the Lord had revealed unto him. He says in speaking of the vision given to Cornelius, "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee these words, whereby thou and

all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:13-16). So we find that both of the aforesaid denominational leaders were wrong. These gentiles were saved, and also *baptized with the Holy Ghost before water baptism*. We cannot deny this fact. This should serve to prove that the two denominations we have spoken of before are not *the Church*, but just denominations like others in certain respect of not being absolutely the visible Church.

Free Will Baptists believe the church is composed of truly, regenerated, born again believers in Christ. "A *Christian Church* is an organized body of believers in Christ, who statedly assemble to worship God, and who sustain the ordinances of the Gospel according to the Scriptures."—*Treatise*. Paul writes, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, . . ." (1 Corinthians 1:2). Here we see that the church at Corinth was *sanctified in Christ Jesus* and the members were *called to be saints*. Thus Free Will Baptists believe in sanctification—that is being set apart in Christ Jesus.

We also believe in the sainthood of believers. We do *not* worship saints, but we worship the living Christ and the Father who gave us life by the power of the Holy Spirit and shed blood of Christ. "Believers in Christ are admitted to this church on giving evidence of faith in Christ, obtaining consent of the body, being baptized, and receiving the right hand of fellowship."—*Treatise*.

### FELLOWSHIP OF THE CHURCH

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Ephesians 5:25-32). Paul was not speaking of

any denomination. There is no denomination that can successfully claim to have not a spot or blemish; for every denomination has some tares, some hypocrites—even thieves, liars, adulterers. Therefore we believe that the true *Church of God* is composed of truly regenerated, born again believers in Christ. "The Church of God, or members of the body of Christ, is the whole body of Christians throughout the whole world, and none but the regenerate are its members."—*Treatise*.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). Further on in this same chapter we find Philip preaching to the eunuch. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, "I believe that Jesus Christ is the Son of God" (Acts 8:36, 37). Thus Philip believed in the "believer's baptism." The eunuch had to accept and confess Christ as the Son of God, thus being regenerated—changed from the old belief of his religion and confessing the new life in Christ. So Free Will Baptists believe in the *baptism of believers*.

We believe that every believer in Christ as his personal Saviour should confess that belief by identifying himself with the church and worshiping God according to the dictates of his own conscience. We believe that no man can witness for Jesus Christ successfully when out of fellowship of the body of organized believers, which is the church.

### SEEK HIM EARLY

What bright and glorious promises God has given to those who seek Him early in life! Again this may be a promise to those who seek Him early in the day—when the mind is clear and free. The value of renewed strength and sweet whisperings of His blessed will are only fully known to those who sacrifice and deny themselves to seek communion with the Lord.—*Elna Brown*.

In all the burdens day by day,

His loving hand does e'er uphold,

He goes before—marks out the way—

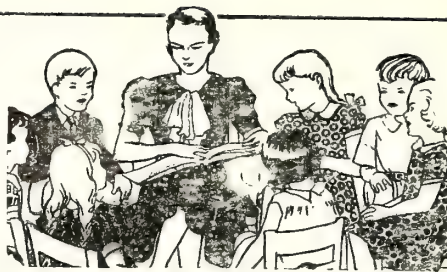
Sustains with grace and strength untold.—*Selected*.



# STORIES

FOR OUR

## BOYS and GIRLS



### THOU SHALT NOT BEAR FALSE WITNESS

Mrs. Lelia M. Hines  
Norfolk, Virginia

**R**AY was a little ten-year-old boy. He was a very intelligent child, but he had a bad habit of telling things as he wished they were, instead of as they actually happened. This habit worried Ray's parents very much. They had tried so hard to make Ray see that his bad habit was wrong and that it would get him in trouble. Ray knew this was true, but each time he would only tell another falsehood to cover up the first one.

As time went by Ray's friends lost all confidence in him, and they would shun him when it came time for play. They thought Ray would not play fair, so he became a very lonely little boy. His only playmate was his big, black and white dog, Spot. Spot loved Ray and followed him everywhere he went. One evening as they were romping together on the sidewalk, a neighbor's two-year-old little girl ran out in the middle of the busy street and fell. Seeing the danger of the child, Spot rushed to her and dragged her to the curb just in time to keep a large truck from striking her. No one saw what happened except Ray and the driver of the truck, who really did not see exactly who had saved the little girl since everything happened so quickly. Ray knew that he could receive all the praise if he would say that he himself saved the little girl. But as Spot, lovingly licked the hand of his master, Ray realized that Spot was the only true friend he had and that the dog could not speak for himself. So Ray told the driver that Spot had saved the child instead of himself. The driver only smiled and patted Ray on the head as he said, "I know you are a fine boy since you own such a fine dog. You should be proud of yourself and Spot." My! how proud this made Ray feel. No one had ever spoken such kind words of praise to him before.

Ray's mother was indeed happy to hear that Spot had been such a hero, but she was even prouder of Ray's telling the truth. She smiled at him and said,

"It is a fine thing to save a life, but it is still better to be truthful, dear. I'm so proud of my little boy!"

Ray hung his head and said, "Mother, I just couldn't tell a story this time. Spot is the only friend I've got now."

There was nothing Ray wanted more than to have the boys be his friends again. He knew Mother was right when she suggested that he try telling the truth to his little friends. He knew too that he had blamed them for not wanting to play with him instead of blaming himself. Ray felt much better when Mother assured him that if he would overcome his temptation to not tell the truth the boys would be glad to have him as a friend.

"But Mother," confessed Ray, "it's so easy not to tell the truth. Sometimes



### Telling the Truth

Folks always say George Washington  
Was such a truthful lad,  
Take him for your example  
And you'll make your parents glad.

They talk about the cherry tree,  
The hatchet sharp and new;  
George wouldn't tell his father  
A thing that wasn't true.

When asked who cut the tree down  
George answered, "Sir, 'twas me,  
I'm sorry that I didn't think  
How much you prized that tree."

It helps to know that other boys  
Refused to tell a lie,  
And our best example, Jesus,  
Was a boy, the same as I.

—Ida M. Yoder.



I don't even realize what I have really said until later."

"Of course, dear," said Mother, "but Jesus expects you to always tell the truth. We should learn to control our desires to tell stories. Jesus wants us to be strong."

Then Mother opened her Bible and turned to Deuteronomy 5:20 and asked Ray to read the verse. Ray read these words, "Neither shalt thou bear false witness against thy neighbor." Then in John 14:14 Mother showed Ray these words, "If ye shall ask any thing in my name, I will do it."

Ray thought about the verses a while and then he turned to Mother, saying, "Do you mean that if I ask God to help me tell the truth, He will do it?"

Mother replied, "Those were Jesus' words. Didn't Jesus always tell the truth, Ray?"

Ray was astonished at his mother's question, but he knew exactly what she meant. He said, "This is the Bible and every word in it is true! I'm going to ask God to help me tell the truth!"

So Ray prayed every night from then on, believing that God would help him conquer his evil habit. Many weeks afterward, as Ray's mother looked out the window in the yard, she saw exactly what she had been praying for. Ray was playing happily with the other boys of the neighborhood. That night Mother and Ray prayed together and thanked God for helping Ray overcome his bad habit and for giving him back his little friends.

### The Poison of the Bamboo

The natives of Java used to poison their enemies by using the small bit of poison found in the saucer-shaped cavity of the bamboo point. These seed like bits of matter are covered with needles so small they can hardly be seen. And when swallowed the needles pierce the throat and permit the poison to escape into the body. It goes to the lungs and makes the victim cough. This is followed by a loss of appetite, burning thirst, frothing at the mouth. Finally the victim dies of suffocation—unable to breathe. Who would think that these innocent little seedlike capsules contain such a terrible poison? And who would think that great evil and sin lurks in some of the most simple and innocent looking things? Beware of the innocent looking little things the devil tempts you to do.—Selected.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Johnson's Union Auxiliary Meets

The Woman's Auxiliary of Johnson's Union Church, Johnston County, North Carolina, met with Mrs. Maylon Woodard, Friday night, February 3, 1956. There were twenty-four members, two new members and one visitor present.

The theme for the program was "We Need Prayer Warriors for Such a Time as This." The program chairman, Mrs. Almond Warrick, presented Mrs. B. D. Jones who gave the devotions, using Luke 11:1-13 as the basis for her remarks. Those taking part in the program were: Mesdames Maylon Woodard, Jesse Underwood, Robert Holt, Nolan Clark, Raymond Stephenson, Howard Gower, Irving Jones, Woodrow Wood, Lewis Barnes and Hugh Lee. The program came to a close with sentence prayers, led by Mrs. B. D. Jones and closed by Mrs. Bernice Strickland.

The president, Mrs. R. Y. Stephenson, presided over the business session and afterwards dismissed the meeting with prayer. The hostess, Mrs. Woodard, then served delicious refreshments.

Mrs. Almond Warrick  
Program Chairman

## District Auxiliary Convention Convenes With Welcome Home Church

The Antioch District Woman's Auxiliary Convention met February 4, 1956, with Welcome Home Church, Hector, Arkansas.

The morning session opened with singing, led by Shirley and Mary Ann Condley, with Geneva Crouch at the piano. The Scripture was taken from 2 Chronicles 7:14 and Psalm 24, and read by Alma Coffman. Nancy Crouch then led the group in prayer. A short devotional period was conducted by Sylvia McCuin, using "Prayer" as her theme. Aruena Cook welcomed everyone present and Alma Coffman gave the response. Brother Dewey Kinder brought the morning message which was a blessing to all. After the meeting was dis-

missed by Brother H. R. Condley, everyone enjoyed a delicious lunch and true fellowship at the church.

The afternoon session was brought to order by singing. Hector, Jerusalem and Welcome Home Auxiliaries conducted a very enjoyable talent session. The business session was held after Sister Clytie Coffman led the group in prayer. The credentials committee reported the formation of a new auxiliary at Jerusalem Church which was received into the district. Myrtle Condley dismissed the convention with prayer.

The next Antioch District Convention will convene with Jerusalem Church on May 5, 1956.

Aruena Cook

## Edgewood Auxiliary Holds Meeting

The Woman's Auxiliary of Edgewood Free Will Baptist Church, Edgecomb County, North Carolina, held its regular monthly meeting on Wednesday night, February 9, 1956, at the church.

The president opened the meeting by having the group sing "What a Friend We Have in Jesus," followed with prayer. The Scripture for the evening was taken from Luke 11. The theme for the month was "We Need Prayer Warriors for Such a Time as This." Those taking part on the program were: Mrs. Lizzie Morgan, Mrs. Max Gardner, Mrs. Julius Wooten, Mrs. Wiley Briley, Mrs. Edward Taylor and Mrs. Linwood Fuller.

The following report of activities was given during the business session: 43 sick visits, 448 chapters of Scripture read, 2 gifts given, 2 sick trays and 1 flower bought.

The 13 members and 2 visitors present were dismissed by Mrs. C. F. Abrams.

Mrs. Wilbur Hart

## Mrs. Childers Entertains Auxiliary

The Woman's Auxiliary of Lockhart Free Will Baptist Church, Lockhart, South Carolina, held its regular monthly meeting Tuesday night, February 7, 1956, at the home of Mrs. Marguerite Childers.

The meeting was opened with the

group singing a familiar hymn, "What a Friend We Have in Jesus." Mrs. Grady Brannon then led the group in the opening prayer, followed with devotions by Mrs. A. F. Lawter. Those taking part on program were: Mrs. Lawter, Mrs. Brannon, Mrs. Loretta Canupps and Mrs. Effie Taylor. There were 18 auxiliary members present at the meeting.

Last year the auxiliary raised money and bought new steps for their church building. This year they, along with other churches in the district, are raising money to buy a vacuum cleaner for the Turbeville Orphanage Home. The auxiliary is proud of its work and is praying that it may continue to glorify the Master in all of its undertakings.

Publicity Chairman  
Mrs. Loretta Canupps

## Intercessory Prayer Band

Following is Mrs. Marvin Moore's appeal for paryer to all Prayer Band Members:

"For the son of man is come to seek and to save that which was lost' (Luke 19:10). '... as my Father hath sent me, even so send I you' (John 20:21). Jesus came to seek those who are lost, and He sent His disciples forth also to seek the lost. Are we truly seeking the lost and trying to win them to Christ? Each of us has this as our duty.

"Recently India refused admittance to some of our fellow Christians who were led to India to seek the lost. Why? We cannot answer this, but God surely had a reason. Maybe He wants them in another place to witness for Him. What can we do about this? *Pray!* God answers prayer and we must pray for these people who are trying to fulfill the Great Commission. We must pray that God will open the door for them wherever He wants them to go. Pray that our people will support them once they are on the field of service. Prayer is a powerful force and when many unite in prayer, surely God will bring wonderful results.

"We should pray too that steps be taken to abolish the sale of trashy, abominable literature which many of our young people and older people are reading today. Surely all Christians should be very concerned about the easy access to such literature. We need to seek God's guidance in searching for ways in which to destroy it. 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me' (John 5:39). If we would spend much time reading God's Word we would have little time or desire to read

(continued on page sixteen)



# A GREATER MOUNT OLIVE COLLEGE

**T**HE hour of opportunity has come. Eastern North Carolina is ablaze with enthusiasm for higher education," these were the opening words of W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, to the board of directors of the local college in their quarterly meeting Tuesday, February 7, 1956.

The president's report noted the progress the college has made since November, 1955, when the board last met:

1. The college endowment funds have grown from \$5,000 to a sum which will eventually total \$20,000.

2. Through the efforts of the Beulaville Camp of the Woodmen of the World more than \$600 has been spent in modernizing a classroom with new desks, lights, window blinds and writing boards.

3. Student enrollment in the junior college department has reached forty, and the enrollment for night classes now totals forty-five.

4. A new piano has been purchased for the music department which makes the second new piano to be added during the current school year.

In other items of business, the directors appointed a committee consisting of Hardy Talton, Goldsboro; R. N. Hinnant, Micro; and M. L. Johnson, Sims, to work with the town of Mount Olive in promoting a financial campaign in the interest of the college.

In the afternoon this committee, along with W. B. Raper and S. A. Smith, business manager of the college, met with Mayor B. E. Bryan and the Mount Olive executive committee to discuss more fully the organization and procedure of the movement to solicit educational funds for the college. It was decided that Mr. Talton, a former state legislator from Wayne County, would assist in the drive in Goldsboro and that S. A. Smith would direct the campaign among rural churches within a fifty mile radius of Mount Olive. Mr. Hinnant and Mr. Johnson were appointed to conduct a financial drive among Free Will Baptist churches throughout the state. There are 50,000 Free Will Baptists in North Carolina and 500,000 in the United States, and Mount Olive College is the only liberal arts college related to the denomination in the entire country.

A goal of 750 students by 1975 was set by the board, and the desire to have Mount Olive accredited by November, 1956, was re-emphasized. The board authorized the president to proceed in whatever manner necessary to obtain accreditation at the earliest possible date.

Most of the requirements for accreditation have already been met.

With a view to enlarging the service of the college and increasing financial support, the directors voted to invite the Free Will Baptist State Convention of South Carolina to send a non-voting delegation to attend the regular meetings of the board. Already some financial support has been received from churches in South Carolina and some students from the Palmetto State are expected to enroll in the college in September. As the college grows and other states manifest an interest, they also will be invited to be represented in the college board meetings.

The presence of Pio Alejan, a young Filipino student enrolled in the college this year, and Mrs. Emiko Jackson, a Japanese student here for the past two years, has proven to be of such benefit to the college that the board has authorized that a scholarship be given a foreign student each year. The selection of the foreign student will be arranged through foreign mission boards.

## STEWARDS

"... It is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

Who is a steward? One who manages an estate for another. Who is a faithful steward? One who is true to a trust, guarding it with his life. A steward is one who has been given a position as manager over the affairs of another. God is the owner and man is his steward. A good hired hand wants to please his boss. The boss will respect the needs and well-being of his hired help.

God is the owner of all things, both material and spiritual. We are His subjects, His personal property. He is at liberty to do with us as He wills. God has allowed a certain amount of time to every one of us. He is holding us responsible for the way we spend the hours, the days, the years. It is required in stewards that a man be able to give full account of how he spends his time. The time we spend must be such as to honor Christ, God's Son. All things have been committed unto Him of the Father. The Lord would have us assemble in the church on the Lord's day for worship and fellowship. We worship the Lord by doing only those things which honor Him and prove our praise and adoration of Him. Sunday is God's appointed day of worship. A faithful

steward will want to be in the worship services on Sunday.

The Lord holds us responsible for our talents. It is God who gives you knowledge and understanding. It is He who makes you able to preach, teach, sing, witness, pray, administer to the poor and needy and all the various talents committed unto men. God makes the farmer, the baker, the merchant, the scientist and others. Good stewards recognize this and make it their business to be the best in the use of their talent for His glory.

God has made us stewards of things. All things material and spiritual belong unto God. Man is only manager of His affairs. The silver and the gold, houses and lands, cattle, stocks and bonds, children and all things belong unto God. We are only stewards charged with the responsibility of caring for these and attending to them for God's glory. The tithe is the Lord's. By this it is meant that God has allowed nine tenths of all we possess to be used for our own personal needs. The tithe (tenth) is not to be used by us at all. It goes immediately to the treasury of the church or directly to the propagation of the gospel of our Lord and Saviour Jesus Christ. Every man, saint or sinner, owes God a tithe. If man does not honor Christ in the giving of the tithe, then God has a perfect right to take it. God *does* take it. He makes you pay for your disobedience in sickness, in business setbacks, accidents, troubles and griefs.

—Rocky Mount, N. C., Church Bulletin.

## Orders

**I** HAVE orders, positive orders, not to go there—orders that I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon.

"Come, don't be so womanish. Come along like a man," shouted the others.

"No, I can't break orders," said John.

"What special orders do you have? Show them to us, if you can. Show us orders that will keep you from having a good time with the rest of us."

John took a wallet from his pocket and pulled out a neatly folded paper. "It's here," he said, unfolding the paper and showing it to the boys.

They looked, and read aloud:

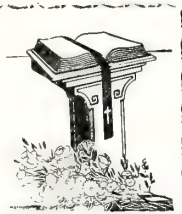
"Enter not into the path of the wicked . . . avoid it, pass not by it, turn from it, and pass away."

"Now," said John, "You see my orders forbid my going with you. They are God's orders, and by His help I don't mean to break them."—*My Pleasure*.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Faces the City

(Lesson for March 4)

Lesson: Luke 19:37-48.

Golden Text: Luke 19:42.

### I. INTRODUCTION

Verse 36 of the context tells us that the people along the way caught the spirit of the occasion, for they spread their coats in the street over which Jesus would pass. Another writer tells of the people's spreading palm branches in the way, also.

The disciples, thinking of all the mighty works Jesus had done before their very eyes, knew that He was about to display again the evidences of God's power. Therefore, they began to shout praises to God. The people along the way joined in the chorus, and even children chimed in the mighty ovation.

"Saying, *Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest*" (Vs. 38).

The hope of hundreds of years was materializing in this moment. Here was a man who had performed such miracles, spoken such words of wisdom and displayed such nobility of spirit as no one heretofore had ever approached. Since God had promised the Messiah, and since this man had chosen to follow the customs of the ancient kings of Israel, surely this must be the promised King, and this the hour in which he would ascend to His throne. Therefore, out of the eager expectation of their hearts, they caused the whole city to resound with their shouts.—*The Bible Student* (F. W. B.)

### II. HELPFUL HINTS

1. The disciples of Christ still praise His name for the mighty works that He still performs (Vs. 37).

2. Though Christ has not yet been made King, He shall one day soon wear a diadem (Vs. 38).

3. The enemies of Christ are always on hand to oppose the things that honor His name (Vs. 39).

4. If men should ever cease to praise His name, nature will respond with a glorious strain (Vs. 40).

5. After men have gone to the utmost

in sin, the compassionate Christ still yearns for them (Vv. 41, 42).

6. For those who persist in rebellion and sin, the only thing left is judgment and death (Vv. 43, 44).

7. A house dedicated to worship and prayer should never be polluted with worldly things (Vv. 45, 46).

8. The house of God, though misused and abused, is the place where His Word should be preached and approved (Vv. 47, 48).—*The Bible Teacher* (F. W. B.)

### III. ADDITIONAL TRUTHS

1. Here was indeed an enthusiastic event. Both in Matthew and Luke we are informed that the multitudes spread their garments in the way (Matthew 21:8). Large numbers had followed the Lord from Jericho, while thousands had gathered at Jerusalem for the feast. The fame of His mighty deeds and miracles had spread, especially of His raising Lazarus to life. So when the news of His coming to Jerusalem had reached the city, thousands, no doubt, went forth to meet Him.

2. The Pharisees dared to appeal to the Lord Himself to deny Himself, and rebuke His disciples. They were greatly disquieted by all this enthusiastic reception of Christ and His own attitude toward it. It clearly reveals the fact that they considered the multitude to be treating Jesus as the Messiah, and considered Jesus claiming to be the Messiah by not restraining the confession His attendants made. His riding into Jerusalem on a colt doubtless reminded them of the famous prophecy of Zechariah (Zechariah 9:9), which all Jews applied to the Messiah, and which therefore added to their displeasure. They felt very uncomfortable, unhappy, and mean in the face of all they saw and heard, and went to an extreme length to have it checked and subdued.—*W. S. Hottel, D. D.*

3. The Lord Jesus Christ pointed the attention of the Jews to the horrible hurricane of judgment rapidly approaching; "the things which belong unto thy peace!" The skies were already darkening. The rumbling thunders could be heard. Israel rejected the only One who could have saved them from disaster. They sealed their fate with their dual blasphemous cry, "His blood be on us,

and on our children, we have no king but Caesar." From that moment they were doomed. Disaster became a certainty. The days sped by and then came revolt. Things, terrible things began to happen to their peace. Hunger became a constant companion and death a welcome guest. Their grim experiences proved that there is no peace to the wicked.

The Jews were ignorant of the terrible dark tomorrows and thus neglected the golden day of opportunity, called by Jesus, "This thy day." Literally this is man's day. It is his day of preparation for eternity. It is his day of decision. It is his day of salvation. "Now is the accepted time; behold, now is the day of salvation." This is the day that God has given. Man has now the opportunity of living in the age of grace. It is a gospel dispensation when God calls all men everywhere to repent. Its keyword is "come." God pleads, "Come . . . let us reason together."—*The Bible Illustrator*.

4. We are informed that the temple management did not conduct the sale of animals for sacrifice or run the tables of the money changers. The action of Jesus in driving them out was not a direct attack upon the rulers, but it was an attack upon their revenue, for no doubt they received pay for the concessions. The dishonesty was probably in two directions. Traders were allowed to corner the market on birds and animals for sacrifice and make unfair profits, exploiting people's desire to worship God. Then they supplied the Jews of other nations with local money to pay temple tax and meet the expenses of their visit. They were there from under many skies. Read Acts 2:9-11. They took advantage to make large money through overcharge for this accommodation.—*Higley's Commentary*.

5. They had made God's house of prayer into a market place, taking holy things and profaning them for their own financial profit. Seeing this, Christ arose in mighty indignation, rebuked the leaders and drove out the money changers. It is a majestic picture of the holy Son of God, perfectly poised, but completely taken over by His zeal for the things of God.

Here is one of the scenes in the life of our Lord that make a mighty appeal to virile and upstanding men. Jesus is so often pictured to us as somewhat effeminate that it is a delight to stand and adore Him in His hour of strength and decisive dealing with wickedness.

—*Selected*.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. C. B. Turner

On Wednesday, October 19, 1955, the good Lord saw fit to take from our midst our mother, Phyla Turner. She was seventy years old on September 3, 1955. Her husband was called to his heavenly home in September of 1948. Mrs. Turner was a member of Whaley's Chapel Church, Jones County, North Carolina, and attended as long as her health permitted her to do so. She was really sick for three years, but fortunately was confined to bed only for a short while before her death.

Surviving are four daughters, Mrs. Ben Nobles, Mrs. Thurmon Howard, Miss Pearl Turner and Miss Beulah Turner; two sons, Mr. Arthur Turner and Mr. Herbert Turner; nine grandchildren and one great-grandchild.

The funeral was preached at the home church by the pastor, the Rev. Lloyd Vernon, with the burial in the family cemetery near the home. She was laid to rest under a beautiful mound of flowers. Mother is gone but sweet thoughts and memories of her will forever linger with us here on earth.

Written by daughters,  
Pearl and Beulah Turner

### Mr. James Mace

On December 9, 1955, while standing in a local feed store in McArthur, Ohio, Mr. James Mace suddenly collapsed and was dead in only a few fleeting minutes. He did not have the chance to speak to anyone before his sudden death. His wife died on December 10, 1954.

M. B. Hutchinson

### Mr. Berley W. Buck

On October 25, 1955, near Black Jack, North Carolina, God in his infinite mercy saw fit to call our beloved daddy, Berley W. Buck, to his heavenly reward.

He had been in failing health for the past year, but was stricken with a heart attack and passed away suddenly.

He was a member of the Black Jack Free Will Baptist Church, Pitt County, North Carolina, where he attended for many years. He was fifty-five years old.

The funeral was conducted at the Black Jack Church by the pastor, the Rev. F. B. Cherry, assisted by the Rev. J. C. Griffin. His body was laid to rest in the church cemetery beneath a beautiful mound of flowers.

He is survived by his wife, Mrs. Annie Carrow Buck; five daughters, Mrs. Leo Wantor, Mrs. Joe Toth of Lansing, Michigan, Mrs. David Earl Tripp of Simpson, North Carolina, and Shelva Jean and Carolyn of the home; two sons, J. C. of Grimesland, North Carolina, and Leo of the home.

We miss daddy very much, but may our loss be his eternal gain. May he find the peace and rest which we hope to find one day.

We feel that our loss is heaven's gain.

Written by his daughter,  
Mrs. David Earl Tripp

### Rev. Luther Inman

The poem below was written in memory of our dear husband and father, the Rev. Luther Inman, Conway, South Carolina, who passed away March 14, 1955, at the age of 61.

#### IN MEMORIAL

It was about a year ago  
That you left us in grief and sorrow.  
We loved you, yes we loved you,  
As to your grave we wandered.

With heartaches and tears we saw you  
For the last time on earth below;  
Your gentle voice is now silent,  
And your face is no longer aglow.

Your days of pain and sleepless nights  
And all now in the past;  
We often sit and think of you  
And hope to meet in heaven at last.

We know you are asleep in God's own garden

Where all is sunshine and gold;  
But it would only seem like heaven  
To have you back into the fold.

Written by his daughter,  
Mrs. Vivian Inman

## Intercessory Prayer Band

(continued from page thirteen)

such literature. We, as parents, should not even allow unquestionable literature in our homes. We should set Christian examples for our children to follow. We feed our families on the best of foods, so why not be just as concerned about their mental and spiritual welfare.

"We must not forget that the youth of today will be the leaders of tomorrow. What they read and think about today will greatly affect their futures. Prayer partners, let us all pray daily that God may lead us and give us the courage to fight our problems of today. Let us put feet on our prayers and *do something* about the things we pray about."

## SATAN DEFEATED

Mabel Glenn Haldeman

When I pass a place of sin  
Satan calls me to come in;  
But I answer, "No, indeed!  
Jesus' voice I'll rather heed."

Then he comes another way—  
Tries to get me words to say  
Which will send a wicked dart  
Into some one's aching heart.

Quickly then I look above  
To the One I dearly love,  
And He helps me quiet be—  
Satan then must run, you see.

Next old Satan flatters me—  
Says he wants my friend to be;  
But I've learned to know his wiles,  
And I just ignore his smiles.

Satan comes in many ways,  
And so many tricks he plays;  
But he always has to go  
When I pray to God, you know.

If we trust the Mighty One  
Satan always has to run;  
Though he tempts, we need not heed—  
Jesus helps in time of need.

"It is the duty of parents to teach their children, and the duty of the children to heed and retain parental teaching."—*Selected.*



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 29, 1956



Miss Jean Choplin, queen at the Youth Night valentine program at Sherron Acres Free Will Baptist Church, Durham, North Carolina, is shown as she was crowned by Edward Tippet, league director.



# EDITORIAL

## VISUAL AIDS PROJECT

Elsewhere in this issue a report is given on the visual aids project which was adopted at the last session of the Woman's National Auxiliary Convention. At that meeting the Cronks, missionaries on furlough from our field in India, reported that they needed some visual aids materials and equipment in their work in India. Upon being asked the approximate cost of such aids, the Cronks estimated that \$1,000 would buy some of the most badly needed things.

At that time the convention adopted a resolution endorsing the project and asking that the money be raised by the auxiliaries in the several states during this year. The entire amount was broken down in state quotas, making the quota for no state too great to be attained with just a very little effort.

When the report on the progress of this project came to our desk a few days ago, we were surprised and disappointed that so little had been done up to this time. We noticed that not even half of this money had been raised. We did notice, however, that the auxiliaries in one state, South Carolina, had exceeded their quota by \$45.55. We salute the good women of that state for having done an excellent job. On the other hand, we wonder why others have done so little. We suggest that you examine the report to find what the auxiliaries in your state have done. If your state has not met its quota, you should bring the matter before your auxiliary and make a liberal allocation to the project.

We bring this project to the attention of the women of the several states, not to belittle them, but to emphasize this matter which they have apparently overlooked. Our experience with Free Will Baptist woman's auxiliaries has proven that they are among the most active in the cause of Christ and the denomination of all the groups or departments of the National Association. Therefore, we are sure that, once they set their hands to this task in earnest, they will complete it with ease.

## SUPERANNUATION

At the annual meeting of the National Superannuation Board on February 14, 1956, we were delighted and humbled before the Lord upon discovering that God had answered our prayers beyond our expectation. It is with a glad heart, but also with fear and trembling, that we make this report to you.

In making his report to the board, the Reverend K. V. Shutes, promotional secretary for national superannuation, stated that funds had come to the board in sufficient amount that he had been able to pay the board's half of all premiums of our insured ministers to date. He further stated that he had faith to believe that God would continue to supply the funds for him to continue the present policy. We confess to you that this is more than we had dared to hope, and the seeming impossibility was what led the board to authorize the secretary to invoke the emergency clause in its authorization.

We believe it is only right that the denomination know what has brought about this marvelous blessing. Much of it has been due to the unselfish and sacrificial services of Mr. and Mrs. Shutes. He has traveled in several of the states taking only a small fraction of the travel allowance granted him

and, in many instances, bearing his own expense entirely. Mrs. Shutes has given almost her entire time to writing letters and keeping the business of the office in shape in the absence of her husband; for this service she has not drawn a dime. Free Will Baptists have a right to thank God for such people with their lives so completely on the altar for Christ and the cause.

Another great factor in this victory for superannuation up to this time has been the reception which people have given the secretary where he has gone. His reports of conversions in the services and the liberality of the churches to his appeals have been indeed encouraging. He reports that wherever he has gone on recent itineraries the churches have gladly given enough money to pay the board's half of their minister's premium, pledged themselves to continue this practice in future years and made a contribution to the board on the secretary's expense. We cannot thank our people enough for this excellent attitude.

The third contributing factor has been the regular offerings which have come to superannuation through the mail from churches which are regularly supporting the program.

Finally, let us emphasize the fact that the victory has not been completely won. The funds in the treasury are extremely low. Your continued and increased support is urgently needed. In addition to your support by mail, the secretary needs invitations for itineraries in the several states. Please invite him. Arrangements are being made at present for an itinerary in North Carolina during the month of March. Will you contact the promotional secretary about an itinerary in your state in the near future?

## OUR COVENANT

The second paragraph of our Church Covenant is as follows:

"We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusements and unholy conformity to the world, from all sanction of the sale and use of intoxicating beverages, and to 'provide things honest in the sight of all men.'"

This argument which Free Will Baptists have made with one another and with God places them against intoxicating liquors in any form. The history of the denomination is one of active opposition to this deadly traffic which wreaks so much tragedy in the world. And we are not alone in our position: a great many other Christian groups also maintain that the only temperance the Christian can maintain toward beverage alcohol is total abstinence. Free Will Baptists should unite their efforts with those of other groups, wherever and whenever possible, to drive the liquor industry from our land.

In North Carolina it appears that Free Will Baptists in at least one county will have opportunity to vote on the liquor question. The Hull Road Church Bulletin for February 12, 1956, carried this announcement: "Last Friday Judge Henry M. Grady gave his decision relative to the recent court hearing on the question of a liquor referendum in Greene County. It included an order for the board of elections to proceed immediately to call an election. The board has a grace period of ten days in which to take action to make an appeal."

We are informed that Free Will Baptists are the most numerous church group in Greene County. The Allied Church League is working to help vote that county *dry*. We urge Free Will Baptists there, and everywhere else, to vote against the sale of liquor. And let us remind our people in North Carolina again: "Be sure to send your contribution for the Allied Church League to Rev. D. W. Alexander, Bethel, North Carolina."



Are You Interested in

# 1600 Preachers?

K. V. Shutes  
Nashville, Tennessee

**W**E have in the files at the Free Will Baptist Headquarters, Nashville, Tennessee, the addresses of more than 1700 Free Will Baptist ministers. Of this number there are more than 1600 who are not insured through the National Board of Superannuation. Are they not as worthy as those who are insured? I know that you will say that many of them are.

Well, what must we do about it? The income to the national board is too small to insure one-fourth of them. Because of this, the board in its last meeting agreed to ask every church whose pastor has this insurance, and those whose pastor does not have it but wants it, to pay direct to the National Board of Superannuation one-half of the minister's yearly premium.

The minister in most cases is too timid to ask the church to pay half of his insurance premium with this board. So here is a good job for the deacons or some member who is interested in his pastor's having this protection.

Some of the brethren who are enjoying the security of this insurance think

it is a terrible thing to ask their churches to share in the security of their pastor. Some of the ministers will be too old to be insured through the board before we can get to them if we don't get the cooperation of the local churches. Why not let the other 1600 ministers enjoy this security?

Again the Free Will Baptist papers do not reach one-fourth of our people; so why not help us to spread the news by word of mouth?

Many of our ministers are too old to get this insurance, for one must be between 21 and 55 years of age to get it. Many of our most active ministers are past this age limit.

What are we to do for them? Every state is to set up a state superannuation board to raise money for them. The state boards are to keep 75 percent of what they raise to help their aged ministers who do not have this insurance. The other 25 percent is to be sent to the National Superannuation Board to help maintain an office. This money should be sent monthly in order that we might keep this program before our people.

We climbed the slick hills of Alabama a few Sundays ago and saw one who has given over a quarter of a century for Free Will Baptists. His wife has been a complete invalid for more than six years. She doesn't know day from night and can't talk. They had not had anything from the Alabama Superannuation Board because it had not been reported to the board. You who know of cases like this one should report it to your state board.

We met a widow of one of our ministers who had been a great blessing to our denomination, and she said she had applied to a state board and was turned down. Remember, widows of our ministers are to be cared for the same as the aged ministers.

It is our job to get to all the states that are represented in the National Association and help them to organize for this work so that we might unify this part of our national program, and also to raise money for the work.

We cannot get to your state without an opportunity. We have written to some of you trying to get an itinerary and have not as yet had a reply. Surely it isn't because you are not interested in this phase of our national work.

Many of our people, from some cause or other, have misunderstood the national program. Those who are adopting the Co-operative Plan are saying to the other promotional secretaries, "You can't come into our state to promote your phase of the work." If you will look under the General Board Report in the 1955 National Minutes, you will see that all national promotional secretaries are given the privilege of promoting their part of the program. So why not give us all a chance?

## THE FREE WILL BAPTIST

Volume 71                      Number 9  
February 29, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance  
6 Months.....\$1.00  
1 Year.....2.00

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## A GROWN SHEEP WENT ASTRAY

'Twas a sheep, not a lamb, that went astray,  
In the parable Jesus told—  
A grown-up sheep that had strayed away  
From the ninety and nine in the fold.

Out on the hillside, out in the cold,  
'Twas a sheep the Good Shepherd sought;  
And back to the flock, safe into the fold,  
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,  
And as earnestly hope and pray?  
Because there is danger, if they go wrong,  
They will lead the lambs astray.

For the lambs will follow the sheep, you know,  
Wherever the sheep may stray.  
When the sheep go wrong, it will not be long  
'Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,  
For the sake of the lambs today.  
If the sheep are lost, what a terrible cost  
The lambs will have to pay.

—Author Unknown.



# More Abundant

## Honor

NAAMAN BORDERS

Waverly, Ohio

**S**OME of us sometimes feel that we are so weak and insignificant in the church that we do not amount to much. Therefore we get discouraged and gradually fall away. But if we read Chapter 12 of 1 Corinthians we might change our minds. In speaking of the church Paul says that the church is the body of Christ and is composed of many members. He says the head cannot say to the foot I have no need of thee, and the eye cannot say to the ear I have no need of thee. If all were the eye where would the hearing be and etc.

So every member is necessary to make the body complete. If any one member were missing our whole body would be impaired. We all cannot be the head. Neither can we all be the feet. Every brick we take out of the building makes the structure weaker. Every soldier we take out of the army makes the army weaker. God hath placed every member in the body as it hath pleased Him—some comely and others uncomely. He says that the uncomely receive the more abundant honor, so if we are not recognized as we think we should be among men, He says that we receive more abundant honor from Him.

Many a poor fellow whose name is not known outside his own neighborhood and whose name has never been in the news, has his name enrolled in the Lamb's Book of Life, and will lead thousands in this world who have been in the news for years and years. Many a poor washwoman who has toiled and prayed with insufficient food and clothing, and who has died and been buried in the potter's field without even a slab to mark her final resting place, will come forth in the great resurrection morning wearing a white robe and a golden crown, with a harp in her hand and a song on her lips.

Many a great revival has been performed, not because of the great evangelist, but because a faithful few had

prayed and toiled years before it happened. Billy Graham owes much of his success to his faithful father and mother at home. Billy Sunday was led to Christ by a faithful few in the slums of Chicago when he heard their singing and shouting. C. H. Spurgeon was led to Christ in an humble church by a layman on a snowy day which was too bad for the regular minister to come. John Wesley was led to Christ by his faithful Christian mother.

Not much is said of Andrew in the Bible, but he led Peter, one of the great apostles, to Christ. Paul received his first conviction when he saw a faithful deacon, Stephen, stoned to death. Not long after this Paul was crying out, "... Lord, what wilt thou have me to do? ..." (Acts 9:6).

Not many years ago a faithful missionary returned home on the same ship that brought Theodore Roosevelt home from a big hunt in Africa. The ex-president received a great welcome with flaring bands. The weary missionary was sad when no one was there to give him a welcome home. Then he remembered that he had not gotten home yet—he was waiting to see what a welcome he would get when the Pearly Gates open wide to receive him.

According to Paul, the smallest members in the body or the uncomely will receive the more abundant honor. He meant that those who seem to be obscure and relegated to the humblest seat will be placed on the highest seat. Doesn't Christ say that the first shall be last and the last shall be first? Don't be discouraged for we serve a God who never slumbers. He watches over all of us and will mete out our rewards in the sweet by and by. He has His eye on every sheep of the fold and knows them by name. The lambs that are too weak to walk He carries in His arms, and not a single one who trusts in Him will be left out.

Paul says, "Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked" (1 Corinthians 12:22-24).

Yes, dear friends, we who are weak and feel that we are unimportant and can accomplish so little for the Master, may take heart for there is no one who is not important in God's sight. When the Israelites went out to battle against the enemy they left the weaker ones to guard the provisions of war, and when they returned with the spoils of war they shared equally with those who went out to battle. Do you think our great heavenly Father will do less for us in this old world who have stayed at home and made it possible for the stronger ones to fight the battles?

Jesus said that he takes care of the sparrow and that the very hairs of our heads are numbered. Also Jesus commended the poor widow who cast in her mite which was more in His sight than all that the rich had given. Solomon said, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Proverbs 16:19). Paul said, "... Mind not high things, but condescend to men of low estate. ..." (Romans 12:16). Again Jesus said, "... whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant" (Matthew 20:26, 27).

When John was writing concerning the poor he spoke these comforting words: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Revelation 7:16, 17).

### SHE LEFT IT ALL FOR GOD

A little heathen girl, who had been taught by the missionaries, was once beaten by another child. She was asked, if she beat in return. Her answer is worthy of any Christian child. She said, "No, I left that for God." That was right. "Vengeance is Mine; I will repay, saith the Lord." I wonder if the little girl had not read this text. It is in Romans. Can you tell in what chapter? —E. B. S., Sel.



# We Should Not Worry

Elder Colonel Pendleton  
Nashville, Tennessee

**M**Y dear brothers and sisters in Christ, I want us to study together a lesson on *worry*. Is it not a fact that there is nothing more common than worry? We find that men worry, women worry, and they worry in unison. It is said that women worry more than men; but I think, if that is true, it is because they are more sensitively organized, don't you? We find that worry is like death, no respecter of persons; for poor people worry, rich people worry, old people worry, young people worry, busy people worry, and idle people also worry. Do we not find that the cultured and the ignorant touch elbows here, so to speak?

It is also said, "Americans are supposed to be specialists in worrying," but we might truly say it is characteristic of the whole human race, the difference being in degree. Is that not the logical conclusion? Is it not a fact that a good deal of worry comes from pride and over sensitiveness? And if we analyze it carefully, we will find that selfishness is a chief ingredient in the worry life. Of course, much worry comes from physical causes, such as overworked nerves which see things distorted, and huge phantom shapes loom before us.

We find two *Don't worry* chapters in the Holy Scriptures. One is found in the Old Testament, Psalm 37:1-3, in which the Holy Spirit said, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good; so shall thou dwell in the land, and verily thou shalt be fed." This brings to our minds what the Spirit said, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content" (1 Timothy 6:6-8). "Delight thyself also in the LORD; and He shall give thee the de-

sires of thine heart. Commit thy way unto the LORD, trust also in Him; and He shall bring it to pass. . . . Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, . . ." (Psalm 37:4-7). Then in the sixth chapter of Matthew, which we might call the *Twin Brother* of Psalm 37, we have these precious words from the lips of Jesus, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Vs. 31). Then He gives these most comforting words, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Vs. 33). Montgomery's translation says, "Do not then be anxious about tomorrow, for tomorrow will bring its own anxieties. Enough for each day are its own troubles." Yes, our blessed Saviour said, "Be not anxious," but through all the Scriptures we find these words, "Fear not"; "Fret not"; "Let not your hearts be troubled." Our heavenly Father knew the human heart would be lacking in faith, and He repeatedly tells us not to worry, for He has said, ". . . be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Hebrews 13:5). Saints, we should not worry about what anyone does, for the Word of God says, "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Hebrews 13:6).

Please let us realize that a sensitive spirit feels the great responsibility of life, and does the very best he can to meet it, but there is always that feeling that failure may overtake him, and he worries.

We might say, "Worry is a mental disease."

We may truly say, "Sometimes worry is carrying tomorrow's load with today's strength, carrying two days in one, and thus moving into tomorrow ahead of time." Do we not lug our worries to

bed every night, and there do a lot of pillow planning when we should be resting? Is it not true that this pillow planning grows wrinkles, and brings on old age prematurely? A great man of God has said, "Occasionally we see an old person who has won a diploma in the school of *Don't Worry*, and the wrinkles have a very fine delicate line that comes to one who bears the troubles and trials of life with sweet resignation."

Yes, dear saints, please let us realize that the person who has learned to trust the Almighty God of heaven, when all things do not go just as smoothly as he or she wished, is to be praised. Don't you think so? Now, my dear brothers and sisters in Christ, is it not a fact that worry is utterly useless? For it never brings anything good, but it does bring bad results. Please remember that worry impairs the judgment and keeps one from thinking clearly. Is this not a fact which nobody can deny? In worry the temper is ruffled, the door is slammed, the chair knocked over, the dog kicked, and "Old Beck," the mule we are plowing, gets a sound beating. And we are, *all out of sorts* with everybody. To all this we must say, with James 3:10, ". . . My brethren, these things ought not so to be." And, I am bold to say, that in a sanctified person, they will not be. We might say to worry is to sin, for Jesus has said, "Be not anxious." Therefore, to worry is a reproach upon Jesus.

We might say, "Let those worry who have not let Jesus come into their lives." And we may add, "Let the lazy people worry, too." But they will not do it. Of course, we know that the fundamental rule for eliminating worry is to cast all your care upon Jesus.

So, in order to be free from all worry, let us put in practice this grand old song:

Are you weary, are you heavy hearted?  
Tell it to Jesus, tell it to Jesus;  
Are you grieving over joys departed?  
Tell it to Jesus alone.

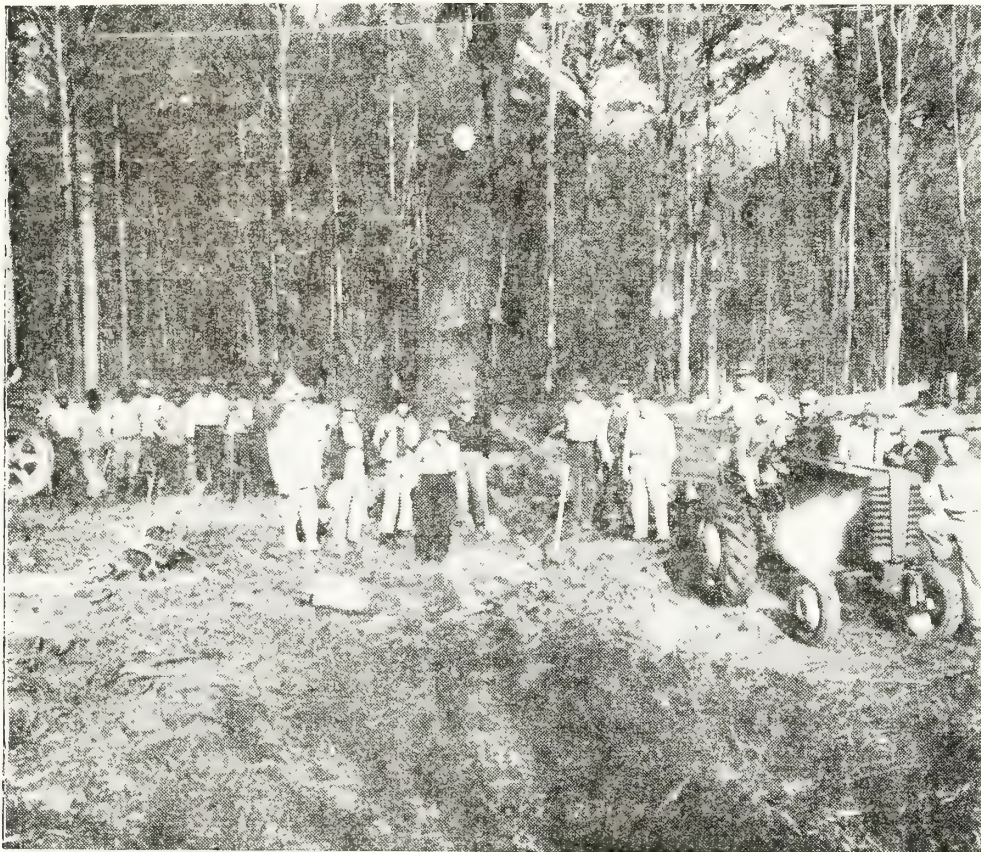
The way of Christ may seem to the outside observer a narrow path, and difficult to walk. It may seem as though it involved tremendous sacrifices. But to be in Christ, to become members of His body, and subject to His control, is to live the largest, fullest, and most joyous life possible. It is a narrow road, but it leads unto life, and they really live—not they only—who walk it.—*Dr. T. T. Shields.*

"We may have troubles, but our hearts need not be troubled since the Trouble-Share is with us to divide the load."—*Selected.*



# NEWS NOTES

## Ground Clearing for Faith Free Will Baptist Church



Pictured above is a group of candidates for membership in the Faith Free Will Baptist Church located on a farm in the Dawson's Station area, Lenoir County, North Carolina, in a ground clearing ceremony. One acre of land has been donated as a site for the proposed church structure. Pending completion of the building, services are being conducted at various homes in the community at 7:30 each Wednesday eve-

ning. Services have only been held for four weeks with 29 candidates for membership, also pledges toward the new building have been made for \$1,700.

The Faith Church was organized recently by Rev. Frank Davenport, missionary of the Central Conference of North Carolina, and preliminary work on the site got underway the week of February 6, 1956.

### Members of Central Conference \$5 Builder's Club

Rev. Hubert Burress, secretary-treasurer of the \$5 Builder's Club of the Central Conference of North Carolina, submits the following list of members and asks anyone who would like to join the club to send \$5 to him at Box 56, Saratoga, North Carolina:

Rev. and Mrs. Hubert Burress, Rev. Rashie Kennedy, Rev. I. J. Blackwelder, Rev. Frank Davenport, Mr. and Mrs. Albert Proctor, Mr. Robert L. Bell, Mr. R. R. Baker, Mrs. R. R. Baker, Mrs. Emma Gardener, Rev. L. B. Manning, Rev.

Charles Keith, Rev. W. B. Raper, Rev. L. E. Ballard, Mr. Lee Jones, Mr. Jim Abrams, Rev. D. W. Alexander, Rev. J. Cicero Smith, Mr. A. G. Mangum, Rev. J. C. Lynn, Rev. N. B. Barrow, Rev. C. D. Hamilton, Mr. C. F. Abrams, Mrs. C. F. Abrams, Rev. E. E. Edwards, Mr. Bud Forest, Mr. Rufus Harrell, Mrs. Rufus Harrell, Mr. Harvey Moore, Mrs. Harvey Moore, Rev. J. O. Fort, Rev. F. B. Cherry, Rev. R. T. Sasser, Rev. C. L. Patrick, Rev. R. L. Norville, Rev. J. B. Narron, Mr. J. H. Hill, Mr. Levi Hill, Mr. George Weldon, Rev. J. D. Vernelson, Mr. Floyd Taylor, Le Von Spence,

Mr. E. C. Spence, Mr. Herman Spence, Mr. Herman Spence Jr., Mr. Marvin M. Taylor, Mr. Floyd Hemby, Mr. Larry Taylor, Mr. Noah Hemby.

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### Ordination Board Plans Meeting on March 10

The Ordination Board of the Western Conference of North Carolina will meet Saturday, March 10, 1956, at 10:00 a. m., at the Edgemont Free Will Baptist Church, 1212 East Main Street, Durham, North Carolina.

The pastor, Rev. Joseph G. Ange, gives the following message to ordination candidates:

"All candidates for license approval and all candidates for examination for ordination are urged to meet with us promptly at 10:00 a. m. All candidates are also urged to bring with them their letters of recommendation from their churches. These letters of recommendation are not to be made more than 90 days prior to this meeting of the board."

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### Reunion Chapel Church Shows Interest in Missions

The Reunion Chapel Free Will Baptist Church located on the Maul Swamp Road near Vanceboro, North Carolina, has begun an active plan for aiding foreign missions. A freewill offering will be taken every third Sunday night to be placed on this project.

The church reporter, Inez Dunn, states: "The pastor, Rev. C. M. Dixon, has shown several pictures on missions and they have helped to enlighten us as to the meaning and need for foreign missions."

"We also wish to invite any choir or other singers to attend our community sing on the fifth Sunday night in April."

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### Spring Revival at Gray Branch Church

Gray Branch Free Will Baptist Church, Deep Run, North Carolina, will conduct its spring revival beginning March 4, 1956, and continuing through March 10. The Rev. B. L. Shook of Kenly, North Carolina, will be the evangelist, assisted by the pastor, the Rev. J. B. Starnes. Special singing will be conducted by Mr. Starnes each evening, and the public is cordially invited to attend each service which will begin promptly at 7:30 p. m.

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### St. Mary's Grove School Presents Attendance Awards

Sunday, February 19, 1956, in the closing exercise of the Sunday school of Saint Mary's Grove Free Will Baptist Church, Route 2, Benson, North Caro-



ina, perfect attendance awards were presented to those making perfect attendance for the last twelve months. R. C. Gregory, superintendent of the school, presented the awards to 39 members which was the greatest number winning awards since the church school adopted the attendance award plan four years ago. There were 13 receiving first year pins, 9 receiving second year wreaths, 8 receiving third year bars and 9 receiving fourth year bars.

At the close of presenting the awards, the pastor, the Rev. A. B. Bryan, commended those receiving awards, the officers of the school and the parents of the children receiving awards. He stated that "It is to be observed that interest in Sunday school work is mounting and the awards are a minor thing. These 39 who have won awards have been in Sunday school consecutively for one to four years which is a great sign of moral and spiritual success which we should be proud of.

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### **Sunday School Convention Being Planned**

Rev. L. E. Ballard, of Bladenboro, North Carolina, field secretary of the North Carolina Free Will Baptist Sunday School Convention, announces that plans for the 1956 session of the convention to be held at Mount Olive College, Mount Olive, North Carolina, March 22 and 23, are about complete.

The convention theme for 1956 is "I Will Guide Thee." Speakers will apply the theme to the various aspects of Sunday school work. The first session of the convention will deal with the subject, "More Effective Teaching," while the second session will be in the form of a symposium on Sunday school missionary endeavor. Sunday school leaders from all section of the state will take part in the discussions.

Mount Olive College will arrange for rooms at the college and in homes in the town for all those who wish to stay over night, at moderate prices, and the college will serve meals in the cafeteria. Those wishing accommodations for the night should apply directly to Rev. Burkette Raper, Mount Olive College, Mount Olive, North Carolina.

Blanks for reports from local Sunday schools to the convention have been sent out from the field office. However, the mailing list for schools is not a perfect one, and any school not receiving a blank by March 1 is asked to write Rev. L. E. Ballard, P. O. Box 381, Bladenboro, North Carolina, who promises that a blank will be sent promptly. Blanks when properly filled out according to instructions are to be sent to the

## **Free Will Baptist Mission Has Good Attendance**



The Free Will Baptist Mission on River Road, Washington, North Carolina, had an attendance of 46 at Sunday school on February 12, 1956. The following officers for the Sunday school were appointed: Vernon Woolard, superintendent; Mr. W. C. Spruill, treasurer; Mrs. W. C. Spruill, secretary; Mrs. John

Ecklin, Mrs. Della Peele, Mrs. Ottis Winstead and Rev. Charles Keith, teachers; Ruby Gaskins, pianist.

This mission is being sponsored by the Washington, North Carolina, Free Will Baptist Church and everyone is invited to attend the Sunday school which is held each Sunday afternoon.

recording secretary, Mr. Owen Thomas, Four Oaks, North Carolina. Schools are urged to get their reports to Mr. Thomas as early as possible after March 1.

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### **North Carolina Churches Join Million Dollar Drive**

On the night of February 20, 1956, more than 200 interested ministers and church leaders from Free Will Baptist churches of North Carolina met in the auditorium of Mount Olive College, Mount Olive, North Carolina, to plan the part which Free Will Baptists will play in the "Million Dollar Mount Olive College Campaign."

We have reported previously that citizens of the town of Mount Olive, in cooperation with college officials, were at

### **Coming Events**

March 22, 23—N. C. Free Will Baptist Sunday School Convention, Mount Olive College  
March 30—Good Friday  
April 1—Easter  
April 1-5—Bible Conference, Free Will Baptist Bible College  
April 4—N. C. Alumni Association Meeting, Mount Olive College  
April 10-27—Mission School, Mount Olive College  
May 13—Mother's Day  
May 30—Memorial Day  
June 17—Father's Day  
July 4—Independence Day

work in towns and communities within a radius of fifty miles of Mount Olive. This group is canvassing business establishments, churches and individuals who are not Free Will Baptists. Their goal is that of raising a half million dollars as a gift to the college.

In the meeting of February 20 the Free Will Baptist leaders enthusiastically accepted the challenge to solicit contributions and pledges from Free Will Baptist churches and individuals in an effort to raise the other half of the million dollars for the college. Free Will Baptists in the state of North Carolina will be asked to sign a pledge card to make contributions annually for five years to the institution.

If you are not contacted shortly relative to this matter, please write Mount Olive College, Mount Olive, North Carolina. The authorities will be glad to send you a pledge card so that you may join in this noble activity. The president of the college says, "No gift or pledge will be considered too small."

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### **Valentine Queen Crowned At Youth Service**

Youth Service Night program at the Sherron Acres Free Will Baptist Church, Durham, North Carolina, on February 12, 1956, was climaxed by the crowning of Jean Choplin as valentine queen. The theme of the program was "Love

(continued on page ten)



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Perhaps the gravest problem we as ministers face is the divorce question, where second marriages have been entered into before the dawn of gospel light and a home established with children, upon which glorious salvation enters. Does God forgive sins entered into in ignorance?—G. C. Olson.

Answer: This is one of several such questions that have been asked me on the subject of divorce. So far as I know, the fact that there were children born to parents (unscripturally wed) who have been legally married to other companions that are still alive would not alter the case even though they were all four unsaved when both the real wedding and the false (last wedding) was consummated and when the children were born. God's reason for regarding the marriage contract as a lifetime obligation seems just as plausible as many other requirements made in His word. To see this, one must begin with the reason for His making our race of two sexes. Man needed a complement. God made him long enough before He made the help meet for him to see his need of such a companion, then He took the material from man's side and made the woman. He did not simply speak her into existence as He had done other objects of His creation, neither did He act as He had acted in the creation of man when he formed him from the dust of the earth, but He took that of which He made her from Adam's side. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:26-28). "And the LORD God said, It is not good that the man should be alone; I will make him an

help meet for him. . . . And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:18, 21-24).

Jesus gave as His reason for not sanctioning divorce that it was not so in the beginning. "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matthew 19:8). Jesus gave as a further reason why divorce could not be granted that in the marriage relationship "they twain shall be one flesh." "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:6-9). The apostles must have understood this to be what Jesus believed, taught and wanted them to teach. ". . . the woman which hath an husband is bound . . . to her husband so long as he liveth; . . . if, while her husband liveth, she be married to another man, she shall be called on adulteress; but if her husband be dead, she is free . . . she is no adulteress, though she be married to another man" (Romans 7:2, 3).

When the temple and the returned Jews from the captivity were cleansed by Ezra, all of the men who had married in disobedience were requested to put away both the women of that false marriage and the children born in this illegitimate family arrangement. Read the thirteenth chapter of Nehemiah, also the ninth and tenth chapters of Ezra. We read in (Ezra 10:3), ". . . put away all the wives, and such as are born of them, . . ." If what was done in the

Old Testament times and was written about was given to admonish us and to serve as an example, it seems that this example here could be applied to our misfit domestic affairs of today.

Now back to the question—Will God forgive one who did such before he became partaker of the Holy Ghost or before he was brought into the light of his glorious salvation? God, I think, would forgive one of such a sin, whether it was committed before or after he was saved if he would meet with God's requirement. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matthew 12:31).

God requires that a man confess his sins, forsake them, and when the nature of the sin requires so doing, make restitution. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). See 1 John 1:7-9; Luke 19:6-10. To my mind, forsaking such a sin would require that one withdraw and avoid every appearance of evil. He probably would be required to support the children brought into the world by a wrong matrimonial relation. I would not take the responsibility of telling a man under such relations to just go ahead and live his life out under these circumstances. That would make him violate God's command in doing so. On the other hand I would not take the responsibility to tell him to forsake these he has brought into the world. He has, in such a disobedience as this, incurred some lifetime obligations. Each parent is responsible for each offspring, whether or not the child came by a right relation between his parents. Each person involved in conditions similar must pray, read the Bible, seek council for his particular need and follow God's guidance. The first man and the first woman to be married in this foursome relation are still one flesh and belong to each other and to no other person in a marriage relation so long as they both live in the bodies they had when the marriage contract was first signed by them. In such a case, when one first became an adulterer, the other had a right to divorce him until repentance and forgiveness were sought; then the offended party was obligated to forgive the offender and renew the covenant, but neither under any circumstances has a right to marital relations with someone else while his God-given mate lives.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

*"And that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24).*

This is the third and last of a series of messages on the state of man in the sight of God. In the first we considered the holy state in which man was created of God. In the first we considered the holy state in which man was created by God. Then we saw how man fell into sin and ruin by his disobedience to the command of God. It is my hope that I can, in this article, show how man can be brought back into a holy being in the sight of God by regeneration—by a new creation. In the fifth chapter of Romans, and the nineteenth verse, we are told, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." No man can make himself righteous in the sight of God. All righteousness must come from God through Jesus Christ, His Son. Consider, "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Romans 5:15).

In sin we are in bondage—in bondage to sin—in bondage to our own lusts and passions. Christ redeems those who come to Him in repentance and faith from this bondage—liberates from the slavery of iniquity—breaks the chain of our lusts, and releases us from the power of our corruptions.

In sin we are in captivity to Satan—taken captive by him at his will. Jesus only can redeem us from the tyranny of the devil. In sin man is under the curse of the law. Jesus redeems us from that curse, being made a curse for us. In sin we are rebels against God and on the verge of perdition, exposed to everlasting burnings and torments, but Jesus interposes and provided a ransom, suffering in our stead.

Rev. F. N. Peloubet, D. D., once said, "In this wonderful fourth chapter of Paul's wonderful letter to the Ephesians the apostle has been comparing the church to 'the body of Christ.' He thinks

of the life of sin as an evil, sick body, which may be thrown off as a man takes off his clothes, and of the Christian life as a strong, healthy body, which may be put on as a man puts on beautiful, clean garments. In some such way we may regain the likeness to God which we have lost by sinning." In Verses 22 and 24 Paul speaks of *putting off the old man* and *putting on the new man*. God has made it possible for us to do this by accepting Christ as our personal Saviour.

It is as if Christ holds out a fresh, clean garment to the sinner to replace the sin-soiled garment of the natural man. We have only to take it. God created us in His image, but we have spoiled that likeness by sin; now He has

created this second likeness of Himself in His own Son and invites us to put it on.

In 1 Corinthians 3:9-17 Paul tells us that God is rebuilding the broken temples of our lives. This work of making ourselves over again in the image of God cannot be done by ourselves alone. The apostle told the Corinthian Christians that they were "labourers together with God." Their souls were fields tilled by God, buildings God was erecting. They themselves could help in the ploughing and cultivating, could carry bricks and mortar for the building, but theirs was after all a very subordinate part; however, God must have our willing co-operation if He is to re-create us into His image and likeness.

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

### A WORLD-WIDE SPIRITUAL OFFENSIVE

We hear much in the news these days about a world-wide revival. Some people claim that it is here. Others say it is not. Frankly, we doubt it but we do believe that it is in the realm of possibility. This week we want to pass on some information that we believe might be of interest and help to pastors.

"All that is necessary for evil to flourish is that good men do nothing."—Edmund Burke.

At the present time 820,000,000 souls are trapped between the Iron and the Bamboo Curtains. Do we have any responsibility to them?

Contrary to surface indications, all is not well in our own country. The Federal Bureau of Investigation reports show an 80% increase in major crimes since 1950. Arrests for crimes committed by youth under 18 years of age have risen 430% since 1950. Divorces alone are running 400,000 per year. The annual tax bill for mental care is over \$400,000,000, and is growing. We now have over 3,000,000 alcoholics, and the number is increasing. How long dare we sleep?

The answer is spiritual. We have the most powerful secret weapon in the world, the spiritual power of God. Our leaders in government and industry have recognized and



## NEWS NOTES

(continued from page seven)

Within Our Hearts." Miss Choplin is the 12-year-old daughter of Mr. and Mrs. Carl Choplin. She was crowned by Edward Tippet, league director at the church.

Wiley Bennett, Judy Whitaker and Betty Jo Bennett explained the origin of St. Valentine's Day. Others participating in the program were: Paul Womble, Peggy Partin, Ken Wombel, Marion Choplin, Gloria Partin, Delores Choplin and Jeanette Choplin. Nancy Westbrook led the group in a "hearts" sword drill.

Mr. Tippet presented achievement certificates to the following participants of the contest: Kathy Henderson, Virgin-

ia Norris, Donna Partin, Douglas Critcher and Timothy Tippet. Betty Jean Gunter and Linda Slaughter, attendants, received silver caps.

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### **Bible Conference, Bible College, Nashville, Tenn., April 2**

Dr. L. C. Johnson, president of the Free Will Baptist Bible College, Nashville, Tennessee, makes the following statement regarding the annual Bible Conference:

"At 9:30, Monday morning, April 2, 1956, the thirteenth annual Bible Conference here at Free Will Baptist Bible College will get under way. This has come to be a most looked-forward-to event to many who have come from year to year. The entire purpose of the

Bible Conference is for spiritual fellowship. It is one meeting where there is nothing to promote or to talk about but the Word of God. No motions or resolutions are passed and there are no issues to debate. We believe it is one of the best opportunities for all our brother ministers to come together to renew themselves in the Lord that we have during the year.

"I know the conference this year falls at a very busy season. We have always endeavored to keep it away from the Easter season by at least two weeks. But this year due to certain school obligations it was about the only available time for us to schedule the conference. We hope that not too many will be hindered from coming, and we can have our usual record attendance. These conferences mean so much to our spiritual lives until I believe it will be worth the effort to clear your church calendar of all possible activities and be with us these three and a half days from April 2 to Thursday noon, April 5.

"This year's conference will feature a special service each afternoon from 2:00 until 3:30 for the ministers. Some things will be discussed at these ministers' meetings that every minister should be in on. We may be crowded out as far as space is concerned, but we will make some arrangements to take care of the crowds if possible. Of course you realize it is utterly impossible for the college, with its limited facilities, to feed and sleep its guests, but we will do our best to arrange for everyone to hear every message and to be in on all the services. If you would like assistance in getting reservations, let us know what you want and we will assist you in finding a place to stay while in Nashville. We hope you can come.

"There will be a consecration service on Sunday afternoon, April 1, at 3:30 at the college."

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### **Mount Olive College Rallies to Be Held**

Rallies are being scheduled as soon as possible in all union meetings for the purpose of organizing church groups to cooperate in the Mount Olive College, Mount Olive, North Carolina, campaign for funds. Two rallies have already been arranged: one at the Ayden, North Carolina, Church on March 5, at 7:30 p. m., and Saint Mary's Church of New Bern, North Carolina, on March 9, at 7:30 p. m. Other rallies will be arranged throughout the state as quickly as the college officials can make the necessary contacts with church leaders in each area.

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stated that the answer to the present dilemma is not purely political, military or even economic.

Dwight D. Eisenhower, President of the United States, says:

"... It is not a struggle merely of economic theories or forms of government or military power. The issue is the true nature of man. Either man is the creature whom the psalmist described as 'a little lower than the angels' crowned with glory and honor, holding 'dominion over the works' of his Creator; or man is a soulless animated machine to be enslaved, used and consumed by the state for its own glorification..."

Conrad Hilton, president of the Hilton chain of hotels, says:

"We must meet this dedicated enemy with a dedication of our own."

Walter H. Judd, M. C. from Minnesota and formerly medical missionary to China, says:

"We must have confidence that God is in His heaven and that Christ is stronger than all these forces—that these evils do exist but they must be overcome. The communists have a zeal for evil. They can be overcome only when Christians have the same zeal for good."

General Matthew B. Ridgeway, army chief of staff, says:

"Communism seeks to destroy belief in God and in divine guidance without which there can be neither meaning nor purpose to human life. The communist would, if able, destroy the institutions and ideals which have enabled man, with God's guidance, to achieve new heights of dignity."

Abraham Vereide, secretary general I. C. C. L., says:

"Nothing short of a leadership led by God is adequate for the present crisis."



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### THE GOSPEL MINISTRY

#### Qualification of Ministers

**T**HEY must possess good, natural and acquired abilities, deep and ardent piety, be especially called of God to the work, and ordained by prayer and the laying on of hands."—*Treatise*.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:12-16). "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain," (Titus 3:9). "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:7, 8). "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Timothy 2:2, 3). "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth

well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and snare of the devil" (1 Timothy 3:2-7).

The foregoing Scriptures set forth the qualifications of the minister. The ministry is a *high calling*. The call comes from God, therefore the call is authorized by our heavenly Father, and should not be taken lightly, but seriously and with great care. No man is at liberty to take upon himself the work of the ministry. It must be a call from God, as the Holy Spirit impresses and deeply convicts the minister to the sanctifying of himself to the work assigned to him by the Holy Spirit. Therefore the work of the ministry is not a *profession*; it is a *calling*. We have heard preachers say, "Before I would do so and so, I would quit the profession." If it is only a *profession*, it is easy to change our profession. But if it is a *call from God* one cannot quit until the Lord says it is enough.

#### Duties of Ministers

"These are to preach the Word. . . ."—*Treatise*. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" (Psalm 50:16). "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (2 Timothy 1:7-11).

Paul says that he *was appointed*; he did not take up the ministry. God called him from the darkness of sin. Paul cried out, "What shall I do?" Jesus Christ gave him the instruction as to what to do. Paul obeyed, and God appointed him *a preacher, and an apostle, and a teacher of the gentiles*. Peter was sent to the Jews, but Paul to the gentiles. As his duty Paul instructed Timothy. This

instruction is binding upon us as ministers of the gospel of today: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Timothy 1:13). Fix this in your mind: that a preacher is to *hold fast the form of sound words*. What are these words? *Words, which thou hast heard of me, in faith and love, which is in Jesus Christ*.

A preacher *must* be called of God. He *must* be appointed. He *must* love to preach. His work *must* be done in faith. It is a shame if a minister loses sight of the duties assigned unto him; that is, if God has called and appointed him. Personally, may I say that I had rather die this very moment than to bring reproach on the ministry of my Lord and Saviour Jesus Christ. Ministers should be the most careful witnesses of Jesus Christ among men.

Paul goes further in speaking of the duties and sets forth the thing that we should hold fast. He calls it a *good thing*. He tells us how to keep it; it is not ours but is committed unto us. The commitment is from God. We are *duty bound* to use that which is committed unto us. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Timothy 1:14). Why was Paul instructing Timothy to hold fast the faith, love and sound words? Because some of the workers had fallen back and left Paul and the work of the Lord. There is danger of *backsliding*. The fifteenth verse of this same chapter says, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." A preacher that turns away from the Lord Jesus Christ brings a serious disgrace to Christ and the Church.

Let us notice more of the duties of a minister. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. . . . Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:1-3, 14, 15). We believe in the *call*. We believe in *preparation*.

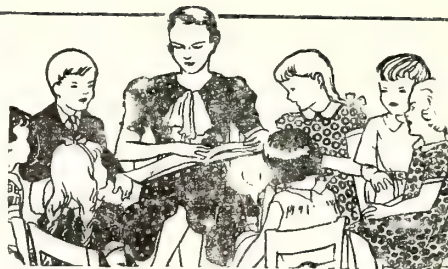
"Many are trying to follow Jesus, but forget that it is impossible to leave out the Cross."—*Selected*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A BOY'S FAITH

**I** WAS just past my twelfth birthday when something happened in my thinking that changed my whole plan in life.

My parents had lived for a number of years on the banks of the Mississippi River just south of St. Paul. They had heard of the wonderful opportunity of securing a free homestead "out West" on the Dakota prairie. Many had already gone West, and others were planning to go.

The home place on the Mississippi was sold. A car was chartered. All the goods and the family were soon carried out over the steel rails through what seemed at that time a most beautiful country of rolling prairie stretching out in every direction as far as eye could see.

The car stopped at Highmore, the railroad terminus. The road had not yet reached as far west as the "muddy Missouri." The family was lodged temporarily in the local hotel, while the goods were unloaded from the car and placed on wagons preparatory to trek across the open, roadless, rolling prairie to the Northwest.

It seemed a long journey to our future home. Father had brought two cows and thirty chickens. The fowls were carried on the wagons in crates. The cows soon tired following the wagon. They wanted to stray off to some green spot to graze. Finally they were roped; and I, with my other brothers (I had three of them) had to walk behind the cows and prod them along.

When night overtook the caravan, Father spied a light on the distant prairie. All decided to proceed on until the light was reached. It proved to be a campfire of an earlier settler who was building a sod house. Our company was warmly welcomed and urged to stay and receive his hospitality.

Early in the morning, our trek was continued in a northwesterly direction. The journey, the second day, was very tiresome. At dusk, Father's homestead was reached. There was no house—just an open expanse of country.

Those were busy days! The winter months were near. A house had to be

built. A stable for the horses, cows and fowls was necessary for the protection of the animals. Hay had to be secured for fodder. Forty miles to the nearest town from which to obtain supplies for the family! No roads; settlers few and far between.

The Sioux Indians had just been located on a reservation west of the Missouri River. They were restless and dissatisfied. Old Sitting Bull, their chief, was stirring up trouble. Rumors came to the ears of the settlers that caused anxiety and fear for their safety.

Of course we boys were not afraid! We wanted to fight the Indians! But wiser heads were cautious and made every preparation to protect themselves in case of sudden attack.

The long bleak winter finally gave way to a most beautiful spring. Hasty preparations were made to plow up new soil and to plant corn and flax.

It was in the midst of this busy summer season that a peculiar experience came to me which caused me to look at life from a different angle.

I had been working hard picking up potatoes all forenoon. After dinner Father called me and said, "Andi, I wish to work Fan this afternoon. I do not know where she is, but find her quickly and bring her home."

I was so tired; it seemed to me an awful task to have to walk so far to hunt for Fan. Yet go I must: Father needed her. I climbed on top of the house in order to take a look over the country, thinking I might spy the horse. Sure enough, there she was, over a mile away in a small ravine, feeding on the green grass. I was soon on my way to get her. When I was within a quarter of a mile of her, I began to think how nice it would be if I could only catch old Fan, and have a ride back home. But Fan was wild, and would no doubt take to her heels and race for home when she saw that I came too near. This she had often done before. I felt so tired! I thought, "If I could only catch her." Then suddenly something within said, "Pray to God. He can help you to catch

Fan. Did He not help the people when He was here on earth?"

I had been reading a New Testament that Mother had given me; my folk had no other reading matter those days. The power of Jesus to help had been impressed upon my mind.

When that voice within said, "Pray to God!" I said to myself aloud, "I'll try and see if God hears now." So I prayed, "Jesus, You helped others when You were on earth, please help me catch old Fan, and make her to continue to eat grass so that I can get on her back, I would like to ride home." Then I remembered the gospel said, "Have faith," and "Do not doubt."

With this prayer in mind, I walked carefully toward Fan. She did not seem to notice me in the least. She continued cropping the grass as I walked up to her, and I put my arms around her neck. I then slipped my leg over her back, face backward. I turned around on her back and patted her neck and urged her to go home. At once her old-time spirit returned. She gave a snort and started for home. How I enjoyed that ride!

But I found a secret—God answers prayer. That fact made a tremendous change in my thinking and outlook on life. As a boy I had touched the unseen powers of the heavens. This brought awe and reverence into my heart when I looked up into the blue sky and saw the clouds and sun by day and the beautiful, wonderful stars and moon at night. The impression and peculiar feeling I received in my heart did not leave me. God has graciously answered my prayers in other times of need. I have kept my faith in Him, and the covenant I made with Jesus I have kept sacred until this day.—*Unknown*.

### Full Strength

The divine element in Christianity is more than a point of difference from other systems. It is the source of its power and strength of its appeal. The human heart reaches after something infinite. It craves the comfort which heaven alone can give. Christ has brought God to man, and He links man with God. Here is contact with the Infinite. Supernatural? To be sure! Empty Christianity of that which is beyond the human, and you reduce it to a collection of sweet sentiments. The only Gospel with power to draw men and save them is the good news of a divine Christ, just as the Bible pictures Him. Let us keep our religion full strength.—*United Evangelical*.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Standing of States on India Visual Aid Project

JANUARY 31, 1956

State	Quotas	Receipts	Over Quota	Balance
Alabama	\$ 45.00	\$ 5.00	\$	\$ 40.00
Arkansas	20.00	18.00		2.00
California	45.00			45.00
Florida	25.00	25.00		
Georgia	60.00	55.00		5.00
Illinois	30.00			30.00
Kentucky	20.00			20.00
Michigan	60.00			60.00
Mississippi	25.00	14.20		10.80
Missouri	100.00	66.30		33.70
North Carolina	175.00	10.00		165.00
Ohio	20.00	20.00		
Oklahoma	100.00	28.00		72.00
South Carolina	80.00	125.55	45.55	43.00
Tennessee	100.00	57.00		55.00
Texas	55.00			
Virginia	20.00	20.00		
West Virginia	20.00			20.00
	\$1,000.00	\$444.05	\$45.55	\$601.50

This project was adopted by the W. N. A. C. during the 1955 session. Most of this equipment has been purchased and must be paid for. The Cronks will be taking this equipment with them to India about June the first.

Mrs. Hubert B. Sloan  
Executive Secretary-Treasurer  
Woman's National Auxiliary  
Convention

## For Men Only!

At the recent meeting of the Cragmont Assembly Board of Directors, Black Mountain, North Carolina, I was asked to lead a drive for \$10,000 for much needed improvements at our assembly ground. At the time I submitted a plan for the drive, which was given the approval of the board.

Among other things, the plan called for the making and selling of 5,000 aprons at \$1.00 each. Naturally, I expected the woman's auxiliary to be the medium through which these aprons would be made and sold, and the good women are graciously accepting this challenge as it is presented to them.

However, the apron drive got off to a peculiar start, and maybe the Lord was in it! The first apron was donated to me by a good lady before the actual drive was announced, and the responsibility rested upon me to sell it. I took it to a Sunday School Fellowship Supper in Columbus County, North Carolina, and offered it for sale. Judge Sanky

Robinson of Whiteville, North Carolina, immediately gave me a dollar for it, but would not take the apron. One of his friends remarked that he was probably afraid to take it home on account of he might have to wear it. He said, "Just sell it to somebody else." Well, I sold it to a preacher a day or two later, but he wouldn't have it either! So I still have this first apron on my hands.

Then I began to get an idea. I began to wonder just how many men in our churches over the state would be willing to follow the judge and the preacher in paying me a dollar *not* to wear the apron. It just struck me that there might be 100 or more, so I decided to ask every man who reads this to send me \$1 for this apron, with the understanding that he will *never* have to wear it. What am I going to do with the apron? Well, I'll tell you, if you'll keep it a secret: as soon as 100 men buy the apron, I'm going to send it to Mr. Jackson, superintendent of our Children's Home, Middlesex, North Carolina. They have been having some difficulty keeping a cook there, and he may need the apron!

Send your \$1 or more to the address below.

Gertrude Ballard,  
Box 381,  
Blandenboro, North  
Carolina

## Attention North Carolina Auxiliary Women

It has just been called to my attention that the auxiliary women of our state have been given a quota of \$175.00 toward the purchase of visual aid equipment for India. To my regret I did not attend the National Auxiliary Convention last July, and did not have the privilege of being in our fall district meetings. I have received no official notice regarding this quota, but it is true that our National Convention last year pledged at least \$1,000 toward the purchase of these articles as presented by Rev. Dan Cronk, one of our missionaries to India. I was late in receiving my Year Book in which the minutes of the W. N. A. C. are recorded, but if our women will look on Page 137, they will find that it was presented as a resolu-

tion and was carried or adopted by motion.

Our women in North Carolina have always responded to our calls for help for the mission field or for any and all worthwhile projects, and we will not fail this time. We want to raise our quota as quickly as possible, so I am suggesting that in sending your reports and contributions to your district secretaries for the conventions that will be meeting during this spring, you enlarge your contribution so that this may be placed on the quota. It might be wise to inform your secretaries that you are including a contribution. It does not have to be large to take care of this obligation. We must have the entire fund on hand by the time our State Auxiliary Convention meets in May, so I am urging that you take care of this as soon as possible, as the need is great and we must do our part else we will lose our joy in having a part in the promotion of the Master's cause on our mission field. May we pray together, work together and have faith in God, while we surrender to Him our all. I am not only depending on you, but our Lord is calling us to specific service. Let us do our best.

Mrs. J. C. Griffin,  
Study Course Chairman,  
State Auxiliary Convention

## Darlington Auxiliary Meets

The Woman's Auxiliary of the First Free Will Baptist Church of Darlington, South Carolina, held its monthly meeting at the church on February 16, 1956, with 20 members and 1 visitor present.

The meeting was called to order by having the auxiliary repeat the watchword, definition and purpose of the Woman's National Auxiliary Convention. Mrs. Bernice Cook led the group in prayer. During the business period a motion was carried to present a contribution to Rev. and Mrs. Fred Hersey who are leaving as missionaries to Japan on April 9, 1956.

Mrs. Rufus Coffey presided over the program and gave the introduction to the topic, "We Need Prayer Warriors for Such a Time as This." Mrs. Pearl Strickland read the Scripture, Luke 11: 1-13. Those giving parts on the program were: Mrs. Kitty Stokes, Mrs. Marjorie Brown, Mrs. Rufus Coffey and Mrs. Myrtle Weatherford.

The meeting was dismissed by sentence prayers.

Corresponding Secretary,  
Marjorie Brown

(continued on page sixteen)



# :- Department of Foreign Missions -:-

REV. RAYMOND RIGGS  
Promotional Secretary-Treasurer

3801 RICHLAND AVENUE  
NASHVILLE, TENNESSEE

**FINANCIAL STATEMENT**  
**Board of Foreign Missions, Jan., 1956**  
Cash in Bank January 1, 1956 .....\$12,246.88  
Receipts ..... 7,520.53  
Total to Account For .....\$19,767.41  
Disbursements ..... 7,899.21

Cash in Bank February 1, 1956...\$11,868.20

STATES QUOTA			
State	Quota	Paid	Balance
Alabama	\$ 2,600	\$ 117.57	\$ 2,482.43
Arkansas	2,600	129.30	2,470.70
California	2,600	21.00	2,579.00
Florida	1,600	79.00	1,521.00
Georgia	3,500	105.52	3,394.48
Illinois	3,600	55.20	3,544.80
Kentucky	1,900	85.42	1,814.58
Maine	300		300.00
Michigan	12,000	847.20	11,152.80
Mississippi	1,600	77.83	1,522.17
Missouri	9,900	608.04	9,291.96
Nebraska	100		100.00
New Mexico	200	2.00	198.00
North Carolina	18,000	2,810.96	15,189.04
Ohio	2,500	73.41	2,426.59
Oklahoma	6,000	476.76	5,523.24
South Carolina	3,800	470.83	3,329.17
Tennessee	8,000	869.70	7,130.30
Texas	3,500	85.41	3,414.59
Virginia	3,100	285.23	2,814.77
West Virginia	2,500	118.47	2,381.53
Miscellaneous	3,300	76.18	3,223.82
<hr/>			
<div></div> <div>\$93,200</div> <div>\$7,395.03</div> <div>\$85,804.97</div>			

## Prayer and Praise Letter

February 1, 1956

Dear Friend,

Reservations for the Herseys to Japan have been made on the Steamship President Wilson scheduled to leave San Francisco on April 9, 1956.

"...declare his praise in the islands" (Isaiah 42:12).

Even though we had hoped they could sail earlier, we praise the Lord that the way is opening up for them to go. We are thanking the Lord in advance for supplying the funds to send them. *Have you done your part?*

WE PRAISE THE LORD FOR—

*January Report* and for each of you who helped to make it possible. Remember, if we are to meet our quotas for this year we must begin *early* and work *late!*

*Visas* have been granted to Rev. and Mrs. Daniel R. Cronk and Randy to return to India. They expect to leave in June.

*Rev. and Mrs. Harold Stevens* who have offered to make a personal survey of proposed field along the Ivory Coast in Africa. This, they will do on their vacation time and it should prove of much value to the Foreign Mission Board.

PLEASE PRAY FOR—

The Stevens in Africa as they plan this survey.

Wisdom and calmness for the Herseys as they make plans to sail. There are many details to be worked out, vaccinations to take, and there is still the matter of *finance!*

Brother Willey as he plans a survey trip to Central and South America sometime this month.

A revival meeting in Bear Point Free Will Baptist Church near Sesser, Illinois, February 5 through 12.

*Imitation*, this is a good word. Is it forceful to you? I am not thinking of imitation of Christ, but of how we are to urge our converts to imitate us. The Apostle Paul did just that. To the Corinthians, "I beseech you, be ye followers (imitators) of me." Again, "Be ye imitators of me, even as I also am of Christ." To the Philippians, "Brethren,

be imitators together of me, and mark them which walk so, as you have us for an example." This is an important truth to anyone who seeks personally to help any other Christian. You can only tell others to be what you now are. You can only tell others successfully to *do* what you now *do*. This is true in daily prayer. Bible reading, meditation, daily witnessing, yea, it is true of every basic ingredient of your Christian life. Are we winning others and building them up as we should? If not, why not? Could it be because we ourselves are neglecting these basic things?

*Investment*, for world evangelization of lives, labor, land and influence is urgent. Your personal obedience can help win, for the Lamb that was slain, the reward of His sufferings. How seldom do we see a Christian straining, sacrificing, throwing "his whole living, even all that he hath" into the work. Yet, this is the most important task ever committed to man. A man said to a missionary, "I see world evangelization in the Word of God, but I remain indifferent. Why is it that I don't have more interest?" Said the other, "It is very simple, world evangelization is like a bank, if you don't put money into it you will have no interest; the more you invest the more interest you have." To this agree the words of the Son of God, "...lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matthew 6:20, 21).

*Foreign Mission Month*: This year the month of April is being declared as Foreign Mission Month with Easter Sunday as Foreign Mission Sunday. Begin now for special emphasis.

*Something New*: A sixteen page booklet entitled "How to Have a Missionary Conference" has just been printed by the foreign mission department. They are 5c each, 25 for \$1.00 or 150 for \$5.00. Order yours today and plan for your own missionary conference.

Yours to serve,  
Raymond Riggs  
Promotional Sec'y.-Treas.

## FINANCIAL STATEMENT

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<hr/>			
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## NEWS NOTES

(continued from page ten)

### Rev. Ralph Lightsey In Georgia Revival

Revival services will begin the first Sunday night, March 4, at the Pleasant Hill Free Will Baptist Church, Dooly County, Vienna, Georgia.

The visiting speaker will be the Rev. Ralph Lightsey. The public is invited.

—O—

### East Carolina College Accepts Students from Mount Olive College

Students who graduate from Mount Olive College, Mount Olive, North Carolina, may now transfer to East Carolina College, Greenville, North Carolina, to continue their education. We quote, below, the text of a letter written to W. B. Raper, president of Mount Olive College, by Dr. J. D. Messick, president of East Carolina College. The letter is dated February 21, 1956:

"I have had a conference with Dean Leo W. Jenkins and with the registrar, Dr. Orval Phillips, and we have arrived at this decision: We shall cooperate with you people whenever possible and logical, but the acceptance of any student you may wish to have come here will have to be based on the interpretation of his transcript in the light of our standards. Such a student, of course, would have to maintain a minimum 'C' average after coming to East Carolina College, which is the minimum standard for any student to be retained here."



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Interprets History

(Lesson for March 11)

Lesson: Luke 21:29-36.

Golden Text: Luke 21:33.

### I. INTRODUCTION

To interpret history one turns the pages that record what has already happened—and reads lessons there for the guidance of one's life. Obviously that is not what our Lord was doing here, although, to be sure, such a study has an important place. His words here are clearly the words of prophecy, the foretelling of events which are to come. In other words, He is "pre-writing" history, not interpreting it.—*Moody Monthly*.

The lesson for last Sunday discussed the triumphal entry of Jesus into Jerusalem for the last week of His earthly ministry. Today, the lesson deals with a brief and pointed account from the lips of Jesus of events throughout the Church age, and His return at the end of it. He deals with actual historical events only as they will affect those who believe in Him. He reaffirms the fact that He will shortly go away and leave the disciples to their stewardship trust until He shall return in the fullness of power and invested with the title of King of kings and Lord of lords.

The Printed Text is the conclusion of His answer to the question of the disciples, "And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?" (Luke 21:7).—*The Bible Student* (F. W. B.)

### II. HELPFUL HINTS

1. In order that the disciples might have an unmistakably clear conception of the events immediately preceding the second coming of Christ, He draws an illustration from nature in the parable of the fig tree.

2. These signs indicate the coming of the Lord the same as budding trees show that summer is near (Vs. 31).

3. The presence of the unbelieving Jewish race proves that *these things* must yet come to pass (Vs. 32).

4. Whether men believe or doubt these things, they are as sure to come as God's Word is true (Vs. 33).

5. The things that overcharge the

hearts of men will also blind their eyes to the truths of God's Word (Vs. 34).

6. The day of God's wrath, *like a falling trap*, will come upon all who aren't looking for Him (Vs. 35).

7. There is no better way to prepare for that day than to stay awake and watch and pray (Vs. 36).—*The Bible Teacher* (F. W. B.)

### III. ADDITIONAL TRUTHS

1. *The city of Jerusalem would be destroyed with a great slaughter of its inhabitants* (Vv. 20-24). This bloody destruction took place in 70 A. D. when the Roman Army laid the city of Jerusalem level with the earth.

In Verse 24, Jesus seems to turn from the prophecy of events which would occur in the lifetime of the apostles and early Christians, as He utters this clause, "... and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Here He appears to look to the signs which will immediately precede His coming.

*Certain signs will appear when the times of the Gentiles have been fulfilled* (Vv. 25-28). Great signs will occur in the heavens and upon the earth to the extent that men's hearts will fail them because of fear. And then shall the Son of man appear in the cloud with power and great glory.—*The Bible Student* (F. W. B.)

2. Jesus was quite correct when He said that Jerusalem would be trodden down of the gentiles. To this day Jerusalem is in the hands of the gentiles: for while the new city does belong to Israel, the old city is under Jordan, as all travelers to the Holy Land have discovered as recently as 1955.

The student should remember that the city of Jerusalem, as it was in the days of Jesus, is entirely in the possession of the Arabs.

3. The Biblical Encyclopedia records a case which strikingly emphasizes the self-vindication of God's Word. An infidel in London had a wife who possessed a Bible which she regularly read. Being annoyed at this, the man, who had frequently threatened to do so, threw the book upon the fire. This appears to have taken place at dinner time. He then left home to go to his work, but soon returned to see if the last vestige of

the volume had disappeared. The woman, who naturally felt distressed at her loss, said she thought it must be completely burned; but her husband stirred the ashes to see if such was the case, when he read what fastened itself upon his mind, and led to his conversion—"Heaven and earth shall pass away, but my word shall not pass away." The sister of this man was the wife of a London pastor; and just when the Bible was burning she was earnestly praying for her brother's conversion.—*Higley's Commentary*.

4. *He assured that "this generation" should not pass away, until all He had spoken would be fulfilled.* These words have been and still are a point of a great deal of controversy. We shall not take time or space to point out what different commentators have to say about the words "this generation" only to say their views are various and widely different. To this writer the words "this generation" have reference to the Jewish nation. The word "generation" is the translation of the Greek *genea*, which means race.

Many Old Testament nations have ceased to exist but the Jews will never share this fate.—*Selected*.

5. *Separation* (Luke 21:34-36). This is a warning in the light of the previous words of prophecy. There is to be a definite separation among men in view of the second coming of Christ. Those who believe that the Lord will come again will be distinguished by their abstinence from certain things in which the world indulges. We live in a materialistic age and by far the largest number of people live for physical enjoyment. Never was more interest manifested in the three things mentioned here: surfeiting, drunkenness and the cares of this life. America especially has become a nation of gluttons. Even many who advocate temperance, or even total abstinence in the matter of alcoholic beverages, are intemperate when it comes to eating. No doubt the Lord wants us to enjoy good food, for He has provided an abundance of it, but He does not want us to live merely to eat.—*The Bible Expositor*.

6. In one of the volumes devoted to Sunday school lessons, I found this item: "Let us not waste time in fruitless discussion about the end of the world." In another volume I found this item: "To live ignorantly of or to neglect the profound teachings concerning the course of this age and the Lord's return, is to deprive the believer of one of the richest and most joy-producing themes of divine truth revealed in the Scriptures."—*Selected*.



## WOMAN'S AUXILIARY DEPARTMENT

(continued from page thirteen)

### Mrs. Manning, Hostess To Auxiliary

The Woman's Auxiliary of King's Cross Roads Free Will Baptist Church, Pitt County, North Carolina, held its regular monthly meeting on February 8, 1956, in the home of Mrs. Hubert Manning.

The meeting opened with the group singing "What a Friend We Have in Jesus," followed with prayer by Mrs. Roscoe Eason. The Scripture for the evening, Luke 11:1-13, was read by the president, Mrs. Ray Jones.

The subject for the month, "We Need Prayer Warriors for Such a Time as This," was discussed by Mrs. L. B. Manning, Mrs. Walter Corbitt, Lillie Mae Harris, Mrs. Eddie Corbitt, Mrs. Heber

Tyson, Mrs. Carlos Tugwell, Edna Corbitt and Mrs. Hubert Manning.

Mrs. Carlos Tugwell dismissed the 19 members and 3 visitors present. The hostess, Mrs. Manning, served the group refreshments which were enjoyed by all.

Mrs. Roscoe Eason

### Bay Branch Auxiliary Meets

The Woman's Auxiliary of the Bay Branch Free Will Baptist Church, Timmons ville, South Carolina, conducted its regular monthly meeting at the home of Mrs. Myrtle Denham. Mrs. Sallie Stewart and Mrs. Mary Langston were co-hostesses at the meeting.

The meeting began with prayer by Mrs. Mary Welch. The group then par-

ticipated in singing "What a Friend We Have in Jesus," followed with devotions by Mrs. Myrtle Denham. The program was directed by Mrs. Eddie Saverance. Those taking part on the program were: Mrs. Mary Welch, Mrs. Sallie Stewart, Mrs. Eddie Saverance and Mrs. Leah Waddell.

The business session was conducted by Mrs. Mary Welch. All the officers gave reports on all that the auxiliary had accomplished during the past month. The auxiliary will hold its next meeting at the home of Mrs. Etta Denham.

The meeting was dismissed with prayer by Mrs. Leah Waddell. After delicious refreshments were enjoyed by all, a shower was given for Mrs. Jewell Carter.

Reporter

"All the world is clamoring for mirth and pleasure, but the best that can be provided is empty and hollow."—Sel.

## SUPERANNUATED MINISTERS FOR 1956

The following is a list of names, addresses and dates of birth of the superannuated ministers on the Board of Superannuation of the North Carolina State Convention of Free Will Baptist for the year 1956. These ministers receive regular monthly pension checks. You may help the cause of superannuation by sending greetings to these ministers on their birthday, Christmas, etc., and by sending donations to your State Board of Superannuation, Rev. M. L. Johnson, treasurer, Sims, North Carolina:

NAMES	ADDRESSES	DATES OF BIRTH	NAMES	ADDRESSES	DATES OF BIRTH
R. C. Alexander	Box 301, Robersonville	Sept. 30, 1889	Edgar Fowler	Tabor City	Aug. 23, 1876
J. C. Franks	R. 1, Black Mountain	Oct. 9, 1890	H. H. Snyder	Box 183, Lexington	Jan. 22, 1888
H. R. Faircloth	Smithfield	Feb. 15, 1882	N. H. English	R. 2, Hamlet	April 12, 1887
M. A. Woodard	Winterville	Sept. 6, 1879	David E. McDonald	97½ Park Drive, Gastonia	May 11, 1885
W. B. Nobles	Winterville	May 3, 1866	C. W. Bennett	R. 1, St. Pauls	March 29, 1886
Howard Pipkin	R. 2, Mount Olive	Oct. 15, 1881	W. E. Anderson	1400 Shepard, Morehead City	Dec. 9, 1872
J. A. Collins	R. 1, Alexander	Jan. 6, 1874	W. G. Pike	R. 3, Selma	Aug. 27, 1887
Malley Rice	R. 3, Marshall	Dec. 13, 1883	W. G. Boykin	State Hospital, Raleigh	Oct. 10, 1900
J. C. Rogers	107 Bluett, Rockingham	Feb. 9, 1890	Barney Griffin	330 Vance, Kannapolis	July 30, 1892
I. J. Greene	R. 1, Chadbourn	Nov. 29, 1862	M. L. Cummings	Orphanage, Middlesex	June 2, 1876

## WIDOWS PENSION LIST FOR 1956

The following is a list of the widows of Free Will Baptist ministers who are receiving pension checks from the North Carolina State Board of Superannuation. You too can help the superannuation program by sending greetings on their birthday, Christmas, etc., and by sending donations to your State Board of Superannuation:

NAMES	ADDRESSES	DATES OF BIRTH	NAMES	ADDRESSES	DATES OF BIRTH
Mrs. Nancy L. Coates	514 W. Peace, Raleigh	May 25, 1869	Mrs. J. R. Bennett	Bridgeton	May 23, 1908
Mrs. W. R. Glover	508 E. Edgerton, Dunn	Sept. 28, 1885	Mrs. R. C. Kennedy	Beulaville	Nov. 4, 1887
Mrs. B. B. Richardson	801 N. Bloodsworth, Raleigh	Dec. 15, 1874	Mrs. Duffy Tolar	1409 N. Market, Washington	Feb. 8, 1884
Mrs. Almeda W. Phillips	R. 1, Tarboro	Dec. 3, 1880	Mrs. B. E. Guthrie	Walnut	Sept. 29, 1885
Mrs. W. A. Dail	Winterville	May 22, 1885	Mrs. A. B. Lowery	209 Hamby, Mariette, Ga.	Jan. 8, 1891
Mrs. W. B. Everette	Wardsworth Home, New Bern	Dec. 28, 1875	Mrs. H. C. Adcox	Box 202, Bladenboro	Jan. 9, 1906
Mrs. L. C. Garner	R. 2, Newport	Oct. 22, 1880	Mrs. J. S. Overman	R. 2, Fremont	Jan. 20, 1875
Mrs. Carrie G. Ringgold	Bridgeton	Dec. 3, 1895	Mrs. Mary J. Parrish	Box 43, Elm City	Sept. 23, 1903
Mrs. May Rouse	Dudley	Feb. 12, 1880	Mrs. Ida O. Styron	Pine Level	July 31, 1897
Mrs. Winifred Williams	R. 3, Ayden	May 23, 1892	Mrs. Ada Wall	R. 4, Mount Olive	June 26, 1889
Mrs. L. H. Wetherington	Clark	March 22, 1880	Mrs. Smithy Lancaster	Box 193, Fremont	Feb. 24, 1891
Mrs. B. W. Wells	532 Contentnea, New Bern	Dec. 24, 1879			



# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 7, 1956

## NEW HOME OF THE GOLDSBORO, N. C., CHURCH



The above building, popularly known in Goldsboro, North Carolina, as the B. G. Thompson home, was acquired by the congregation of the First Free Will Baptist Church, the middle of December, 1955, for the sum of \$35,000. The building stands on a plot which is 262 feet by 267 feet, facing East Ash Street and U. S. Highway 70.

Several thousand dollars have been spent on the building in a conversion and decoration program which gives the congregation a beautiful auditorium with seating capacity of above 200 and 13 Sunday school rooms now available. There are also other possibilities on the third floor and in the basement. In the rear of the building is a nice stone building which may be turned into an activity building and used for Sunday school purposes.

As of this date, the Rev. J. R. Davidson, pastor of the church, states there is only \$12,000, plus \$150 accumulated interest, now owing on this property.



# EDITORIAL

## MY NEIGHBOR

When a certain lawyer stood up on one occasion and asked Jesus, "... And who is my neighbour" (Luke 10:29), he introduced a problem for Jesus to discuss which has plagued the Church and church people since Jesus' day. Church people in every generation have recognized this problem and have put forth some effort to solve it. On the other hand, suffering, hunger, ignorance, despondency and sin have existed in every community and country in the world, to which the Church has not ministered. Many times these conditions have remained almost in the very shadow of the church building in the community. The congregation has gathered, week after week, for worship without apparently taking notice of this sacred charge of Jesus, "... give ye them to eat" (Matthew 14:16). We are loud in our condemnation of the priest and the Levite in the illustration which Jesus gave in answer to the question of the lawyer, but are we not as guilty as they?

The occasion for the illustration of Jesus was His discussion with the lawyer of the two greatest of the Ten Commandments, "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). The Christian finds in this passage the fundamental challenge to his faith. Throughout his life he will never fail to see how he can surrender more of himself to Christ and how he can love his neighbor more and more nearly like he loves himself.

To whom does the Christian owe his loving service and consideration? We shall let the New Testament answer the question for us.

Paul wrote Timothy, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). He made this statement while discussing the care of the needy widows of the congregation. He said that the first responsibility for the care of a widow was that of her relatives, especially the persons closest of kin to her or in whose house she should live. He said, however, that, if for any reason the kinsman did not supply this care and if she were a worthy widow, the church should assume it. Regarding this matter, Jesus pointedly and thoroughly condemned the Pharisees and scribes for evading the responsibility of caring for their aged fathers and mothers by saying that they were giving to the temple worship the money which they should have been spending for the care of their parents, "But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free" (Mark 7:11).

The responsibility of the Christian goes beyond his own family. It also embraces the entire fellowship of Christianity. In his letter to the Galatian Christians regarding their attitude and conduct toward one another Paul said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10). Therefore, we can say emphatically that the church has a definite responsibility to the needy of its fellowship which it can not afford to evade or deny. What provision does your church have for being obedient to this sacred charge?

Now, we shall turn again to consider the illustration which Jesus used to answer the question of the lawyer con-

cerning his neighbor. After Jesus had told how the priest and the Levite had passed the poor, helpless, suffering man on the roadside without offering help, He told how the hated Samaritan ministered to the wounded man's needs. He said that the Samaritan eased the man's pain, carried him to an inn and paid the bill for the man's care until he should be well, even promising to pay any additional cost that might be incurred.

Then Jesus asked the lawyer, "Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?" (Matthew 10:36). When the lawyer answered that the merciful Samaritan was the neighbor, Jesus said, "... Go, and do thou likewise (Matthew 10:37).

In this instance we have Jesus saying that the Christian's responsibility extends to strangers who may be classed among those who hate him. In the Sermon on the Mount Jesus said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: ..." (Matthew 5:44, 45).

Let us go even further to assert that the Christian's responsibility towards others extends to the remotest spot in the earth where men have physical and spiritual needs. In the Great Commission Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:19, 20).

In recent years Free Will Baptists have made marvelous progress in missions, but only a beginning has been made. We are reaching only a few of the world's needy fields. What we are doing in these areas is excellent, but we need to do so much more. Under God, we must minister to the diseased, afflicted and hungry bodies to whose souls we preach the unsearchable riches of Christ. This will call for technicians who can teach these people how to till the soil and grow food for themselves, as well as to do other constructive work so that they can earn a living. It will also call for professionally trained personnel, such as physicians, nurses and teachers. These must accompany our preachers of the gospel to the mission fields of the world if we are to be obedient to the teaching of Christ and the apostles.

How can we make greater progress in fulfilling our obligation to our neighbors? The problem seems to resolve itself first of all, into our need for a keener consciousness of Christ's demand. We have but to look at what we are doing in the light of what the Bible teaches about our obligation to the needy ones to see how far we are falling short. Does your church have a definite plan for helping the needy? Is the program working so that all needy cases are cared for? Furthermore, does the item in your church budget for missions represent a sacrificial gift from your congregation to the needy ones in other communities and in foreign lands? And are you praying constantly for God to call young people from your church, including your children, to fill some place on the mission fields of the world?

In the second place, we must revise our attitude toward our neighbors—the needy ones of the world. Church budgeting cannot accomplish the task without enthusiastic support of the congregation. If our attitude is not dictated by the Word of God, it is wrong.

Finally, we must re-evaluate our concept of the proper use of money in the light of Christ's teaching. We must come to know that God entrusts us with wealth that our needs may be supplied and that we may support the cause for which our Saviour gave His life.



# What Men Say- What the Bible Says

Thomas H. Dixon  
Checotah, Oklahoma

**Men Say:** "God will not blot anyone's name out of the Book of Life."

**The Bible Says:** "... Whosoever hath sinned against me, him will I blot out of my book" (Exodus 32:33).

**Men Say:** "The soul that is once saved will not die."

**The Bible Says:** "... the soul that sinneth, it shall die" (Ezekiel 18:4).

**Men Say:** "After once saved you cannot turn from righteousness and be lost."

**The Bible Says:** "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezekiel 18:24).

**Men Say:** "The Lord is married to the backslider, and he cannot be lost."

**The Bible Says:** "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; ..." (Jeremiah 3:8).

## THE FREE WILL BAPTIST

Volume 71 Number 10

March 7, 1956

Published and Edited weekly by the  
FREE WILL BAPTIST PRESS  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance  
6 Months.....\$1.00  
1 Year.....2.00

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THE FREE WILL BAPTIST

**The Bible Says:** "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians 3:16, 17).

**Men Say:** "You cannot depart from the faith."

**The Bible Says:** "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1).

**Men Say:** "You cannot depart from the faith."

**The Bible Says:** "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:27).

**Men Say:** "If you are once a servant you will always be a servant."

**The Bible Says:** "But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matthew 24:48-51).

**Men Say:** "If you are once on the vine, you are always there."

**The Bible Says:** "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2).

**Men Say:** "You cannot fall away and be lost after once being saved."

**The Bible Says:** "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6).

**Men Say:** "You cannot so sin that you will be lost."

**The Bible Says:** "... but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matthew 12:31).

**Men Say:** "Christians shall not die spiritually."

**The Bible Says:** "Be watchful, and strengthen the things which remain, that are ready to die: ..." (Revelation 3:2).

**Men Say:** "Once saved, always saved."

**The Bible Says:** "... The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand" (1 Corinthians 10:7, 8).

**Men Say:** "Angels fell." And then will tell you saved men cannot fall.

**The Bible Says:** "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter 2:4).

**Men Say:** "You cannot turn from your righteousness and be lost."

**The Bible Says:** "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:21).

**Men Say:** "You cannot be led away."

**The Bible Says:** "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter 3:17).

**Men Say:** "You cannot depart from God and be lost."

**The Bible Says:** "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Hebrews 3:12).

**Men Say:** "Once saved, always saved."

**The Bible Says:** "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not" (Jude 5).

**Men Say:** "You cannot sin unto death."

**The Bible Says:** "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give his life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (1 John 5:16).

**Men Say:** "The body sins, but does not affect the soul."



# Today's Youth

Dennis Wiggs,  
Smithfield, North Carolina

*"For all have sinned, and come short of the glory of God" (Romans 3:23).*

**W**ITH this Scripture facing every one of us, we find ourselves bound by sin in our natural state. After we reach the age of accountability, our habits and personality are controlled many times by sin. Then, one day, the gospel of Jesus Christ is tuned into our minds. We learn to understand that the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Still the human mind lingers on one question: What is life? What am I living for? Maybe the older person doesn't ponder upon this question too much, but the younger person is always seeking popularity, beauty, love, happiness and a good future. Today the younger generation is hearing less and less of Jesus Christ and His saving power. They do not understand what the term *being saved* is. To the teen-ager happiness is smoking, drinking, sexual lusts and any other sin that will provide a fleeting moment of fun. Of course, not every boy and girl is engaged in this sinful outlook on life; there are a few true Christians. The Christian boys and girls are still in the minority, though. In most high schools today, only two or three out of every hundred students are true, consecrated Christians.

Why is the youth of today considered as *going to the dogs*? Why is juvenile delinquency at an all-time high? Why are most traffic accidents committed by the age bracket of 16 to 25? Why? Why?

As a boy of eighteen, I attend a high school where sin dominates the life of most students. God is placed behind education and fun—way behind! Also, at my job, sin pushes Christ out of the place of business. Everywhere a teen-ager turns, sin is the king: newspapers, television, radio, movies, billboards, magazines and even in the home. Some people are saying that the reason the youth are on a moral decline is strictly because of the atmosphere of sin. This is partly true, but couldn't God push sin out of our America if we would let Him? Well, you say, "We have churches on almost every corner." Yes, we do

have—church buildings. But, are we, are you, as citizens, as Free Will Baptists and as Christians doing your part to combat juvenile delinquency?

As a teen-ager, I would like to beg you, to plead with you, to ask yourselves the question: "What does Jesus want me to do about the sin in America?" You are witnessing a true decline in the moral life of the youth. Why? The reason points to the church and the home. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). Are you, as a church member and as a father or mother, molding your child's life in God's way? Does your daughter or son know Jesus Christ personally? Do you? When was the last time you won a soul into God's Kingdom, especially a young person? If a poll were

taken, the answer to these questions would be alarming. Today, God is asking you many questions about your way of living and the example you give to your children.

Will you examine your heart: teacher, lawyer, preacher, housewife, doctor, plumber, farmer—Christians? You will have to do your true, Christian part, though. Christ expects you to give Him complete control over your life. This means that He controls your time, health, five senses, love and, yes, your money. With the life of every member of your church dedicated, He could make America the place of peace. The youth would find the right road to happiness.

The youth are looking to you for the direction. Will you give us support in the home, the church, the colleges and other institutions of our denomination? Every young person has a soul just as you do. We can be trusted. We want eternal life, too. The youth are willing to work for the church and their Creator. Are you willing to receive God's guidance and then help us into a future with a good education, thankfulness and eternal life.

"... If God be for us, who can be against us?" (Romans 8:31).

## Laxity and Unconcern

Albert M. Ezell,  
Searcy, Arkansas

**W**E hear a lot of talk about the various sins to which, except through constant vigilance, we are apt at some time to be vulnerable. There is the sin of ingratitude, a thing that if most of us would be fair to ourselves, I am sure we would recall many instances when we were guilty of this failure to be true to God and our fellow man for what has been done to us and for us. How many of us, I wonder, take time at the beginning of the day to humbly bow before Almighty God and thank Him for keeping us safely through the night and for awakening us in a good measure of health, asking His guidance through the day and, as we ask, vowing to Him that without failure we will live in the center of His will throughout the day?

There are so many sins that I will not be able to mention but just a few of them. There are the sin of commission, the sin of omission, the sin of self-righteousness, the sin of bigotry and intolerance, avarice, anger, unforgive-

ness and many, many other that I will not take time to mention. However, I wonder if, in the certainty of our knowledge, these are all wrong and are to be avoided by us as Christians? I sometimes wonder if we do not pass unheedingly over some matters of very grave importance. Let me assure you that I am not trying in the least to minimize the matters over which we have just gone as they are the gravest importance in the life of every Christian.

The matter with which I wish to deal especially at this time is the matter of laxity which could be, I believe, without assumption called one of the most common sins that is committed among our Christian brethren today. And my brethren I allude not only to the members of our own churches, but all the band of Christians that go to make up a large part of the population of this great so-called Christian America.

First, we have laxity in church attendance. Many will decide simply be-



cause it is raining or because they have some little fancied ache or pain that they will just forfeit the privilege of going to church since there will probably not be very many there anyway. Or maybe Uncle John or Aunt Lucy has come to see them after an absence of perhaps a week or two. For fear they will feel offended or for fear they will accept, they do not invite them to go to church with them, but instead, spend their time at home, thus setting a good example to both their visitors and their neighbors of unconcern and laxity.

One of the greatest examples of Christian laxity and unconcern that I can think of is the failure to study, prayerfully and diligently, God's Word. The psalmist has said, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). Jesus also told us that, ". . . If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:23). So if we continue to reject the glorious light of the gospel of Christ it will become darkness to us. "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

In my closing remarks I would like to dwell for just a little while on the subversive attitude of the translators of the Revised Standard Version of the Bible. It seems that the beauty of expression with which these great writers of this Holy Book were blessed has been reduced to a minimum, the translators having inserted instead words that are insipid, flat and colorless and, worst of all, impotent to express the truths of God's Word.

In many instances I find verses of Scripture that are in direct contrast to each other. For example take Job 13:15; 19:26; Joshua 6:17. We find that those verses are written almost exactly opposite in meaning in the new Revised Standard Version to that in the King James Version. Psalms, the most inspirational and colorful of the books, loses the greater part of its spiritual import and poetic beauty, which David so ably expressed, when it is translated in the Revised Standard Version.

There are a number of things that we as Christians will find lacking in this Book, that we still find in the good old King James. We will find that the blood atonement, though not denied, is certainly minimized. The certainty of the virgin birth is questioned. In addition to all of the above mentioned flaws of this Revised Standard Version, we find that, as a last defiant gesture of contempt toward God, the translators have omitted 17 verses from the New Testa-

ment found in 15 different chapters.

I pray that each of us Christians, as we think on our debt to God and on our duty to posterity, will advocate from the pulpit, on the job, in our homes, on the street, or wherever we may be, the

retention of the King James Version of the Bible. "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).

## The Book of Ruth

Mrs. R. P. Harris,  
Rocky Mount, North Carolina

**T**HE book of Ruth is a love story told in four chapters. It gives us a glimpse of everyday life in Bethlehem, in the home and harvest field more than three thousand years ago.

Elimelech, his wife, Naomi, and their sons, Mahlon and Chilion, lived in Bethlehem, about six miles south of Jerusalem. A famine came making it necessary for Elimelech and his family to move to Moab to live. They lived there ten years and, during that time, Elimelech died. His two sons married Orpah and Ruth, natives of Moab, but they too died, leaving their mother, Naomi, and her two daughters-in-law, widows.

Naomi then heard that God had given a good harvest in the land of Judah and decided to go back to her own people in Bethlehem. She told Orpah and Ruth about her decision and kissed them good-by and they all wept together. Naomi told them to go back to their homes and marry again and have happy homes. Orpah kissed Naomi and went to live with her people, but Ruth would not leave her. She said, ". . . Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16). Naomi saw that Ruth meant what she said, so they left for Judah together.

It is true that Ruth was only a daughter-in-law, but she acted the part of a daughter which Naomi needed so much at a time like this. She was with her in trouble and poverty. The chief charm of Ruth was her unselfish and devoted love to Naomi. All pure and unselfish love comes from God. "We love him, because he first loved us" (1 John 4:19).

Finally Naomi and Ruth reached Bethlehem and Naomi's friends were glad to see her after being away for ten years. They said, "Is this the Naomi we knew years ago?" But Naomi asked them not to call her Naomi for the word meant *pleasant*, and her life had not been pleasant. She asked them to call

her Mara, a word that meant *bitter*, for she said the Lord had made her life bitter.

Naomi said, "I left this country years ago with a husband and two sons, and the Lord has brought me home again empty, alone." It must have been a trying time for Naomi, and I'm sure it must have been wonderful to have Ruth share her troubles.

At that time a rich man lived in Bethlehem named Boaz. He owned large fields that were ready to harvest. He was related to the family of Elimelech, Naomi's husband who had died. It was the custom in Israel when they reaped the grain to leave some of the stalks for the poor people who followed after the sickles. Ruth went out to the fields to pick up what the reapers left, and it so happened to be field owned by Boaz. Like most masters, Boaz went to the fields during the day to see how the workers were getting along. He asked who the young woman was. A man told him that she came from Moab with Naomi. Boaz went to speak to Ruth and told her not to go to any one else's field to reap, but to stay and work here with the other women. He also told her to eat from their vessels when she became hungry. Ruth, being a stranger in this country, was very gracious for his kindness shown her. Boaz told his workers to leave grain in the field so Ruth could gather for herself.

Notice the providence of God here. God finds friends for the widows. He finds Boaz to see that they have their rights. He is a never-failing God. He sees to our needs if we only have faith.

Ruth worked hard all day, and then at night she would beat out the grain she had gleaned. It was a good day's work, bringing with it a good recompense of reward. God has set us in His field, the world, and set us there to glean, to gather up as we are able, the precious seed. Truly the harvest is white, but the laborers are few. "Where hast thou gleaned?" is but another way of

(continued on page seven)



# NEWS NOTES

## **Piney Grove Church To Hold Revival**

The Piney Grove Free Will Baptist Church, Pitt County, North Carolina, will begin a series of revival meetings on Sunday night, March 11, 1956, continuing through Saturday night, March 17. The guest minister will be announced at a later date.

Rev. James A. Evans, pastor, extends a special invitation to all former members and visitors. Services will begin each evening at 7:30.

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## **Youth for Christ Rally To Be Held at Smyrna Church**

The Smyrna Free Will Baptist Church of Beaufort County, North Carolina, will be host to a Youth for Christ Rally on Saturday night, March 10, 1956, at 8:00 o'clock.

The public is cordially invited to attend the meeting.

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## **Revival Announced for Friendship Church**

Revival services will begin at Friendship Free Will Baptist Church, Greene County, North Carolina, on Sunday night, March 11, continuing through Saturday night, March 17. The Rev. Earl Glenn of Wilson, North Carolina, will be the evangelist. Services will begin each evening at 7:30. Special music will be rendered each evening under the direction of Rev. Clyde Cox of Saratoga, North Carolina.

A cordial invitation is extended by the pastor, Rev. R. L. Norville, to all who would like to worship in these services.

—o—

## **Madison, Tennessee, Church To Begin Building April 1**

The Madison Free Will Baptist Church, Madison, Tennessee, has bought a lot for a church building on the corner of Scaf Drive and Roosevelt Avenue, and plans are to begin work on the basement, the first unit of the building, April 1.

The church was organized July 10, 1955, under the direction of the Home Mission Board of the Cumberland Association of Free Will Baptists of Tennessee, with the Rev. J. L. McIntosh being elected as pastor. The church has enjoyed a steady growth under the present leadership, and the congregation is

in need of better facilities for a larger growth.

At present the church is using the Montague Fire Hall located on Gallation Road and Due West.

—o—

## **Services to Be Held In Interest of Missions**

The Western Conference Mission Board of North Carolina will be holding services in the interest of state missions in each church in the Western Conference during the months of March and April. These services will be under the direction of the Rev. Norman Adams, chairman of the mission board. Assisting him will be the Reverends Hilary Minchew, E. B. Williams, Douglas Johnson and Joe Haas.

—o—

## **J. C. Lynn to Conduct Otter's Creek Revival**

The Rev. J. C. Lynn, pastor of Elm Grove Free Will Baptist Church, Pitt County, North Carolina, will be the evangelist for revival services at the Otter's Creek Free Will Baptist Church, Edgecomb County, North Carolina, March 11-17, 1956. The Rev. C. D. Hamilton is pastor of the church.

A cordial invitation is extended to everyone to attend these services.

—o—

## **Rev. Damon C. Dodd Is Evangelist at Aleo Revival**

Revival services began on Sunday night, March 4, 1956, at the Aleo Free Will Baptist Church, East Rockingham, North Carolina. The Rev. Damon C. Dodd of Nashville, Tennessee, is the evangelist for the evening meetings

## **Coming Events**

March 22, 23—N. C. Free Will Baptist Sunday School Convention, Mount Olive College

March 30—Good Friday

April 1—Easter

April 1-5—Bible Conference, Free Will Baptist Bible College

April 4—N. C. Alumni Association Meeting, Mount Olive College

April 10-27—Mission School, Mount Olive College

May 13—Mother's Day

May 30—Memorial Day

June 17—Father's Day

July 4—Independence Day

which are being held at 7:00. The Rev. Walter Carter is the pastor at the Aleo Church.

Everyone is invited to attend the meetings.

—o—

## **Arkansas Home Missionary Conducting Revival**

The Rev. Homer Parker, Arkansas home missionary, is the evangelist for a revival which began March 4, 1956, at the American Legion Hut in Fayetteville, Arkansas. This series of meetings is being sponsored by the Arkansas State Association of Free Will Baptists and the Board of Home Missions.

Services are being held each night at 7:30. Everyone is cordially invited to worship at these meetings.

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## **Wilson, N. C., League Holds Monthly Meeting**

The monthly business meeting of the Free Will Baptist League of the Wilson, North Carolina, Church was held in the Fellowship Hall of the church, February 21, 1956. The meeting opened with the group singing the leaguer's hymn, followed with prayer by Mr. C. R. Etheridge and Scripture reading by Mr. James Cooke.

Mr. Phillip Hayes was elected to succeed the Rev. Earl H. Glenn as director of the league, and began his duties Sunday, February 26. Members of the league also voted to donate \$50.00 to the building fund of the church and to send \$10.00 to Mount Olive College to be applied on its expansion program. Mrs. James Ray Kennedy was elected director of the intermediate class. This brought to a close the business meeting which was dismissed by praying together the league benediction.

A social hour was enjoyed during which Mrs. W. P. Bunn led the group in several games. Refreshments were served by Mrs. James Ray Kennedy, Mr. Henry Mitchell and Mr. James Cooke. Mrs. James Ray Kennedy won the door prize.

The next monthly meeting will be held March 20, 1956.

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## **Spring Revival at Christian Chapel Church**

A spring revival will be held at Christian Chapel Free Will Baptist Church, Route 1, Pink Hill, North Carolina, beginning March 19, 1956, and continuing through March 23. The Rev. Jack Paramore, a student at Mount Olive College, Mount Olive, North Carolina, will be the evangelist for the meeting with services being held each evening.

The public is cordially invited to attend these services.



## One Dollar Club Organized By Alabama State Association

The One Dollar Club, organized by the Alabama State Association of Free Will Baptists, is fast growing since the last report, states Rev. Rufus Hyman, Slocomb, Alabama, secretary-treasurer of the club.

The first person to report members for the club was Mrs. Houston Ham of Belk, Alabama, with nine members, including herself. This was followed with 12 members secured by the Rev. Roy O'Donnell from the Opelika, Alabama, Church, a newly organized church, and 25 members secured by Rev. R. P. Ritch of the Vernon, Alabama, Church.

The club now has a membership of 76, most of these secured at the Alabama State Association. The goal for the club is 1,000 members by the time the association meets in November at the Cordova, Alabama, Church.

Mr. Hyman states that there are over 20,000 Free Will Baptists in Alabama, and urges all pastors to see how many members they can secure for the One Dollar Club. The purpose of the club is to give aid to new churches that meets the requirements for aid by each club member giving one dollar on the building program. Other denominations are using similar clubs to get new churches firmly established, so why not Free Will Baptists?

## THE BOOK OF RUTH

(continued from page five)

saying, "What do you have as a result of your life?" To glean successfully we must be willing to stoop. He who would be fed with the bread of life must humble himself. If we would glean a heap, we must be content with a little at the time. No one is able to glean well who is not able to preserve. If we mean to succeed we must go on long after we are weary. We would glean with greater care if we stop to think that we must live forever on results of this life. Truly we are sending materials daily of some kind to build our heavenly home. Let's ask ourselves the question, "What kind of material will my home be made of?" We are very careful to use good material for our earthly homes, shouldn't we be more concerned about our heavenly home?

Boaz treated Ruth with the utmost kindness and respect. We know that he sent her home with much corn that she had not gleaned. Naomi was greatly encouraged by this and told Ruth to claim the hand of Boaz, and that he should perform the part of her husband's

## What God Hath Wrought

*"He stretched out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7).*

**I**T is impossible for the finite mind to interpret the things of the infinite. Everything we do, everything we learn, and everything we see and hear is enshrouded with mystery. God has limited our understanding and has withheld the most glorious things of His entire creation from us. He would have us live with anticipation of greater things. God has a reason for doing this and when we have a vision of this reason we are glad because we know that He knows best what we need. God has, however, made it possible for us to have all the joy and happiness which we are able to use to an advantage.

I would not have you to believe that God holds us down and keeps us ignorant of better things, so that we might better appreciate heaven when we get there. I will say that sin is responsible for our limitation and lack in everything. When God created Adam He intended that he should partake of the Tree of Life and live forever. Nothing was too good for him, and all of God's riches, both in heaven and in earth, were at his disposal.

Before the world was formed and before the stars were placed in their orbits, God had lived forever. He exists of Himself through all eternity. Since He is Almighty, can do anything, and since He is all-knowing, knows everything, there is nothing too hard for Him to do. God, however, was not content to remain alone in all His greatness. It was His desire to share with something His wonderful love and power. Since there was nothing with which He might occupy Himself, He held a great conference with Himself and decided to create, bring out of nothing, flaming worlds and flaming beings and eventually make man in His own image and likeness. But first He must create a place for man's habitation. This was God's rea-

kinsman by buying the inheritance of Elimelech and taking her as his wife.

Amid the blessing and congratulations of the neighbors, Boaz and Ruth were married.

So Ruth and Naomi went to live in Boaz's home. Naomi's life was not bitter anymore but pleasant.

Ruth and Boaz had a son which they named Jesse. Jesse was the father of David, the shepherd boy who became king. So Ruth, the young woman of Moab, chose the people and God of Israel and became the mother of kings.

son for creating the universe. In this great counsel with Himself, because of His attributes and because of his interest, He planned the entire work of His creation. The beginning, the development, and the end of all things. All things which He has wrought was taken into consideration in this great counsel. He decided then and there that He should become manifest in the human nature as Father, Son and Holy Ghost—Creator, Redeemer and Sanctifier.

Man was made in His image and likeness. God knew that man would fall into sin and from the perfect state; therefore, He provided a Redeemer and a Sanctifier for man's salvation. He knew that man would believe Satan's lie and bring on him and his posterity eternal death. God did not desire all His greatness withheld but looks upon us even while we are in our sins, to woo us and win us back to Himself.

God bargained with Himself to become incarnate to take upon Himself human form that he might become both God and man and therefore reconcile man unto Himself.

God is now manifest to us as the Holy Spirit whose office work is to sanctify and set apart men for His own special glory.—*Precious Promises, Rocky Mount, North Carolina, Free Will Baptist Church.*

## If We Are Not Careful

Mrs. Jack Arnold  
Gainesville, Texas

We can be too busy:

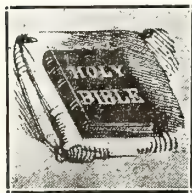
1. To take time to go to church
2. To visit the sick
3. To visit the widows and orphans
4. To lift up our disheartened brother
5. To read our Bible
6. To help with the different auxiliaries of the church
7. To teach our children right
8. To pray for ourselves
9. To fail to give scripturally
10. To pray for our brethren

The Scriptures that follow are on each of the above quotations, and if you are not too busy, will you look them up?

1. Exodus 20:8
2. Matthew 25:36; James 5:14
3. James 1:27
4. Romans 15:1
5. John 5:39; 2 Timothy 2:15
6. Philippians 4:3; Acts 16:13
7. Proverbs 3:1-6
8. Matthew 26:41; Colossians 4:2
9. Malachi 3:8-10, 1 Corinthians 16:2
10. 1 Thessalonians 5:25



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Is the Bible the only means of revelation that we as children of God have to lean on for a safe guide? The reason for this question is that since I have been saved and a member of a Free Will Baptist church only about a year, I meet with those who try to impose their views upon me. Among these is a woman who said that by special revelation God caused her to speak in an unknown tongue and, at the same time, He had some man in the audience prepared to interpret the message which God gave her and which she did not understand until this Christian who was a fellow church member interpreted it. —J. H. P.

Answer: There is to be no more revelation during this present age which is the Church age; neither will there be any more inspiration until the age is closed. Anyone who adds to or takes from the message of our completed Bible incurs God's wrath upon himself. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18, 19).

"The Book of Mormon," the "Koran" (the so-called Mohammedan Bible), the Christian Scientist book, "Science and Health With Key to Scriptures," and all other books that claim to be special or additional revelation, I think are doing just what is forbidden here. But I think that the liberal who denies the infallibility or the inerrancy of the Scriptures is doing the same thing. Some liberals deny the virgin birth, some the resurrection of Jesus Christ, while others attack or deny the infallible Bible message in general. In my opinion, one is no better or worse than the other. The Roman Catholics add to the revealed Word by elevating the man made organization, the Catholic Church to the place of final authority in matters of faith and teaching rather than the revealed Word of

God. They also take the liberty to add the Apocrypha which consists of Old Testament books and portions of books that were never recognized by the orthodox Jews as being a part of the sacred canon. The Catholic Church also has elevated some of its literature to the level of other sacred writings written since the writing of our New Testament. They further claim that when the pope speaks from his throne, since he speaks ex officio, his is the voice of God and, therefore, what he utters is of final authority. In this capacity, they claim that he can both remit and retain sins.

This unknown tongue business is not easy to understand and it seems that since Paul's day, when he demanded that one keep silent unless he could give a message in the tongue of the audience or unless he could furnish an interpreter, the devil has provided an answer for that by having ready one who claims to be an interpreter. By this I do not mean to say that everyone who claims to speak in tongues is of the devil, for this I do not know, but I do mean to say that there is ample proof that many who claim to have the gift of tongues are not of Christ and that none of them have any new revelation. If I understand the Bible clearly, the next phase of revelation will come when Jesus Himself is revealed. The Bible is sufficient to meet our every need until that glorious day dawns. That will be a new day of revelation and perhaps a new day of inspiration. When I speak of revelation I mean that act of God by which He gives to man information or truth that has never been given to man before—information or teaching that man cannot and never could attain unto or acquire by his unaided reason. All of our canon of Scriptures or our present King James Bible of sixty-six books came to the prophets of God in that way. By inspiration, I mean the supernatural gift of God that He bestowed upon the writer of each book or each portion of each book of our present Bible which caused him to record, free from error, all that God had given by revelation in the foresaid supernatural way. If this person, of whom you speak, was influenced

by the triune God, while she spoke God did this through what the Bible calls illumination. She was, if God were in the performance, illuminated or caused to see or understand the message of God that He gave by revelation and caused to be written free from error by inspiration. If this interpreter, of whom you write, did anything in keeping with the teachings of the Bible, he was a medium in God's hands to illuminate, make clear or explain the old, many times tried and well tested message or story of salvation through God's grace. Before accepting any kind of strange or so called new doctrine one should test or try the medium by which it is offered. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). Read all of the fourth chapter of 1 John. We should remember that as Christians we are responsible for what we believe and that by faith in Jesus Christ, God's only begotten Son, we are able to discern between the Spirit of Christ and the spirit of antichrist.

It is quite evident that all cults or false views of Christianity overemphasize some on truth and so misconstrue it as to make light of or fail to give proper emphasis to the whole system of Christian truths as laid down in the Bible. Christian Science gives a false or wrong view of healing of the sick. Some of the so-called Holiness groups overemphasize speaking in tongues and make this essential to or prerequisite to being led by the Spirit or to being sanctified. The Seventh Day Adventists teach a false view of Sabbath observance and of keeping of the law. The Spiritualists teach a false view on the fact that saints commune with an unseen spirit, etc. That brings us back to what has been emphasized in this column from time to time, viz., every single word, statement, verse, chapter and book of the Bible must be interpreted in keeping with everything else taught in the whole Bible in order for it to be interpreted correctly. There is not one single exception to this universal rule. This means that the blame rests with us when we have misinterpreted a fact or a passage of Scripture. It also means that we are ignorant of the full teachings of the Bible message when we have to admit that we do not understand the full teaching of a passage. Speaking in tongues is one of the many subjects in the Bible on which I need more light before I rightly divide the whole of the word of truth to anyone on the question.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

*"For the law was given by Moses, but grace and truth came by Jesus Christ"*  
(John 1:17).

The law was given by Moses. The legal dispensation, often referred to in the New Testament as "the law and the prophets," was established by him. This law we have all violated. Where is the man who, at every moment of his life, has loved God with all his heart? He cannot be found. If then, all have transgressed the divine law, we are all exposed to its penalty. Some ask, "Shall the transgressors repent and thereby secure pardon?" The law knows nothing of either repentance or pardon. The language of the law is, "Obey and live; transgress and die." Here, then, is the world condemned by the law and guilty before God. There is no hope to be found in the law for it curses those who transgress it. But we are not left hopeless for in Romans 8:3, 4, we read: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

*Grace and truth came by Jesus Christ.* First, let us consider the glorious fact that *grace came by Jesus Christ*. It was grace that prompted Jehovah to devise the system of redemption for a lost world. Grace caused the Father to send His Son into the world, not to condemn the world, but that the world through Him might be saved. Grace influenced the Saviour to become incarnate and to die on the Cross. The gift of the Holy Spirit is ascribable to grace alone. But this grace came by Jesus Christ; it could not come without Him.

The dictionary definition of grace is, "The unmerited love and favor of God toward man; divine influence acting in man to make him pure and morally strong." Dr. J. M. Pendleton, preaching on this text about a hundred years ago, said: "The term grace, as I now employ it, implies these two things: exemption, on the part of God, from all obligation to bestow favors, and unworthiness, on the

part of man, to receive them. What God does for a sinner is as unmerited by that sinner as his unworthiness is manifest. Jesus Christ, by His mediatorial labors, erected a throne, and grace sits on that throne, swaying her golden scepter, and, as the result of her reign conferring eternal life on all her subjects, and they will be a multitude which no man can number."

Thus grace does what the law could not do. How striking the contrast between them! The law condemns, grace justifies. The law kills, grace makes alive. The law consigns the sinner to hell, grace saves and raises him to heaven.

Then, let us consider the glorious fact that *truth came by Jesus Christ*. There can be no doubt that the great Redeemer

clearly and plainly revealed *truth* pertain to God and eternal things. Neither can there be doubt that He revealed *truth* as to the condition of fallen man in the sight of God. He revealed *truth* as to the only hope of man's redemption saying, ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The law required sacrifices to be offered from flocks, herds and crops, but in the death of Jesus we see the great sacrifice offered once for all. We see the consummation of all sacrificial offerings, and the abolition of the sacrificial system. Now our offering are to be ourselves, as living sacrifices, our possessions, and our loving services to God and His Son, Jesus Christ.

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

## SPIRITUAL INDIFFERENCE AND ITS DANGERS

*"Woe to them that are at ease in Zion, . . ." (Amos 6:1).*

### I. GENERAL THOUGHTS ON THE TEXT

- A. A Christian life is not one of ease.
- B. Activity is the result of life; conducive to life.
- C. The world is a great field of activity.
- D. Heaven will be a place of activity; hell also.
- E. The church must be active.

### II. EASE IN ZION DEFINED

- A. A state of spiritual inactivity.
- B. Spiritual laziness.
- C. Spiritual carelessness.

### III. EASE IN ZION CONSISTS IN THE FOLLOWING:

- A. Lack of earnest prayer, soul-wrestling.
- B. Lack of Bible study.
- C. Lack of attendance at meetings.
- D. Lack of taking an active part in meetings.
- E. Lack of visiting and encouraging the brethren.
- F. Lack of getting the truth to others.
- G. Lack of supporting the gospel.

### IV. CAUSE OF EASE IN ZION

- A. Mistake the true nature of salvation. It is not only enjoyment and privilege, but duty, labor and activity.



# Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C. ....	64	Mrs. Mable Rowe, Blounts Creek, N. C. ....	9
C. J. Harvey, Camilla, Ga. ....	38	Miss Mattie Mae Beacham, Arapahoe, N. C. ....	9
C. L. Patrick, Walstonburg, N. C. ....	35	Oma Owen, Chipley, Fla. ....	9
A. B. Bryan, Benson, N. C. ....	28	John Kornegay, Seven Springs, N. C. ....	9
Mrs. Carl Barrow, Snow Hill, N. C. ....	19	Wilton H. Dail, Norfolk, Va. ....	9
Jimmy Tyndall, Pink Hill, N. C. ....	16	Mrs. J. W. Hinds, Pamlico, S. C. ....	8
Mrs. W. J. Starr, Arlington, Ga. ....	15	Mrs. C. W. Bures, Stantonsburg, N. C. ....	8
C. R. Houston, Colquitt, Ga. ....	14	Lynwood Cobb, Farmville, N. C. ....	8
E. C. Morris, Tifton, Ga. ....	14	Mrs. James Lupton, Vanceboro, N. C. ....	8
Owen Thomas, Four Oaks, N. C. ....	14	Mrs. R. L. Gaine, Bladenboro, N. C. ....	7
Rev. J. C. Griffin, New Bern, N. C. ....	14	Mrs. Julius Killebrew, Walstonburg, N. C. ....	7
Mrs. C. F. Abrams, Macclesfield, N. C. ....	13	Mrs. Mattie J. Sturgill, Columbia City, Ind. ....	7
Mrs. Edwin Roper, Ransomville, N. C. ....	13	Mrs. C. A. Heath, Cove City, N. C. ....	7
Mrs. Guy Deans, Sims, N. C. ....	13	Rev. J. R. Forrest, New Bern, N. C. ....	7
W. C. Hill, Mt. Olive, N. C. ....	12	J. L. Parker, Dunn, N. C. ....	7
E. G. Dennis, Scranton, S. C. ....	12	Mrs. G. C. Carter Sr., Surrency, Ga. ....	7
Mrs. Lloyd Edwards, Kenly, N. C. ....	12	George P. Warren, Flint, Mich. ....	7
Mrs. B. G. Hardy, Merrimon, N. C. ....	12	Mrs. Herman E. Martin, Smithfield, N. C. ....	6
J. N. Barnes, Blakely, Ga. ....	11	Mrs. D. R. House, Jr., Greenville, N. C. ....	6
Mrs. Clarence Manning, Spring Hope, N. C. ....	11	W. H. Lancaster, Smithfield, N. C. ....	6
Mrs. F. A. Edwards, Chocowinity, N. C. ....	11	Mrs. Nathan Eason, Tarboro, N. C. ....	6
A. C. Jackson, Pikeville, N. C. ....	11	Mary S. Dail, Kinston, N. C. ....	6
Mrs. Nathan Basnight, Columbia, N. C. ....	10	Mrs. C. M. Whaley, Richlands, N. C. ....	6
Mrs. Minnie Summerlin, Mt. Olive, N. C. ....	10	Mrs. J. L. Nobles, Winterville, N. C. ....	6
Mrs. Simon W. Jones, Kenansville, N. C. ....	9	Mrs. Mozelle Price, Wilson, N. C. ....	6
Mrs. Martha Braxton, Winterville, N. C. ....	9	Jennings Williams, Clayton, N. C. ....	6
Mrs. R. L. Goff, Fountain, N. C. ....	9	Mrs. Paul A. Johnson, Smithfield, N. C. ....	6
Rev. W. L. Moretz, Swannanoa, N. C. ....	9	Mrs. Earl Gaskins, Washington, N. C. ....	6

Mrs. Norwood Mercer, Beulaville, N. C. ....	5
Mrs. Robert B. Crawford, Greenville, N. C. ....	5
Rev. R. N. Hinnant, Micro, N. C. ....	5
M. B. Hutchinson, McArthur, Ohio ....	5
Mrs. D. W. Cleve, Vanceboro, N. C. ....	5
Mrs. J. R. Cayton, Aurora, N. C. ....	5
Mrs. J. B. Murphy, Guthrie, Ky. ....	5
Mrs. W. H. Kirk, Beaufort, N. C. ....	5
C. R. Maddox, Sheffield, Ala. ....	5
Mrs. E. H. Frosser, Scranton, S. C. ....	5
Mrs. J. J. Carroll, Greenville, N. C. ....	5
Mrs. D. F. Chambers, Kenansville, N. C. ....	5
Mrs. C. A. Christian, Surgoinsville, Tenn. ....	5
Mrs. Grace Corbett, Kenly, N. C. ....	5
Coy Rentz, Blakely, Ga. ....	5
Mrs. H. S. Swain, Columbia, N. C. ....	5
Mrs. E. D. Batten, Jacksonville, N. C. ....	5
Mrs. Elton Harper, Deep Run, N. C. ....	5
Mrs. J. R. Hildebran, Morrisville, N. C. ....	5
Mrs. J. G. Kirkman, Morehead City, N. C. ....	5
Mrs. Robert Padgett, Greenville, N. C. ....	5
Mrs. M. A. Sullivan, Goldsboro, N. C. ....	5

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Mr. James Henry Hill

On November 16, 1955, God called from our midst, at the age of 83, Mr. James Henry Hill. He had been confined to his bed for 3 years and 2 months, but bore his suffering with the greatest of patience. He always returned a Christian smile when he was spoken to by his family and friends. Mr. Hill lived a life that, we whom he leaves, would do well to pattern ours after.

He was born on July 4, 1872, in Lenoir County, North Carolina, and was a charter member of Daley's Chapel Free Will Baptist Church of Lenoir County, where he was very faithful and active as long as his health permitted him to be. He served on the board of deacons of the church for approximately 40 years.

Mr. Hill's funeral was held at his home church on November 17, 1955, conducted by the pastor, Rev. Wesley Price, with burial in the church cemetery.

Mrs. James E. Hill

What are churches for, but to make missionaries?

What is education for, but to train them?

What is commerce for, but to send them?

What is life itself for, but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men? —A. H. Strong.

"Paul considered the generous giving of the Macedonian Christians as evidence of the grace of God upon them."

B. Forgetfulness of our responsibility. We must render account to God of each day, our talents and means.

## V. EVIL EFFECTS OF A STATE OF EASE IN THE CHURCH

- It is displeasing to God, hence detrimental to the soul.
- It has a bad effect on others in the church.
- It hinders the conversion of sinners.

## THE NECESSITY OF REVIVALS

"... O LORD, revive thy work ..." (Habakkuk 3:2).

### I. IN WHAT DOES A REVIVAL CONSIST?

- In quickening believers to a higher life.
- In awakening a church to her mission.
- In leading sinners to Christ.

### II. THERE IS AN ABSOLUTE NECESSITY FOR REVIVALS

- Revivals heal breaches and restore harmony.
- Revivals call out all the strength of a church. In times of revival there are no drones in a church.
- The existence of a church depends on revivals. Without converts a church perishes.
- Revivals are necessary because of their influence on the wicked. A revival brings out the character of the wicked; they yield or rebel.
- Revivals have a healthy influence on communities.

### III. HOW MAY REVIVALS BE SECURED?

- By the study of God's Word.
- By self-examination and forsaking of sin.
- By meditating much on the condition of the unsaved.
- By united and persevering prayer.
- By the faithful preaching of the gospel.



# Notes and Quotes



BY J. C. GRIFFIN

## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### TITHING

**B**OTH the Old and New Scriptures teach tithing as God's financial plan for the support of His work."—*Treatise*.

Scripture references are used as follows in this discussion:

The first mention of the tithe is recorded in the fourteenth chapter of Genesis when Melchizedek met Abram (Abraham) as he returned from the slaughter of Chedorlaomer and the kings who were with him, and the tithe of the spoil was given to Melchizedek, king of Salem. Melchizedek was a type of Christ, "... he was the priest of the most high God" (Genesis 14:18). The writer of Hebrews speaks of this act as follows: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Hebrews 7:1-3). The truth here is that Abraham really paid tithes unto Christ, King of Peace. "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth" (Hebrews 7:8). Verses 9 and 10 say, "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." So let me repeat; since Melchisedec was a *type of Christ*, tithes were really paid to Christ.

Jacob vowed that he would give the Lord the tenth. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's

house in peace; then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:20-22).

### *The Tithe Is the Lord's*

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD" (Leviticus 27:30-32).

### *The Increase to Be Tithed*

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year" (Deuteronomy 14:22). Thus if a man planted one bushel of grain and reaped twenty bushels, he had to tithe nineteen bushels. If this grain was sold for \$20 he was to tithe \$19. This is true with all crops. Not the gross, but the net was to be *tithed*. The tenth of the increase belonged to the Lord.

### *Israel Was Cursed Because She Robbed God*

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:8-10).

Before Israel could obtain the blessing they had to pay up their dues. Their dues were the tithe. There was no use to pray for the blessing until they gave their tithe. The windows of heaven would not open while they were in debt to the Lord, but when they met the Lord's plan the blessing came.

### *Christ Endorsed the Tithe*

Someone may say, "All the Scriptures given on the tithe are in the Old Testament and do not belong to the New Testament." There are Scriptures in the New Testament concerning the tithe too. Christ says in Matthew 23:23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

So Christ says "Ye ought to pay your tithes." Even if that was under the law, I would hate to do less under grace than the Jew would under the law. May we now examine some more Scripture. Paul says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). So on the first day of the week the church at Corinth was to pay tithes. Then Paul says, "... see that ye abound in this grace also" (2 Corinthians 8:7).

Tithing was placed in the *Treatise* by an overwhelming vote of the National Association in session at Paintsville, Kentucky, in 1940. This amendment to the Articles of Faith was duly made by the revision committee and accepted and has been practiced by a large number of Free Will Baptists throughout the states. However, all Free Will Baptists do not tithe; but the fact that there are those who do not tithe is no reason that anyone should disobey God's commandment, nor disobey the edicts of the National Association. But Free Will Baptists are Free Will Baptists, you know, and free to do as they please; it seems to be the rule. But we should be glad to obey God.

### *It Pays to Tithe*

Tithing promotes our spiritual and temporal interest. I never saw a tither who was not deeply interested in the life of his church. So it pays in deepening our interest. It pays in spiritual blessings. It pays in temporal blessings. It pays in peace of mind, as it settles a question in the mind of the tither. When once settled, it continues to deepen that peace of mind in obedience to the commandment of God. The tither can rest assured that he is entitled to the fulfillment of God's promise to *open the windows of heaven and pour out the blessing*. Read Genesis 14:20; Leviticus 27:30; Deuteronomy 14:22; Malachi 3:8-10; Matthew 23:23; 1 Corinthians 16:2; 2 Corinthians 9:6-15.

The doctrine is that Free Will Baptists believe in tithing; also we believe in offerings being made after we pay the Lord's tithe.

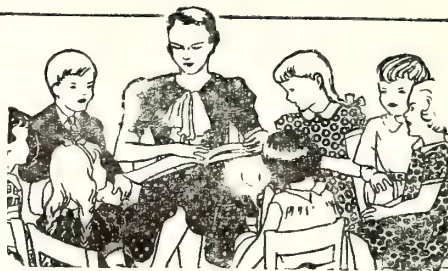
What marvelous manifestations of grace and Divine power are made known to men very often in days of adversity. However bitter the cup may have been in the beginning of the ordeal, it was graciously sweetened, and the cup was kissed in gratitude and it was transformed into a cup containing a refreshing elixir. "Earth has no sorrow that Heaven cannot heal."—*Selected*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### THE LOCKED DOOR

**T**HE playhouse under the big maple tree in the back yard was very new and cozy. A pot of gay pink petunias stood on the window sill, and on the small table was a bouquet of swamp apple blossoms.

Betty Bowen had just swept the last bit of litter from the floor when her sister said sharply, "Pull the shades down quick, Betty. I'll turn the key in the lock. The twins are coming and there isn't room for them today with Florence, and Ted, and their dog. And we have not enough apples and popcorn and cookies for everybody."

Betty pulled down the shades but suddenly she exclaimed, "It doesn't seem fair to lock the twins out of our fun, Hazel. We are not sure that Florence and Ted are coming, you know. If they do come, the popcorn and apples will go lots farther than you'd think. If there aren't enough cookies Mother said we could have a few more. And we can bring in a box for a seat."

"Hush! They're almost here." And Hazel held up a warning finger. "If we keep perfectly still they'll think we have gone away."

Betty sat down in a little red chair and kept perfectly still, though doing this was very hard. She wanted to jump up when Rhoda and Roland knocked and knocked on the playhouse door, then tried the shiny new knob.

"Betty and Hazel, where are you?" they called and called, but, receiving no answer, they finally started back across the lawn.

"I guess they went to the sewing society with their mother," said Rhoda. "I'm sorry."

When Hazel was sure the twins had gone, she cautiously raised the shade and looked out. No one was in sight. Where were Florence and Ted, the friends who had been invited to play in the new house?

Betty went to the cupboard and brought out the pretty pink flowered dishes and the apples and the popcorn and cookies and set them on the table. Twice Hazel ran out to look up and down the street. It was very still in

the playhouse. From far away came the honking of an automobile horn. It sounded very much like the horn on the twins' Uncle Ned's big blue car.

Then minutes passed—fifteen minutes—half an hour. The cookies and apples and popcorn were tasted, but neither Betty nor Hazel felt hungry. The afternoon seemed spoiled.

Suddenly Hazel jumped to her feet. "You were right, Betty," she exclaimed. "It isn't fair to lock the twins out of our fun. Let's go see if we can find them."

"Yes, let's," agreed Betty. "I hope they haven't gone away."

A moment later she and Hazel were running across the back lawn, then around the house. The twins lived on the other side of the street, down two houses. In front of their little brown bungalow stood a big blue car. They were already climbing into it; when they saw Betty and Hazel they shouted hap-

pily, "Oh, here they come, here they come," and jumped to the ground.

Betty and Hazel hesitated, for they thought the twins must be going somewhere with their Uncle Ned and Aunt Nan, but Roland urged them to hurry faster. And Rhoda exclaimed, "Oh, Betty and Hazel, where have you been? We knocked and knocked and called and called. The loveliest thing has happened. Uncle Ned and Aunt Nan are going to take us in town to the entertainment the children are giving in the Memorial Building. And we're going to feed the squirrels in Wilcox Park and have supper in the cutest little tea room you ever saw, and we want you to go with us. We asked Ted and Florence, too, but they had to go to their grandfather's. There's lots of room in the car, isn't there, Roland?"

"Sure there is," answered Rhoda's twin, "there's always room for our friends."

"Oh, and we didn't have room for them in our playhouse!" thought Hazel and Betty. And that night Hazel said, "Just suppose we'd stayed in our playhouse all by ourselves and missed the lovely time we've had. I'll never, never lock anybody out of our good times again. Sharing them with someone else is lots more fun."

"And it makes us feel better," answered Betty thoughtfully.—*Zion's Herald*.

### ROSALEEN'S PARTY

Florence Isaacson

**B**ROTHER ALBERT was writing out the invitations for Rosaleen's party. Rosaleen said that he was a better writer than she was and she wanted them to be pretty.

"Are you going to invite that new girl Agnes who lives across the street?" Albert asked, as he made a list of the names.

"No," Rosaleen said. "I haven't had a chance to call on her and she does not look as if she meant to be very friendly. I don't believe she would come if I did ask her. I had better not risk it."

"But," Albert said, "I think you should ask her. You will soon be friends with her, anyway, and it will be a good chance for her to get acquainted."

"Oh, well," said Rosaleen, "if you insist I suppose I shall have to, but I really don't think it is necessary."

So the invitation was sent and Agnes came to the party. She had a good time and got acquainted with all the girls.

The next day she came over to see Rosaleen.

"Rosaleen," she said, "I would like to have the names and addresses of all the girls who were at your party. I want to have a birthday party and I don't know a girl in the city besides those at your party. I was getting so lonesome that I used to just cry sometimes; but now Mother says I may have a party and invite all the girls I met at your party. You can't realize how awful it is to be a new girl in the neighborhood, especially when you have moved from another city."

"Oh," said Rosaleen to herself, after Agnes had gone, "I am so glad I invited her! I never thought about how lonely it must be to be a new girl in the neighborhood. I hope I never have to move away from all my friends."—*Our Little Ones*.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

**Timmonsville, S. C.**—The Vernilla Granger Circle of the Bethany Free Will Baptist Church met on Tuesday night, February 14, at the home of Mrs. Cora Kirby, with Mrs. Nellie Kirby as co-hostess. The president, Mrs. Dick Granger, presided over the group which consisted of 25 regular members, 2 new members, 2 visitors and the pastor, Rev. W. L. Jernigan.

Mrs. Marjorie Hicks had charge of the program. Those participating in the program were: Mrs. Ruby Vause, Mrs. Ellen Tedder, Mrs. Mae Hicks, Mrs. Nobie Sims, Mrs. Mary Weaver and Miss Shirley Harper.

**Tarboro, N. C.**—The Woman's Auxiliary of the First Free Will Baptist Church met on Tuesday night, February 21, in the home of Mrs. J. M. Langley. Mrs. Homer Webb, the president, presided and gave the devotions. Present at the meeting were 19 members and 3 visitors.

The subject for the evening was "We Need Prayer Warriors for Such a Time as This." Those taking part in the discussion were: Mrs. Linwood Harris, Mrs. Tom Allsbrook, Mrs. Cecil Webb and Mrs. Raymond Webb. Mrs. Raymond T. Sasser dismissed the meeting with prayer.

**Columbia, N. C.**—The Sound Side Free Will Baptist Church Woman's Auxiliary met at the home of Mrs. Lawrence Brickhouse on Thursday night, February 9. The president, Mrs. Winfred Brickhouse, read the Scripture and Mrs. Nancy Sawyer led the ten members present in prayer.

Those taking part in the program, "We Need Prayer Warriors for Such a Time as This," were: Mrs. Lawrence Brickhouse, Mrs. Travis Roughten, Mrs. Edmond Brickhouse, Mrs. J. A. Etheridge and Mrs. Neva Brickhouse.

**Pamplico, S. C.**—The Mt. Elon Free Will Baptist Church Woman's Auxiliary held its February meeting with twenty-two members present. Mrs. Johnson, president, presided; Mrs. Thelma Calcutt led in prayer and Mrs. Louise Hyman read the Scripture.

Mrs. Ruth Steele took charge of the program for the evening which was based on "Prayer." Those taking part

on the program were: Clara Turner, Thelma Flowers, Emmie Edwards and Alice Young. Mrs. Willa Lou Turner dismissed the meeting with prayer.

**La Grange, N. C.**—The Woman's Auxiliary of the La Grange Free Will Baptist Church met on Saturday, February 11, in the home of Mrs. Tyson Creech. The president, Mrs. Mary Hardy, presided and read the Scripture; Mrs. Maude Williams led the group in prayer. Present at the meeting were 22 members and one visitor.

Mrs. Grace Frazier, program chairman, introduced the program, "We Need Prayer Warriors for Such a Time as This." Those participating in the program were: Mrs. Lissie Aldridge, Mrs. Nannie Herring, Mrs. Elna Ruth Holland and Mrs. Nannie H. Aldridge. Mrs. Lucy Anderson dismissed the group with prayer.

**Coward, S. C.**—The Woman's Auxiliary of Sand Hill Free Will Baptist Church met Thursday night, February 16, at the church with 15 members and the pastor, Rev. E. E. Bryan, present. Mrs. Doris Morgan read the Scripture and led the group in prayer.

Those taking part on the program for the evening were: Mrs. Dallie Carraway, Mrs. Olive Smith, Mrs. Veronica McKay, Mrs. Christine Bryan, Mrs. Smith and Mrs. Mary Parrott. The program ended with a testimonial service which was concluded with prayer by Mrs. Dora Brown.

**Washington, N. C.**—The Woman's Auxiliary of the Washington Free Will Baptist Church met on Tuesday night, February 21, at the home of Mrs. Jodie Arnold with 18 regular members and one new member present. Mrs. Roberta Hodges, president, presided; and Mrs. William Clark led the group in the opening prayer and read the Scripture.

Those taking part on the evening program were: Mrs. Lee Williams, Mrs. Clyde Singleton, Mrs. Jim Bell and Mrs. Nellie Webster. Mrs. Webster dismissed the meeting with prayer. The next meeting will be at the home of Mrs. W. C. Spruill.

**Kenansville, N. C.**—The Woman's Auxiliary of the Sarecta Free Will Bap-

tist Church met on February 13. The president called the meeting to order and Mrs. Rivers Winstead gave the devotions.

The program for the month was based on "Prayer," and reminded the auxiliary members that they ought to pray much and faint not. A study course for the auxiliary was conducted at the church on Thursday night, February 13, led by Mr. S. W. Jones, and based on the subject, "Stewardship."

**Norfolk, Va.**—The Woman's Auxiliary of Fairmount Park Free Will Baptist Church met during the month of February and formed a new circle. This new circle will be called "The Lucy Wisehart Circle."

**Richton, Miss.**—The Woman's Auxiliary of the Bethel Free Will Baptist Church was organized December 11, 1955, by Darline Palmer of Corinth Church. There were 21 charter members.

The officers for 1956 were elected as follows: Mrs. Mamie Sigrest, president; Mrs. Ada Anders, vice-president; Mrs. Annie Hinton, secretary-treasurer; Mrs. Austin Conway, reporter; and Mrs. Pearl- ie Conway, program chairman.

## Five Thousand Aprons For Cragmont!

As director for the \$10,000 drive for repair funds for Cragmont Assembly, I am appealing to woman's auxiliaries all over North Carolina to go into the apron making business at once, and make and sell 5,000 aprons at \$1.00 or more each. The proceeds should be sent directly to Mrs. M. A. Woodard, Winterville, N. C., and should be earmarked for "Auxiliary Apron Fund—Cragmont Assembly."

I am suggesting that each woman in every auxiliary be asked to make and sell at least two aprons, or the auxiliary as a body make and sell at least two for each member on the roll. If possible, get the material and work donated, so that the entire income from sales can go to the fund. One dollar is suggested as the price for a simple apron; however, our local auxiliary members are also making some "dress-up" aprons to sell at \$1.50. There may be some cases where the plan for individual donations of material cannot be well followed, and the auxiliary may have to purchase the material, then enlist the ones who have sewing machines and time to sew, while other members sell them. Some of the

(continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Statistics on Japan

Since many of our people are lifting up their eyes and looking toward Japan during these days, in view of the fact that Rev. and Mrs. Fred Hersey plan to sail on April 9, 1956, we think that the following statistics will be most interesting:

All of us remember that when General McArthur was in Japan, he sent an appeal to America for 2,000 missionaries. It seems that we all are rather late in responding to his call but in time surely the Lord will provide.

Most of these statistics were taken from the Japan Christian Year Book, 1954, the most recent publication on statistics of the Christian Church in Japan. This book includes all churches, both Protestant and Catholic. The Evangelical Missionary Alliance also issues a book from which we gleaned the statistics of the evangelical Christian work in Japan:

### I. Missionaries and Boards

A. 133 boards and societies  
2,017 missionaries  
Of this number 1637 are Americans.

B. 93 boards  
1331 missionaries  
These are considered evangelical and are included in A.

### II. Organized Churches—3,381

Of this number 1,152 are Nippon Kuristo Kyodan (Japan Church of Christ), which is a liberal group of churches of 33 denominations organized during the war. There are 491 Catholic Churches and 219 Episcopal. Of course many more of these churches are liberal in their teaching which leaves very few evangelical churches in Japan.

### III. Religions

Shintoism	77,780,325	89.9%
Buddhism	47,714,876	55.1%
Christianity	485,399	0.56%
Others	3,419,571	3.9%

It must be remembered that many of the people are both Shintoist and Buddhist. Thus the total of these figures exceed the total population of 86,500,000.

Passage has been secured for the Herses to sail to Japan on April 9. The tickets cost \$650.00. Of course there are many other needs and expenses involved and we are still looking to our people to supply this need.

“By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Ephesians 2:8, 9).

## Emphasis for Missions In North Carolina

The months of March and April, 1956, have been set aside as mission months for North Carolina Free Will Baptists. Each church in the state is asked to take part in this drive by giving as liberal as possible. The Rev. Rashie Kennedy, chairman of the North Carolina State Mission Board, makes the following suggestions for raising your budget:

### I. Prayer

1. Pray for our foreign missionaries.
2. Pray for national missionary teams on the field.
3. Pray for state missionary, Rev. Homer E. Willis.
4. Pray for all mission boards.
5. Pray that we may be able to meet the over-all budget for missions.

### II. Budget for 1956

1. Foreign missions, \$18,000.
  2. National missions, \$2,500.
  3. State missions, \$15,500.
- Total budget for the year is \$36,000. To raise this amount we will need from every church in the state \$1.00 per member. If your church has 100 members your part of the budget will be \$100, 500 members, \$500, etc.

### III. How To Raise Your Part of the Budget

1. Pastors exchange pulpits one Sunday in March and April and preach on missions, also take special offering for missions.
2. Conduct revival during drive and set aside one night for missions by taking a special offering.
3. Sunday schools, Sunday school classes, leagues and auxiliaries have special mission Sunday during March and April and receive gifts for missions.
4. Plan mission conference in your church or union meeting. Your state board might be able to help you plan one. See, write or call the Rev. Bruce Barrow, Lucama, North Carolina.
5. Plan your own way of raising your \$1.00 per member, but by all means, do something special for missions during this drive. We need to raise as much as possible of this \$36,000 during March and April.

6. Please send all money for missions to our state treasurer, the Rev. Bruce Barrow, Lucama, North Carolina. Unless all money is sent to him for recording our state will not get credit for it. You may designate your money as you wish, but please send it to Mr. Barrow for recording. Money not specially designated will be channeled according to the need for state, national and foreign missions.

7. Your conference, association or union meeting might be able to plan a school of missions sometime during the year. See, call or write the Rev. Rashie Kennedy, Box 913, Greenville, North Carolina.

### Special Announcement

A school of missions is being conducted at Mount Olive College, Mount Olive, North Carolina, April 10, 13, 17, 20 and 24, at 7:30 p. m. A certificate will be presented to those who attend all five sessions and who take notes with a view of being graded on their work.

Rev. Burkette Raper, president of the college, is working out a unit certificate of credit toward the Christian workers' course at the college. The certificates will be presented in the missionary conference, April 27.

Rev. L. R. Ennis is to teach the five sessions of the mission school, using the subject, “A New Approach to Home Missions.” This will be the first unit in the certificate course with others to follow.

Mr. Raper is planning the school of mission in cooperation with the State Mission Board. He has planned it so the woman's auxiliaries can count it as a study course in their work. The school will be helpful to all ministers, Sunday school teachers and workers, senior and adult leaguers and all people interested in Christian work.

A state-wide missionary conference is to be held at Mount Olive College, April 27, with the Rev. Homer E. Willis as the home mission speaker, and the Rev. Thomas Willey Jr. as the foreign mission speaker. Programs for the conference will be printed at a later date.

Rev. Rashie Kennedy, Chairman  
N. C. State Mission Board



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Meaning of the Lord's Supper

(Lesson for March 18)

Lesson: Luke 22:7-23.

Golden Text: 1 Corinthians 11:26.

### I. INTRODUCTION

The sad beauty and deep significance of The Lord's Supper are enhanced by the fact that He, Himself, instituted the ordinance and specified the reasons for His actions. He also suggested or stated the motives which should be in the Christian's mind when He partakes of the sacred symbols. The time and circumstance, also, gave the service meaning, which points toward the past and into the future. He ate the Passover with His disciples, and, at an opportune time during the service, set in motion a deeper ceremony which pictured Himself as the Paschal Lamb on the night before His passion. The circumstance under which His supper was born includes the shadow of the Passover, because they were in the act of celebrating it at the time; the ever approaching hour, which was then so near, of His sacrificial death and His last moments with His followers. These were all sacred, momentous truths; and they serve in displaying the hallowed sacredness of His supper.—*The Advanced Quarterly* (F. W. B.).

### II. HELPFUL HINTS

1. The Passover points back to deliverance from bondage and forward to the Christ who delivers from sin (Vv. 7, 8).
2. Those who would prepare to fellowship with Christ will find the Holy Spirit a faithful guide (Vv. 9, 10).
3. The place of service is quickly found by all who truly want to work for the Lord (Vv. 11-13).
4. The Lord is ready to sit down with those who by faith make ready a place for Him (Vs. 14).
5. Earnestly the Lord desires the time to sit with His disciples in the holy communion (Vv. 15-18).
6. Only those who commune in remembrance of Christ can obtain the blessings of that sacred rite (Vv. 19, 20).
7. The hand of treason can never be

concealed no matter how cunning the traitor might be (Vv. 21, 22).

8. To learn that a traitor is in the holy camp brings fearful suspense to sincere hearts (Vs. 23).

—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Most likely, many inhabitants of Jerusalem had rooms all fitted up to let out for the Passover occasion, to such who came from the country and other villages, towns and cities. This seems to have been the case in this instance. It will be observed that the directions given by the Lord to the two disciples, clearly reveal His supernatural knowledge of things. He knew things distant and future. He displayed the same foreknowledge, when on a previous occasion, He sent His disciples to bring the colt upon which He would ride into Jerusalem (Luke 19:28-40). He was not a mere man, but God manifest in flesh, and therefore His knowledge and authority extended far beyond that of a mere man.—*W. S. Hottel, D. D.*

2. The student will notice that the Feast of the Passover was completed by Jesus and the disciples before Jesus began to explain His death by instituting The Lord's Supper. However, while they were at the same table, Jesus took the same elements of the Passover and used them for the new feast: He caused the old feast to merge into the new, giving the old elements a new and spiritual meaning.

*"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me" (Vs. 19).*

*"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Vs. 20).*

*The blood of the New Testament had to be shed for the remission of man's sin.* God's Word says, "... without the shedding of blood is no remission" (Hebrews 9:22). God had ordained, from the very first sin, that the lamb must be slain and his blood shed for atonement of sin. He rejected the offering of Cain because it was composed of the fruit of the ground, and accepted Abel's offering of the firstling of the flock. Even so, the blood of the Lamb of God had to be

shed if man were to stand justified in the sight of a holy God. And the believers in Christ should remember the shedding of this blood as they should partake of The Lord's Supper throughout the Church age, being reminded that they were saved, not by virtue of any merit of their own but by the precious blood of Christ.—*The Bible Student* (F. W. B.).

3. The Lord's Supper is a pledge of His coming again. The sacrament looks backward to the Cross with love, inspires faith for the present, and is big with hope for the future. It is said that when the Jews observed the Passover, they always had a plate and cup for the coming One. Jesus is that coming One and with His coming there will be the banquet of the redeemed.

4. The Lord's Supper is a pledge of our sanctification (Hebrews 13:12). Noah took the clean beasts for his offering after coming out of the ark (Genesis 8:20). Abraham divided the clean creatures when he entered into his covenant with the Lord (Genesis 15:10).

*Selected.*

5. John 13:1-17 gives the description of what Jesus did immediately after He instituted The Lord's Supper, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:4, 5). And when He had finished, He said, "For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them" (John 13:15-17). This we should do also as an act of humility and Christian love.—*The Bible Student* (F. W. B.).

6. A soldier was witnessing for Christ to another soldier and finally said, "I do wish that you would enlist in Christ's army!"

"I am thinking about it," the unsaved buddy replied, "but it means giving up some things—in fact I am considering the cost."

A Christian officer, just passing, heard the remark, and laying his hand on the shoulder of the younger soldier, said:

"Young man, you talk of counting the cost of following Christ, but have you ever counted the cost of not following him?"

For days the Christian officer's question turned itself over in the young man's mind, and he found no rest until he received the Lord Jesus Christ, the sinner's Saviour. He has now been His faithful soldier for many years.—*Higley's Commentary*.



## WOMAN'S AUXILIARY DEPARTMENT

(continued from page thirteen)

auxiliaries may want to make a social affair out of it, getting together to cut and sew aprons. This can be done where several members have portable sewing machines. We leave the plan to be worked out by each local auxiliary.

Each auxiliary turning in \$25 or more through this drive will be put on an "Honor Roll," which will be published in *The Free Will Baptist* and placed on the bulletin board at Cragmont Assembly during the summer conferences. It is important that we get into this drive at once, as many repairs will have to be made at Cragmont before the summer conferences begin the last week in May. Let's try to finish up the apron drive by the end of March. If I can be of any help to you, please write or call me.

Gertrude Ballard,

Box 381, Bladenboro, N. C.  
Telephone Bladenboro 318-2

### North Carolina Woman's Auxiliary Convention Report

Mrs. M. A. Woodard of Winterville, North Carolina, state treasurer, gives the following report from the North Carolina Woman's Auxiliary Convention for third quarter, November 26, 1955-February 24, 1956:

Balance Brought Forward .....\$2,392.61

#### Receipts

Co-Laborer Band .....	\$230.73	
Cragmont Assembly .....	5.00	
Mount Olive College .....	50.10	
National Bible College .....	34.25	
Superannuation .....	101.33	
General Home Missions .....	134.65	
National Home Missions .....	26.27	
State Home Missions .....	71.46	
Central Conference Home Missions .....	11.82	
General Foreign Missions .....	215.28	
Visual Aid Equipment .....	5.00	
For the Herseys .....	7.00	
Orphanage .....	24.00	
Promotional Work .....	20.00	
Sale of Guide Books .....	2.50	
East Carolina College Fellow- ship Center .....	3.00	
<b>Total Receipts .....</b>	<b>\$942.39</b>	<b>942.39</b>

**Total Receipts and Balance .....\$3,335.00**

#### Disbursements

Co-Laborer Band .....	\$230.73
Cragmont Assembly .....	5.00

Mount Olive College .....	50.10	
National Bible College .....	34.25	
Superannuation .....	101.33	
National Home Missions .....	26.27	
State Home Missions .....	71.46	
Central Conference Home		
Missions .....	11.82	
General Foreign Missions .....	215.28	
Visual Aid Equipment .....	5.00	
For the Herseys .....	7.00	
Orphanage .....	24.00	
East Carolina College Fel-		
lowship Center .....	3.00	
Mrs. L. E. Ballard, 2 Clinics,		
Mileage .....	31.80	
F. W. B. Press for 1955 Con-		
vention Minutes .....	88.40	
Mrs. Carl Dudley for Conven-		
tion Work .....	4.00	
Expense State Executive Com-		
mittee Meeting .....	43.80	
Mrs. L. E. Ballard, for Look		
No. 5 .....	34.25	
Treasurer, for 3 Months .....	45.00	
<hr/>		
Total Disbursed .....	\$1,032.49	1,032.49

Balance in Treasury, February  
24, 1956 .....\$2,302.51

### Attention, Youth Chairmen of N. C. Eastern Auxiliary Convention

As the date draws near for the North Carolina Eastern Auxiliary Convention, I am making one final appeal to the local youth chairmen to complete their plans at once, if they have not already done so, and to have an entry in the District Declamation Contest which will be held at St. Mary's Church, New Bern, North Carolina, Wednesday, March 21, at 7:30 p. m.

I would also like to urge the youth chairmen to send the names and the ages of their entries to Mrs. Whitford Hill, Pink Hill, North Carolina, not later than March 17, so that the arrangements for the contest can be made beforehand. We are looking forward to having the best declamation contest ever held in our district. Please do not disappoint us!

Mrs. Whitford Hill,  
Youth Chairman of  
N. C. Eastern Auxiliary Convention

### Auxiliary Plans Shower For Evelyn Hersey

The Woman's Auxiliary of Sylvan Park Free Will Baptist Church, Nashville, Tennessee, held its February meeting at the church. The entire meeting was centered around prayer, reminding all members never to cease to pray.

The auxiliary has grown to 35 in number and is now praying that it may win many more into their Christian work and fellowship.

During the business session a motion was made and adopted that the ladies' mission circle be named "The Evelyn Hersey Circle." Its first meeting is scheduled to be held in the home of Mrs. Mary Garrett, during which a shower in the honor of Evelyn Hersey will be sponsored in order to help provide a few of the many things she will find necessary in Japan. Evelyn was a member of the Sylvan Park Church while she attended the Bible College in Nashville, Tennessee. The auxiliary's prayers are with the Herseys as they prepare for their trip to Japan.

Mrs. Mary Garrett,  
Corresponding Secretary

### Marks of a Good Christian and Church Worker

One who holds his membership where he lives.

One who attends all the services of his church if he can possibly do so.

One who gives regularly and cheerfully to the support of his church.

One who knows, believes in and practices the doctrine of the New Testament.

One who seeks to be a peacemaker.

One who reads his Bible and prays sincerely to God every day.

One who boosts his church and will not see it neglected, harmfully criticized or abused without defence.

One who seeks to improve his Christian life through the reading of good literature.

One who is always ready to forgive, as Christ forgives us.—*Hickory Chapel Free Will Baptist Church Bulletin, Ahoskie, North Carolina.*



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 14, 1956

## MOUNT OLIVE COLLEGE CHORUS



Shown above is the Mount Olive College Chorus, Mount Olive, North Carolina. The chorus, directed by Mrs. Paul Braxton, will present concerts during the week of March 18-25. The services will begin each evening at 7:45. The chorus will sing at the following places in North Carolina: March 18—Reedy Branch Church, Winterville; March 19—Deep Run Church, Deep Run; March 21—Marsh Swamp Church, Rock Ridge; March 22—Mount Olive College, Mount Olive; March 23—Beulaville Church, Beulaville; March 24—Pine Level Church, Pine Level; March 25—Smithfield Church, Smithfield.

The members of the chorus are as follows: First Row—Hilda Grace Kennedy, Frances Kennedy, Marie Barnett, Ina Smith, Mary Alice Wetherington and Esther Etheridge. Second Row—Peggy Norris, Lou Winstead, Emma Lee Wells, Melvin Everington, Jack Paramore, Smithie Overman, Sylvia West and Pearl Hill. Third Row—Mattie O'Quinn, Genevieve McLamb, Hilda Boykin, Johnny Eason, Peggy Mixon, Myra Webster and Mathilda Wadsworth.



# EDITORIAL

## UNDERSTANDING OTHERS

The editor accompanied the Board of Directors of the Free Will Baptist Press to Nashville, Tennessee, for a joint meeting with the National Sunday School Board on March 1. This was an historic meeting in many respects. We are glad that the Lord permitted us to sit in such a meeting where ministers of the gospel and Christian gentlemen discussed serious problems and reached satisfactory conclusions without one word of discord to mar the spiritual fellowship.

The brethren reviewed the contract existing between the two boards, evaluated present offerings of Sunday school literature and discussed plans for future progress in the field. It was outstanding, and should be exemplary, that every person present expressed himself freely but objectively upon the matters under consideration; not once did any person deal in personalities or make incriminations or personal accusations against anyone else. In this spirit the problems were attacked, and, so far as we were able to ascertain, complete agreement and understanding were reached on every issue. Both boards expressed renewed faith in, and allegiance to, the contract existing between them.

We are convinced that this meeting was an overwhelming victory for the cause of Christ as Free Will Baptists interpret it. The relationships between the two boards had been strained to the breaking point, but these men proved themselves big and unselfish enough to preserve unity in the ranks of the denomination, at least to the extent of getting together and presenting a solid front regarding our Sunday school literature. The challenge now presents itself to our churches to maintain this unity by using our Sunday school literature, thereby supporting and patronizing both the National Sunday School Board and the Free Will Baptist Press.

Now, for the first time in the history of the denomination, there is a definite possibility for Free Will Baptists to develop a complete program of Sunday school literature, including daily vacation Bible school materials. This statement is no reflection upon what we have had in the past. What literature we have had throughout the years has been good, but it has not been extensive enough to cover all age groups including teachers' quarterlies and guides for all departments. The reason has been that money and facilities have not been available to finance the publication of them. From time to time, new publications have been added as finances became available. At the present time we think we can see the possibility of filling most of the gaps in our literature program if we can have the support of the denomination.

In the joint meeting of the boards the Reverend John H. West, chairman of the Sunday School Board, made the statement which expressed the apparent attitude of all present. He said, "We want to refer to the Free Will Baptist Press as our Press, and the Sunday school literature as our literature." This statement was referred to, again and again, throughout the meeting and the members of both boards left the meeting in this attitude.

We are firmly convinced that the greatest accomplishment of this meeting was the mutual understanding which was reached. Members of both boards discovered that both were striving toward the same end—giving the denomination the best possible Sunday school literature. The Press Board devalued the fact that the Free Will Baptist Press is a non-profit organization, reading from the charter the clause that

prevented paying of dividends to any stockholder. The Press Board stressed the fact that all profits from operation of the Press go directly back into the improvements of facilities, financing new publications or to denominational agencies. The Sunday School Board, in turn, assured the group that its only interest was to offer adequate literature to our people with improvements as fast as possible.

Under the existing contract, and with the wholehearted support of our people, we believe we are on the eve of the greatest step forward ever in our Sunday school, daily vacation Bible school and Free Will Baptist league literature. Furthermore, our progress need not stop there: we can use our facilities to publish study course books, tracts, pamphlets, books of Christian fiction, books on doctrine and other literature which the denomination needs so badly.

God places a high premium on unity and cooperation. Even when the people were building the tower of Babel in opposition to the will of God, He said of their efforts, "... Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Genesis 11:6). If men can accomplish so much through cooperation, when they are laboring in opposition to God, how much more can they accomplish with the help and inspiration of the Spirit of God?

Let us appeal to all our people everywhere to use *our literature from our Press* and look to God for progress, blessing and leadership to reach higher heights in our literature program for His glory.

## PERFECTION

We are what we are; we cannot be truly other than ourselves. We reach perfection not by copying, much less by aiming at originality, but by constantly and steadily working out the life which is common to all, according to the character which God has given us.

The more perfect the sight is the more delightful the beautiful object. The more perfect the appetite, the sweeter the food. The more musical the ear, the more pleasant the melody. The more perfect the soul, the more joyous the joys of heaven and the more glorious that glory.—*Baxter*.

A Massachusetts commission led by Municipal Judge Zottoli in 1945 found that taxpayers were paying \$4.00 in damages from alcohol drinking, for each \$1.00 liquor revenue. Later the Judge said the ratio was \$10.00 to \$1.00.—New York Temperance Action.

Volume 71

Number 11

## THE FREE WILL BAPTIST

March 14, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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# Substitutes

Naaman Borders

Waverly, Ohio

WE see that many people want to substitute something instead of taking the Word of God. Some say, "What's the use of doing this or that?" I agree with the colored brother who said, "I just does what the good Lord tells me to do and asks no questions." It's not for us to ask why, but for us to obey. For instance, many churches will ask, "What's the use of washing the saints' feet?" And they will say, "It's enough if we do deeds of humility and leave off the act." Again, some will substitute pouring and sprinkling for baptism when the Bible is perfectly plain on that question.

Some will say, "I can live a Christian life and stay at home and do nothing—just behave myself." Well, brother, suppose we all believe that and substitute our own petty notions for the Word of God. How long would the church last? How long would it be until we all forgot about God, the Bible and morality, and plunged into darkness? Then God would be forgotten, and we would dwindle away and be no more than brute beasts. Surely we have to work to keep anything alive. Why do we celebrate the Fourth of July or Thanksgiving or Christmas? Isn't it to keep these great events alive in our minds? Isn't it to refresh our memories of these great days? Don't we partake of the Lord's Supper for the same purpose?

Some folks say they can be saved and stay out of the church. Well, brother, you *might* be able to swim the Gulf of Mexico, but it would be safer to take a boat. You might be able to get to heaven without washing feet or being baptized, but it would be safer to mind the Lord and *ask no questions*. We might be just as brave a soldier in our civilian clothes as anyone, but how much better it is to don our soldier's uniform and show the world what we are! Your buddy might mistake you for a spy or a Communist. Jesus said, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sin-

ful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of His Father with the holy angels" (Mark 8:38).

When you tell your child to do a certain thing, are you pleased to hear him say, "Why not do it some other way"? Suppose he would keep it up every time you tell him to do something. It wouldn't be long before you would take him to the wood-shed and give him some hickory tea.

Again God's Word tells us, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15). Some will say, "What good does it do to anoint him with oil?" Well, brother, I'd just as well ask you, "What good does it do to pray?" That's what the Bible says and it's not for us to ask why. It's for us to obey. Some say, "I've tried it and it didn't work. He wasn't healed." Well, are you sure you prayed the *prayer of faith*? James says to pray the *prayer of faith*. James doesn't say for us to run around, *hunt-up* some sick folk, carry a bottle of oil, and ask them to let us anoint them with the oil and pray for them. He says *let him call for the elders of the church*. Then, there's no use to call anyone who doesn't believe in healing. There are some people who do not believe in it, but we are not unchristenizing them. But there are some who have faith in divine healing, and if we are to get results we must call on them to pray. Paul asks, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? . . ." (1 Corinthians 12:29, 30). We all know the answer to these questions. Some say, "I believe in healing, but I don't believe in it the way Brother Jones believes." Well, if Brother Jones gets results why do we object to it? If

they follow not with us, Jesus says we should let them alone. To their own master they are accountable. Yes, some say, "I believe but, but, but, . . ." and they keep on *butting*.

There is another command that many of us have overlooked or blandly ignored, and that is *fasting*. "And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matthew 9:15). Many victories have been gained through fasting, and many victories have been lost through not fasting. So, dear reader, take your Bible concordance and see how many times people in great distress have prayed, fasted and wept before God and He has stayed the plague. Yet, some will ask, "What good is there in fasting?" Most of us would rather feast than fast. Some prefer the *supper* room instead of the *upper* room.

If we want real revivals we should follow God's way and not our own pet notions. Then, I am sure, we will have a real *revival*. If we would listen to God instead of dictating to Him, we could hear from heaven. Instead of cleaning out the church building (which is all right) and repairing it, we should clean out our hearts, which is more important. So why not take God at His word and follow His pattern? Can we improve on His plan? Jeremiah issued an indictment against Israel in saying, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:13).

## The Workings of Satan

Here is a person you do not hear much about these days. The reason being that so many preachers today do not believe there is such a being. Of course God's Word abounds with statements concerning him, but that doesn't make any difference to a modernist; he doesn't really believe the Bible anyway, so he preaches very much about the Universal Fatherhood of God, and the Universal Brotherhood of Man. He denies the judgment, the wrath of God and everlasting hell. But we at Trinity are old-fashioned Christians. We believe in the existence of a person named Satan, and that he is everything the Bible represents him to be.—Rev. M. L. Sutton, *Trinity Church Bulletin, Fort Worth, Texas*.



# What is God Like?

Elder A. J. Jenkins,  
McArthur, Ohio

**I**N discussing this subject we must recognize the limitation of human knowledge together with the unbelieving spirit of human beings. Words and terms from our language are inadequate to describe God fully. Furthermore, the finite mind prevents a complete description of God.

With this understanding, let us be honest and confess that we must accept much by faith that we cannot explain in words. We believe and proclaim that *God is love; He is from all eternity; He is all powerful; He is holy; He is the Father of our Lord Jesus Christ; He is our only hope; He is, best of all, willing to forgive our sins and save us from an eternal hell.* Were it not for the revelation of God on these points, we would be in the dark and without hope, "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, . . ." (Deuteronomy 29:29). The revelation referred to in this passage is the written Word of God.

## Defining God

Since God is limitless, it is evident that there can be no full definition of Him. However, we can put into words our limited knowledge of Him and try to say what our hearts and minds tell us is true. We can make great affirmation upon the basis of God's revelation of Himself. Although the Word of God means different things to different people, we are concerned here with the Christian concept of God, based upon what the Bible says about Him.

Christian thinkers have phrased such definitions as this: There is but one living and true God who is a Spirit, everlasting, of infinite power, possessing all wisdom and full of goodness. He is the maker and preserver of all things, sin not included—things visible and invisible—all in this unity of the Godhead.

Christian faith is based on Him of whom the Scriptures declare concerning the unity of the Godhead. There are three Persons of one substance, one power and full authority—the Father, the Son and the Holy Spirit. He is acknowledged in the Apostles' Creed, "I believe in God, the Father Almighty, Maker of

heaven and earth." We acknowledge Him as the loving Father, and are sure that Jesus is the highest revelation of God to man.

## The Attributes of God

By the attributes of God we mean those characteristics which we ascribe to Him to indicate the essence of His divine Being. We cannot say what God is in essence, except in terms of unity, trinity, spirit and power.

(1) God is One. He is a single being and the only one of His kind, ". . . the LORD he is God; there is none else beside him" (Deuteronomy 4:35); "For there is one God, . . ." (1 Timothy 2:5). To a world of many gods and lords, may Christians cry out, "Hear, O Israel; the LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:4, 5).

(2) God is a personal Spirit. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24); ". . . shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9). By a personal Spirit we mean a being capable of self-consciousness and self-decision—one capable of functioning intelligently, emotionally and volitionally. He is a being who thinks, feels and wills.

(3) God is eternal. He is eternally self-existent. He is not a being of time. He has always existed and there will be no end to His being. We speak of Him as being infinite, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, . . ." (Isaiah 57:15). "LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:1, 2).

(4) God is invisible. "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

(5) God is almighty. In other words,

He is omnipotent or all powerful. God appeared to Abram and said, ". . . I am the Almighty God; . . ." (Genesis 17:1). ". . . the Lord God omnipotent reigneth" (Revelation 19:6). "But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible" (Matthew 19:26). Jeremiah praised God and said, ". . . there is nothing too hard for thee" (Jeremiah 32:17).

(6) God is omniscient. He knows all and sees all, and He never looks upon sin without a great degree of contempt. The psalmist observed, "Great is our Lord, and of great power: his understanding is infinite" (Psalm 147:5). The Bible says further, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:13).

(7) God is omnipresent. Space holds no limitation for Him, for He is a Spirit everywhere present. Read Psalm 139:7-12.

(8) God is unchangeable. However, this immutability does not mean that He is static; on the other hand, He is an active, dynamic being. His unchangeableness refers to His nature. He has said, "For I am the LORD, I change not; . . ." (Malachi 3:6). He is ". . . the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). We can depend upon Him always to act in harmony with His holy nature.

(9) God is holy. He Himself declares, ". . . I am holy: . . ." (Leviticus 11:44). The seraphim declared, ". . . Holy, holy, holy, is the LORD of hosts: . . ." (Isaiah 6:3). The emphasis of the whole Bible is upon the moral supremacy and majesty of God.

(10) God is just. Moses sang of God as, ". . . a God of truth and without iniquity, just and right is he" (Deuteronomy 32:4). The psalmist said, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face" (Psalm 89:14). John heard the redeemed saints on the other side of death sing, ". . . Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Revelation 15:3). God has always been, and will always remain, fair to all. His judgments are His own.

(11) God is merciful. This attribute is not to be set over against His justice, but is used to ascribe to Him the love and honor which are due Him. If you will read Psalm 136, you will see that the entire 26 verses tell of His mercy.

(12) God is love. Love is the dynamic force of God's being. Read 1



John 4:8-16. It is the darling grace to all mankind because it is God's attitude toward man. His very nature is to love His creatures and to give them the best things, even eternal life. Read John 3:16.

# The Unpardonable Sin

Elder A. L. Sellers  
Quitman, Georgia

**W**HEREFORE I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:31, 32).

This is a plain statement—plain as can be, with no question as to the meaning. But why is the question so offensive? To understand this we will study the meaning of the words "Holy Ghost" and "blaspheme."

To blaspheme is to treat with contempt. The Pharisees did that to Christ when they accused Him of casting out devils by Beelzebub, the prince of the devils. It was because they had accused Him of such that Christ spoke this truth about which we are studying. I believe it is as important that we be careful about how we treat the Holy Ghost today as it was for them then, lest we offend Him. The word blaspheme has a much greater meaning than the word sin. To blaspheme carries with it a purpose to revile, insult or make fun of, which is a very abrupt way of doing things.

The word ghost usually carries with it the idea of something that is imaginable, but in this sense it is as much a reality as any personality. In fact it is the greatest personality in existence. We can't have a personality without a person, and to me, the Holy Ghost is the personality of the Father and the Son working together for the interest of humanity.

In John 14:15, 16 Christ advised His disciples that if they loved Him to keep His commandments and He would pray

the Father, and the Father would give them another Comforter who would abide with them forever. He was trying to prepare them for the great event that was just ahead of them. Notice that He said *another Comforter*. The Comforter that they had then was soon to be taken from them; but if they would manifest their love for Him, by keeping His commandments, He would pray for them to have another Comforter that would abide with them forever. In Verse 18 He assures them that He will not leave them comfortless. Then in Verse 23 Jesus said unto Judas, "... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." In Verse 26 He calls the Comforter the Holy Ghost.

From these Scriptures it is plain to me that the Comforter is the Holy Ghost, and the Holy Ghost is the personality of the Father and the Son working together for the welfare of humanity. This being true, when one has offended the Holy Ghost sufficient enough to cause Him to withdraw from him, as it might be, there is no help for him. He has blocked the way of his own salvation, for he has caused the Father and the Son both to leave him. He has crossed the deadline.

To make the case more understandable let me give this illustration: In the family life there is the husband with his personality, and the wife with her personality—each independent of the other in the home. Then, the two, working together for the interest of the home, has a third personality in the home. As long as I am in favor with the husband I can get a favor from that home regardless of the wife, and the same can be said of the wife. But if I offend the third personality of that home, what is the

prospect of a favor for me from that home? I have offended both the husband and the wife. Certainly there is no favor for me there. To blaspheme the Holy Ghost is to treat the third personality in the Godhead with contempt, with a purpose to offend, insult or to make fun of, which is what the Pharisees had done to Christ.

Some may not agree with me, thinking that I am trying to do away with the third person in the Godhead, but I am asking you to read prayerfully and carefully before making this decision. I have portrayed a third personality, and you can't have a personality without a person. This third personality is the greatest personality, not only in the Godhead, but in the world. There is no power equal to the power of the Holy Ghost, for it is the power of the Father and the Son combined. In conclusion let me warn you, dear reader, be careful that you *don't* offend the Holy Ghost.

## Stop Kidding Yourself

**S**OME folks really are concerned about the things of the Lord. Others just don't care. How can a person say that he really loves the Lord and is interested in seeing souls saved when he walks away from church after Sunday school or doesn't attend Sunday school or church?

The person who leaves after Sunday school is really kidding himself if he says he is all out for the Lord. He really doesn't care if souls go to hell or not. The person who will not spend one hour in a well heated auditorium in free America to worship God, to sing His praises, to pray for souls, and to listen to God's Word, would literally be put to shame by a decent heathen worship. How can you say that you love God when you live such a shallow life.

The Bible says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25).

The person who does not attend church just ignores God's Word and proceeds to take his life and live it the way he wants to live it.

Not only that, but by your example of not staying for church and not attending church you are casting your vote to close the doors of the church and to quit trying to win souls and to cease trying to build up the saints in a more holy faith.

By your example you are also encouraging  
(Continued on page sixteen)



# NEWS NOTES

## Stewardship and Family Night Observed at Mable Avenue Church

Mable Avenue Church of Kannapolis, North Carolina, observed Stewardship and Family Night on February 19, 1956, with the pastor, Rev. Seldon Bullard, delivering an inspiring message on "Stewardship." The woman's auxiliary and the young people of the church also presented a short program following the evening message.

Special effort had been made during the two preceding weeks to encourage the families of the church to attend the meeting. At the conclusion of the service, which was well attended, floral arrangements were presented to the two largest families present.

—o—

## Prospect Church Announces Spring Revival

The Prospect Free Will Baptist Church near Dunn, North Carolina, is having its spring revival starting March 25, and ending April 1. The visiting evangelist will be the Rev. Bobby Jackson.

The Prospect Church also announces that its pastor, Rev. Bobby Rogers, and the woman's auxiliary are conducting cottage prayer services during the month of March for the purpose of soul winning. The church invites everyone to attend these meetings and asks those who cannot be present to breathe prayers that souls may be saved for God's glory.

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## Dates Set for Cragmont Youth Conferences

The North Carolina Free Will Baptist Sunday School Convention announces that the dates have been set for the youth conferences to be held at Cragmont Assembly, Black Mountain, North Carolina. These dates, as arrived at by the manager and the director of Cragmont Assembly, are June 18-23 and August 6-11.

All young people are urged to attend one of these conferences which will be enjoyable as well as spiritually uplifting.

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## Florida Boards Hold Meeting At Macedonia Church

A meeting of the Executive Committee, Board of Trustees, Board of Education and all promotional secretaries of the state of Florida was held March 1, 1956. The moderator of the State Association

called these boards together at Macedonia Church near Monticello, Florida.

The purpose of this meeting was to make arrangements for some construction work on the state camp grounds in order that the camp might operate this summer; also to find means of raising the proposed budget of the state.

Those attending this meeting were: Rev. W. B. Hughes, moderator; Rev. D. F. Pelt, assistant moderator; Rev. W. A. Hansley, clerk; Mr. G. W. Cloud, treasurer, Executive Committee; Rev. D. E. Bias, Rev. D. W. Poole, Rev. Herman Grubbs, Rev. Walter Eldridge and Rev. C. A. Huckaby, Board of Education; Mr. D. L. Hale, Mr. W. W. Eiland, Rev. H. L. Henderson and Mr. Ernest Owen, Board of Trustees.

Rev. Walter Eldridge, Rev. C. A. Huckaby, Rev. Herman Grubbs, Mr. Floyd Coleman and Rev. W. A. Hansley gave reports as promotional secretaries for their various associations. Several methods of promoting the state and national program were introduced by these promotional secretaries.

Mr. G. W. Cloud, treasurer and coordinator for the promotional secretaries, also made a report concerning the financial status and the promotion of the Florida state work.

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## Spring Revival at Gethsemane Church

Gethsemane Free Will Baptist Church, Tuscarora, North Carolina, will conduct its spring revival beginning March 19, 1956, and continuing through March 25. The Rev. Floyd B. Cherry, pastor of the Black Jack Free Will Baptist Church,

## Coming Events

March 22, 23—N. C. Free Will Baptist Sunday School Convention, Mount Olive College  
March 30—Good Friday  
April 1—Easter  
April 1-5—Bible Conference, Free Will Baptist Bible College  
April 4—N. C. Alumni Association Meeting, Mount Olive College  
April 10-27—Mission School, Mount Olive College  
May 13—Mother's Day  
May 30—Memorial Day  
June 17—Father's Day  
July 4—Independence Day

Pitt County, North Carolina, will be the evangelist. He will be assisted by the pastor, Rev. Richard Etheridge, who will also conduct special music each evening.

The public is cordially invited to attend these services which will begin promptly at 7:30 p. m.

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## Ebenezer Church to Be Host To District League Convention

The Third Semi-Annual District League Convention of the South Georgia Association of Free Will Baptists will convene with Ebenezer Church, Glennville, Georgia, on March 24, 1956. The convention theme will be "Where Are You Going Spiritually?" which is based on Matthew 7:13, 14. Following is the program for the convention meeting:

### Morning Session

10:00—Devotions, Mrs. L. E. DeLoach  
10:10—Welcome, R. D. Folsom Jr.  
10:15—Recognition of Churches  
—Awarding of Attendance Banner  
—Selecting Digest Committee  
10:30—Reading  
10:40—Classes in Individual Leagues:  
—Story Hour, "Suffer Little Children to Come Unto Me," Mrs. Billy Howard  
—Primaries, "Following Jesus," Mrs. M. C. Bacon Jr.  
—Juniors, "The Two Ways," Mrs. Perry Hand  
—Intermediates, "The Will of God," Mrs. Irvin Hyman  
—Seniors, Subject to Be Announced, Rev. George Ludwig  
—Adults, "Where Art Thou?" Rev. Ralph Lightsey  
11:25—Special Music, Folsom Sisters  
11:30—Message, Rev. Ronald Creech  
—Alternate, Rev. Tom Lightsey  
12:00—Adjourn for Lunch

### Afternoon Session

1:00—Congregational Hymn  
1:05—Devotions, Rev. Wilford Hardin  
1:15—Special Music, Satilla Church  
1:20—Digest Committee and Treasurer's Reports  
1:45—Hymn  
1:50—Sword Drill, Mrs. Nolan Purcell  
2:15—Assignment of Next Convention  
2:20—Presentation of Bibles  
2:25—Closing Song and Benediction

—o—

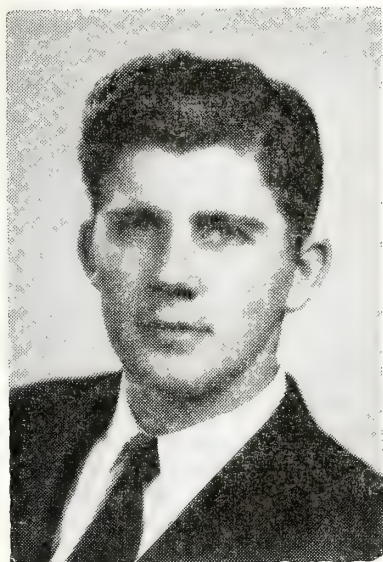
## Growth in Kinston North Carolina Church

The Rev. James F. Miller, pastor of the First Free Will Baptist Church, Kinston, North Carolina, reports an ever increasing attendance upon the services of the church. To care for the growth in the church and auxiliaries the congregation has purchased a spacious lot on North Heritage Street in Kinston upon which a new church plant will be erected. The cost of the lot was \$10,000.

Mr. Miller reports that the average attendance in the Sunday school in 1951 was 118, in 1952 it was 126, in 1953 it was 144, in 1954 it was 195, in 1955 it was 245 and at present it is 259.



## Rev. Bobby Jackson, Evangelist for Oak Grove Revival



Oak Grove Free Will Baptist Church, Newton Grove, North Carolina, will conduct its spring revival beginning Monday night, March 19, and continuing through Saturday night, March 24. Rev. Bobby Jackson, a native of Goldsboro, North Carolina, will be the evangelist for the meetings.

The pastor, Rev. Norman Adams, extends a special invitation to everyone to attend these services which will begin each night at 7:30. There will be special music each evening, under the direction of the pastor.

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### Oak Grove Church Has Record Attendance

On March 4, 1956, the Sunday school of Oak Grove Free Will Baptist Church, Newton Grove, North Carolina, broke all of its previous records for a period of one year. There were 145 present for the Sunday school services. During the month of February the school averaged 120 per Sunday, and at the present there are 158 on the roll.

The pastor, Rev. Norman Adams, states, "The Lord is blessing our Sunday school, and our people are working hard to glorify Him."

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### N. C. Sunday School Convention March 22, 23

The North Carolina Free Will Baptist Sunday School Convention meets at Mount Olive College, Mount Olive, North Carolina, on March 22, 23. Final details of the program have been worked out. The program will feature a convention message by Rev. Joseph Ange on the convention theme: "I Will Guide Thee." Devotional talks will be given by Rev. Ralph Staten, Mrs. Ethel Whaley, Rev. Earl Glenn and Rev. Wilbert

Everton; also two sessions of the annual Sunday School Institute. Rev. Raymond T. Sasser is president of the convention, and Mr. Owen Thomas is recording secretary.

Rev. L. E. Ballard, field secretary, reports that prospects for a record-breaking attendance is good. At a meeting of the executive board of the convention in Smithfield, on March 6, reports from the various departments showed gains by the United Sunday School Program during the year, both as to amount of contributions and the number of cooperating schools.

Mr. Thomas reports that the annual report blanks from schools over the state are coming in right along. Schools not mailing in their reports to Mr. Thomas, whose address is Four Oaks, North Carolina, prior to the convention meeting will bring them to the meeting on March 22.

The executive board, in its recent meeting, adopted a motion of regret for the fact that the first day of the convention conflicts with the date of the Eastern Auxiliary Convention, and instructed a letter of explanation be mailed leaders of the denomination in the Eastern Conference.

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## A Strange, True Story

Thomas Hownham was employed in odd jobs at a Northumberland colliery. His work was very uncertain. He was poor and despised, but, said one who knew him, "In my forty years' acquaintance with the professing world, I have seldom met with his equal as a man devoted to God, or anyone who was favored with more evident answers to prayer." One evening he returned home without any money, and found there was no food whatever in the house. His children were crying for hunger, and continued crying till both of them fell asleep.

After getting them and his wife to bed Hownham went from his house to a retired spot at a little distance to spread his family wants before the Lord in prayer. In this place he continued for a long time, and found great liberty and enlargement in prayer. Under this sweet influence he returned to his poor cottage, when, by the light of the moon, he perceived through the window something upon a stool. To his astonishment he found it to be a joint of roasted meat and a large loaf of bread. He looked in and about the house to see if he could find the person who had brought them, but, seeing no one, he awoke his wife and children; then, asking a blessing, they all shared in the providential repast.

The mystery of who had provided the food was not explained till twelve years afterward. A farmer, who on account of his penurious and miserly character was called by his neighbors "Pinch-me-near," on the night previous to Thomas Hownham's trial, had ordered his housekeeper to have a joint of meat roasted, and to bake two large loaves of white bread. The next morning he went to Wooler Market, and took, as usual, a piece of bread and cheese in his pocket for his luncheon. In the evening he came home in very bad humor, and soon went to bed.

In about two hours he called up his manservant and ordered him to take one of the loaves and the joint of meat and carry them down the moor to the cottage of Thomas Hownham and leave them there. The man did so, found the door on the latch, and perceiving the family fast asleep, he put down the meat and the bread, and returned to his master's house.

The next morning the old farmer called his housekeeper and the man in, and seemed in great agitation of mind. He told them that he intended to have invited a Mr. John Mool and two or three more of the neighboring farmers who were always teasing him about his niggardly disposition, to sup with him on their return from market. As he proposed to take them by surprise near home—as they would have to pass his door—he did not give them the invitation at market, and just as they came to the spot where he intended to mention the matter, a sudden shower of rain fell, and they all rode off before he got the opportunity.

On going to bed he did not rest well, but dreamed he saw Hownham's wife and children starving with hunger. He awoke, and tried to put off the impression, but fell asleep again, and again the second and third time had the same dream. He then ordered the manservant to take the joint and loaf to the cottage, but now lamented that he had been so overcome with the nonsense as to send them food.

He then charged his servants never to mention the matter or he would dismiss them immediately, and it was not until he had been a long time dead that his female servant related the fact to a gentleman, who had previously heard from Thomas Hownham how unaccountably God had supplied him that night.—*London Christian Herald*.

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Work is what you make it—your best friend or your worst enemy.

B. C. Forbes



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: I hardly understand how we do absolutely nothing in meeting the requirements in the initial state of our salvation; that God does it all and what we are called on by the Scriptures to do in the process of our salvation is to be carried out after we are saved. A young Free Will Baptist preacher tried to influence this view upon me a few days ago. Is he right?—C. U. H.

Answer: I do not think this is a correct Scriptural view even though I know people that so argue. The act of salvation is brought about through the efforts of two parties. Through the gift of our Lord and Saviour Jesus Christ, as a sin offering, we have full, free and complete salvation provided for us. This provision is sufficient for the whole race of mankind, but effective to or efficient for those who accept it and those alone. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans 5:18).

Salvation is not to be compared to a package of goods needed by a customer for whom the good storekeeper has this goods gift-wrapped by the store employee and slipped into the pocket of this customer unbeknown to the recipient. Rather than this, it is to be regarded as a covenant in which provision for all the needs of the party of the second part have been provided by the party of the first part. The time limits of this covenant include all eternity. It was provided, planned or arranged for by the party of the first part—the Triune God—before the foundation of the world. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8). See Ezekiel 16:60; 37:26. This covenant was given in two divisions or parts. The first or former part is called the old covenant. All of the Old Testament was included in it. The ten commandments include a summary of this division of the covenant. These were kept in the ark of the covenant. "There was nothing in the ark save the two tables of stone, which Mo-

ses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt" (1 Kings 8:9). Read the book of Malachi and pay special attention to 2:4, 5; 3:1; 6-10; 4:4-6. Read Genesis 16:7; 15:7-21; 12:1-3. "And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Genesis 12:3).

The latter part or division, "the new covenant," was sealed at the crucifixion of Christ. See Jeremiah 31:31-34. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jeremiah 31:31). "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Hebrews 8:8). "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary" (Hebrews 9:1). See Hebrews 9:2-14. "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Hebrews 12:24). Read Hebrews, Chapters 7-9.

Men, alike in both the Old and New Testaments, must submit to the terms of the covenant before they become party to the second part of the covenant. "Even as Abraham believed God, and it was accounted to him for righteousness" (Galatians 3:6). "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:23). It is true that we are saved by faith and not of works, but it is just as true to say that no one was ever saved without faith. Abraham was called to leave Mesopotamia with a promise as seen in Genesis 12:1-3, but except he had left Ur, and then later Haran, the promise would never have been effective. He believed, exercising the kind of faith that caused him to start and continued in the faith, that lead him step by step in a long life of obedience. "So then faith cometh by hearing, and hearing

by the word of God" (Romans 10:17). Hearing of the Word of God came first in this life of faith that Abraham entered, then personally believing in God or taking Him at His word. In Matthew 11:28 all the sin-laden race of men are called, but all do not heed; not even all that heard Jesus responded. They had to do something that only a minority that heard Him did—that was "come" and "believe." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). See John 3:16; Acts 16:31. He must open his heart's door. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). In other words, it is correct to say that no one has ever become a Christian without hearing the gospel and responding personally to its call or plea. Of course, the same gospel that is preached furnishes power to the hearer as it falls on his ears to respond. See Romans 1:16; Hebrews 4:12; 7:25. God is not willing that any should perish, therefore He has amply provided for all. See 2 Peter 3:9. The gospel is here again proven to be sufficient for all and efficient or effective for whosoever wills. Therefore it occurs to me that your young friend stopped short of giving you the whole truth. Many of the followers of John Calvin believed and taught a limited atonement and other doctrines that lead to fatalism. From the questions that come to me I infer that there is somewhat a revival of, or a tendency toward, this erroneous view now. One needs to be careful lest he leans too far either way; lest he over emphasize the sovereignty of God to the degree that he limits man's sphere of responsibility and therefore his realm of activity beyond what God's Word gives him. Again he needs to be careful that he does not assume that man be given any part that the Scriptures give God. Either of these would be erroneous and therefore dangerous.

## Have You Heard This?

Once I knew a Baptist,  
He had a pious look;  
He had been totally immersed,  
Except his pocketbook.

He'd put a quarter in the plate,  
And then with might and main  
He'd sing with gusty wind and voice,  
"It gives us inward pain."

—First Free Will Baptist, Savannah,  
Georgia, Church Bulletin.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)" (Philippians 3:18, 19).

There are those who perhaps say that Paul, in uttering this text, labored under an erroneous impression. Do not our minds almost involuntarily conclude that none can be the enemies of the Cross of Christ? Do we not find ourselves exclaiming that this is a most uncharitable indictment against human nature, fallen though it be? But, my dear friends, Paul labored under no mistake. He spoke the plain words of truth and soberness. There were, in his day, as there are now, enemies of the Cross. The indictment he makes out is as true as inspiration can render it. But, you ask, "Who are the enemies of the cross?" It is my purpose to point out some of them.

*Those who deny the expiatory nature of the death of Christ are enemies of the Cross.* That the Saviour became obedient unto death that He might make an atonement for sin, is one of the doctrines most known and loved by all Bible-reading and Bible-believing Christians. It is manifested throughout the sacred pages of Scripture, that the death of Christ was sacrificial; that He shed His blood as a propitiatory offering; that He endured the agonies of the Cross that He might sustain the authority of the divine law, satisfy the demands of divine justice and preserve, untarnished, the honor of the divine throne in the salvation of lost sinners. To make atonement for sin was the great object of the Messiah's incarnation and death. Those, therefore, who deny the doctrine of the atonement, are enemies of the Cross. They rob the Cross of its chief glory.

*Those who reject the salvation of Jesus Christ are enemies of the Cross.* This salvation was purchased by His blood shed on the Cross. Calvary was the theater on which was acted the awful tragedy which laid a firm basis for the new hopes of a dying world. The offer of salvation is made through the blood of the Cross only. Your salvation

did not cost Him silver, and gold, and gems, and pearls, and the treasures of empires, but His blood—His heart's blood!

None but the enemies of the Cross can set at naught the salvation purchased by the Redeemer's blood. Nothing but enmity to the Cross could induce a refusal to be saved by the glorious Redeemer who died thereon.

*Those who love sin, and whose affections are placed on the things of the world, are the enemies of the Cross.* The Cross is the greatest antagonist of sin. Sin is the great work of the devil, and for this purpose the Son of God was manifested that He might destroy the works of the devil. The enemies of the Cross show their enmity in their love for

sin. The enmity never ceases until the love of sin is destroyed. It is the Cross which crucifies our love of the world, and until this crucifixion takes place there is enmity to the Cross.

*Those who do not exemplify the precepts of the gospel are enemies of the Cross.* Those who love Jesus will do all in their power to exhibit their love in making a public profession of allegiance to Him, in attending public worship, in promoting His cause and in living uprightly before the world. When we love the Cross and glory in it, will we not obey the commands of Him who died on it? And if we do not, is not our disobedience evidence of our enmity?

"... they are enemies of the cross of Christ."

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

### THE GOSPEL OF GRACE

*The Gospel of the Grace of God (Acts 20:24)*

This text was used by Paul, at Miletus, in his farewell to the elders of the church at Ephesus. He was on his way to Jerusalem. Looking back over the way, he crystallized the burden of his wonderful apostolic ministry into this phrase, "... the gospel of the grace of God."

The gospel is centered in the Son of God. There is no gospel in nature, nor in human religion. The gospel is the good news of God's grace as revealed through His Son.

#### I. *The Gospel Is a Declaration of God's Attitude Toward Sinning Men*

Christ is the Revealer of this attitude.

- A. The gospel declares God's love for the sinner.
- B. The gospel declares God's hostility toward sin.
- C. The gospel declares God's purpose to cancel the sinner's sin.

#### II. *The Gospel Is a Revelation of the Activity of God on Behalf of Sinning Men*

Christ is the Redeemer.

- A. The gospel reveals the sinner's guilt.
- B. The gospel reveals the Saviour's sacrifice.

#### III. *The Gospel Is a Proclamation of the Fact That Men May Be Accepted by God*

Christ is the Reconciler.

- A. Our acceptance is in Christ.



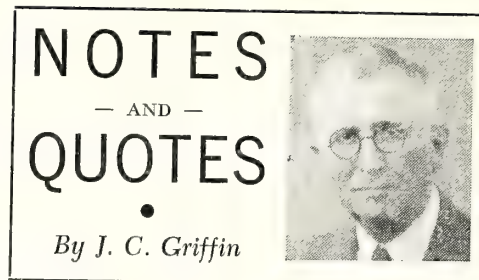
## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith  
and Practices of the Original Free Will  
Baptists)

### CALL AND DUTIES OF MINISTERS (continued)

#### Overseers

**T**AKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Hebrews 5:4). "For though I preach the gospel, I have nothing to glory of:



for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without

- B. Our regeneration is in Christ.
- C. Our inheritance is in Christ.

## SOME USEFUL ILLUSTRATIONS

The turtle is perfectly safe when he pulls his head into his shell, but as long as he remains that way it is impossible for him to travel. He must stick his neck out to move forward.

There is the legend of the two chicks who found themselves in eggs in the same nest. One of them became satisfied with the comfort and safety of his condition and never hatched. The other began to wonder what was on the outside. He began to peck away at the shell that surrounded him. He became a live chick.

A one track mind gets along fine until it comes to a switch—*John N. Barker.*

A man erected a monument to his wife with this inscription: "My light has gone out." Six months later he added these words: "But I have struck another match."

Sir James Simpson, the man who first discovered and used chloroform as an anesthetic, was asked what was the greatest thing he had ever discovered. He replied, "The greatest discovery of my life is that Christ Jesus loves me and saves me from sin."

charge, that I abuse not my power in the gospel" (1 Corinthians 9:16-18). "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

Here again we have a statement of the *call*. If God does not *call* the preacher, he is not worthy of the gospel ministry. "And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3). "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Timothy 1:6). Here Paul is admonishing Timothy. Preaching is a *gift* from God. That takes it out of the category of *professions* and places it directly in the line of God's *calling*.

#### The Duty of Teaching

In the Great Commission as given by the Lord Jesus He ordered *teaching*. Jesus said to the disciples, "... All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:18-20).

#### What to Teach

Jesus said to teach them *all things*. What are all things? This means everything that Jesus taught in the gospel, as recorded by the writers of the New Testament. We are not to select a few of those things and reject others as commanded by the Lord. There are no non-essentials in the teachings of Christ Jesus. We may ask, "Why?" This is Christ's answer: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). This being true, all that Jesus said and all that He taught were commandments from the Father. Therefore we should be careful to teach *all that Jesus taught*.

Free Will Baptists, in the first statement of the Treatise, set forth the fact that both the Old Testament and the New Testament "... were written by holy men, inspired by the Holy Spirit, and are God's revealed Word to man. They are a sufficient and infallible rule and guide to salvation and all Christian worship and service."—*Treatise*.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*

Free Will Baptist Bible College  
Nashville, Tennessee

## Noted Educator Praises Mount Olive College

In a letter to Rev. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, Mr. W. D. Herring, member of the North Carolina State Board of Education, makes the following statement regarding the college:

"I am delighted to hear of the progress now being made by Mount Olive College and of the promise of growth for the future which seems assured because of the support of the people of the area. This is one of the most encouraging developments in higher education that I know of.

"Bringing the college closer to the people will mean greater support from them in the form of increased enrollment and financial assistance. I am sure that it will also mean that many boys and girls in our part of the state will have a chance to attend college who otherwise would not be able to attend. Your efforts will bear fruit of great value.

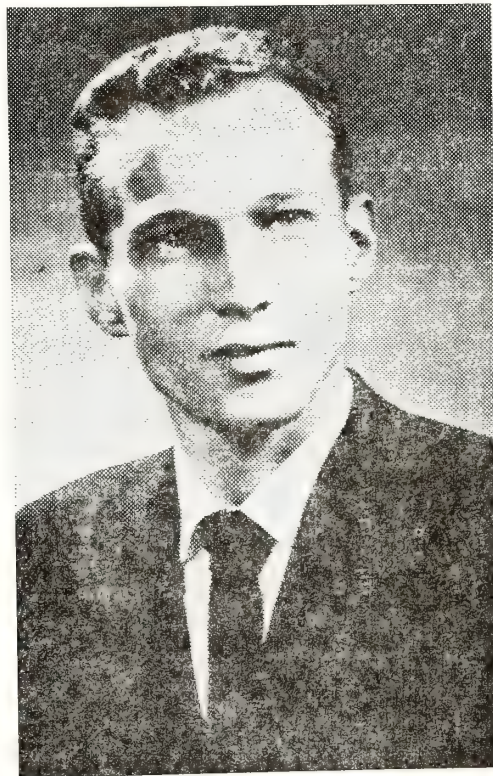
"It is a pleasure for me to recommend your institution as a cause worthy of the support of all who cherish the cause of education generally and of Christian education particularly."

## New Faculty Member at Mount Olive College

Daniel W. Fagg Jr. has been appointed to the faculty of Mount Olive College, Mount Olive, North Carolina. W. Burkette Raper, president of the college, announced this week. He is the son of Mrs. Belle Fagg, of Mount Olive.

Fagg, a Phi Beta Kappa, received his bachelor of arts degree from Wake Forest College and his master of arts degree from the University of North Carolina. He is a graduate of Mount Olive High School.

At Mount Olive College he will teach social studies. This is his first teaching experience. Shortly after receiving his master's degree, Fagg was drafted and spent 24 months in the United States Army. In service, he was attached to the adjutant's office of a military police



Daniel W. Fagg Jr.

battalion. He was discharged February 16, 1956. Mr. Fagg assumed his duties with the college on February 27.

## Governor Extends Best Wishes to College

The Honorable Luther H. Hodges, governor of North Carolina, in a recent letter to Rev. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, extends best wishes for further progress of the school as follows:

"I have not had a chance to see your college, but have heard about it and read recently the excellent editorial of Henry Belks in the *Goldsboro News Argus* of February 22.

"May I extend to you my best wishes for further progress, with the hopes that Goldsboro and community will be able to support, even to a greater extent, the things you are trying to do in building up the college and making instruction available for the hundreds of boys and girls in that area of North Carolina who might not otherwise go to college."

## Mt. Olive College Fund Tops \$80,000

A total of \$82,012.50 has been contributed or pledged to Mount Olive College, Mount Olive, North Carolina, since the campaign was launched February 15, 1956, by a group of interested citizens to raise funds for the school. This represents an increase of nearly \$10,000 since Monday, March 5, 1956.

The drive headquarters in Mount Olive announced plans to complete the solicitation program by March 12, and the neighboring communities by April 1. Goldsboro, one of the communities actively participating in the campaign, plans to end its solicitation program Thursday, March 15. Canvassers in all communities are asked to complete their solicitations on the deadline set for them.

Sunday, March 12, open house was held at the college for all residents taking part in the campaign.

Drive officials hope to secure \$500,000 in contributions or pledges before the drive ends in all communities. The goal of the campaign is to raise one million dollars for the school in a five year period, with the Free Will Baptist denomination, which operates the college, matching the citizens' pledges.

The drive within the denomination will get underway in most areas this month. It will be several months yet before all Free Will Baptist groups within the state are reached, W. Burkette Raper, president of the college, said sometime ago.—*Adapted from The Mount Olive Tribune.*

## THE MAIL BOX

### New Address

"Since I am now state promotional secretary for the North Carolina Mission Board my address has been changed from Paintsville, Kentucky, to 220 West Fisher Avenue, Greensboro, North Carolina. My phone number is now 2-4689."—H. E. Willis, 220 West Fisher Avenue, Greensboro, North Carolina.

The Bible says, "A man (or boy or girl) that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Proverbs 18:24). You know who that Friend is, don't you?

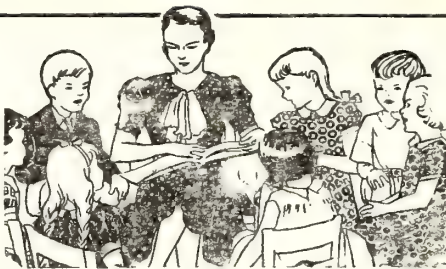
A pretty good thing to remember (and a better thing to do)—is to work with the construction gang, and not the wrecking crew.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### HOW AILSIE SAVED THE BIBLE

Mary S. Hitchcock

**I**T was in the year 1555, when Queen Mary sat upon the English throne with her Spanish husband at her side, and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet, standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with his small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonny, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop, and crept in and stayed with him, unless the sound of voices or hoof beats on the road drove her away, for she was a shy child.

One day, when she had stolen in, her father was standing behind the door.

He had a sliver in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a small opening. Into this he thrust a dark, leather bound book, and quickly, but carefully, fitted the chip into its place, so that no sign of the hidden space remained.

Seeing his daughter, he started and said sternly: "Ailsie, child! How dare you spy upon your father?"

"Oh, father! I am not spying!" and the blue eyes filled with tears.

"Of course, you were not. I was wrong to say so, child!" said the smith, remorsefully. "But you saw what I did?"

"You put the Holy Bible into the beam, Father. It is a fine hiding place, too, for surely neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may bring you into danger, lass. You must never betray it. When Parson Stowe went away to foreign lands, he gave me the sacred Word, and told me to keep it as my life. For, by the queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to

read from its holy pages. This is the only one between here and the sea; and it is more precious than the crown of jewels. You are fifteen, Ailsie, and old enough to understand, so I have told you all."

"You need not fear, Father," said Ailsie, firmly, "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now, there was a certain priest that came sometimes to Harrant to preach to the villagers. But, being all Protestants, they would neither listen to him nor pay him tithes. He was very angry at their behavior, and spied about until he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to find the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day, when the smith chanced to be away from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bible; but one and all declared they had none. Then the soldiers searched every dwelling, and threatened to burn them, every one, unless the Book was found.

But that did not suit the priest at all. He would get fewer tithes than ever if the village was destroyed. So he told the soldiers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late, and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings, and thus destroy the Book quickly and surely.

At the first sight of the strange men, Ailsie had fled through the garden, out upon the moor, and hidden among the furze bushes. She was terrified for she feared that they might find her and demand the hidden place of the precious Bible.

It was growing dark when she saw a bright light against the sky, and sprang

to her feet. Her father's house was on fire. The sight made the shy child a heroine. Forgetting all about her danger, she only remembered that she must save the Bible at all cost.

Swift as an arrow she flew homeward.

The soldiers were intent upon piling straw round the burning buildings, and did not see the little figure that darted in between the house and the shop, whose thatched roofs were all ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

The hungry flames scorched her dress and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down, choked and suffering, among the vines.

She slipped off her woolen petticoat and wrapped it around the volume; then, digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled upon her hands and knees to the spring at the foot of the garden, where her father found her an hour later half unconscious with pain and fright. He never ceased, while he lived, to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and, years and years after, Ailsie's great-granddaughter carried it with her when she followed her Puritan husband across the seas to the lonely coast of New England.—*Morning Star*.

### Knowing for Sure

"I think," said John, "that saying prayers is like talking to you through the telephone, Mother."

"How so, dear?" she asked.

"Because, even though I cannot see you I know you are there, as I know you hear me, and I know you'll do what I ask, if you think it is good for me."

"Yes, it is all that, dear," said Mother, "and much better. I may be far away from you, but God is always near you and can hear your softest whisper."—*Little Learner Paper*.

"As the foot racer does not merely run for exercise but for the prize, so the Christian looks for the reward at the end of his course."—*Selected*.

Grace does not get rid of works; it produces them. It doesn't make them unnecessary; it makes them possible.—*Bender*.



# Woman's Auxiliary Department

IRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Western District Auxiliary Convention Of North Carolina

It is convention time again. The Auxiliary Convention of the Western Conference will meet April 4, 1956, at Marsh Swamp Church near Sims, North Carolina. It is also time for you to send your 30c per capita dues. Please do not forget them. We will need to make our contributions to the convention just as liberal as possible because there has been extra expense incurred in connection with getting the records of past conventions in a more permanent form, as well as other expenses.

Send your money to Mrs. Bruce Barrow, Lucama, North Carolina, and your report to me to the address given below. Send both in time for your report to be included in the report to the convention. If you did not receive a report blank, contact me and I will be glad to send you one.

In the absence of the program chairman, the executive committee carefully and prayerfully tried to arrange a fine program for the day. We feel sure you will be well entertained, from the physical standpoint, by the host church. Will you lend your efforts and prayers to making this day a wonderful success in service for the Master? Be on time and plan to remain until the program is finished.

Marsh Swamp Church is near Rock Ridge High School, between highways 42 and 264, 4 miles south of Sims, North Carolina, on a paved county road. Rev. M. L. Johnson is pastor of this beautiful church which has ample facilities for the convention.

Let's make it a day of spiritual feasting and enlightenment coupled with physical fellowship.

Mrs. James A. Evans, Secretary  
202 South Bruton Street  
Wilson, North Carolina

## N. C. Eastern Woman's Auxiliary Convention

Mrs. Fannie T. Swindell of Arapahoe, North Carolina, announces the following program for the North Carolina East-

ern Woman's Auxiliary Convention to be held March 21, 22, 1956, at St. Mary's Free Will Baptist Church, New Bern, North Carolina:

### Wednesday Evening, March 21

- 7:30—Opening Hymn, "Onward Christian Soldiers"
- Devotions, "Youth Speaks," Miss Marie Barnett (Mount Olive College Student)
- 7:45—"God's Purpose for Our Youth Through Us," Mrs. Whitford Hill, Youth Chairman
- 8:00—Declamation Contest
- Special Music, Young Men's Chorus of Friendship Church (Mary Mallard, Director) and the Junior Choir of Arapahoe Church (A. L. Lyczkowski, Director)
- 9:00—Benediction

### Thursday Morning, March 22

Theme: **God's Purpose for Us**

Scripture: "... The Master is come, and calleth for thee" (John 11:28)

- 9:30—Registration
- 10:00—Hymn, "Jesus Calls Us"
- Devotions, "Ears Open and Hearts Willing to Heed His Call," Mrs. Nelson Simpson
- 10:15—"God's Purpose Must Be Fulfilled Through Us and In Us," Mrs. Harold Mallard, President
- Greetings, Local Church
- Response, Mrs. Myrtle Simpson
- Greetings to Delegates, Ministers and Visitors, Mrs. Harold Mallard
- Hymn, "Ready"
- "God's Purpose for Cragmont Through Us," Mrs. L. E. Ballard
- "God's Purpose for Us Through Enlistments and Promotions," Mrs. J. C. Griffin
- "God's Purpose for Our Orphanage Through Us," Mrs. R. H. Jackson and Mrs. J. J. Blizzard, Orphanage Chairmen
- 11:00—"God's Purpose for Our Educational Program Through Us," Mrs. Robert Crawford (National) and Rev. W. B. Raper (State)
- 11:30—Missionary Playlet, Local Auxiliary
- 11:55—Appointment of Committees
- Benediction, Rev. Cecil Campbell
- 12:00—Recess for Lunch

### Thursday Afternoon

- 1:00—Hymn, "Trust and Obey"
- "Obedient to the Call," Mrs. J. K. Rhodes
- 1:15—"God's Purpose for Our Youth Through Us," Mrs. Whitford Hill
- Winning Declamation of Wednesday Night's Service
- "God's Purpose for Our Future Missions Through Us," Mrs. Ben Sutton, Study Course Chairman
- "God's Purpose for Us Revealed Through the Stewardship of Prayer," Mrs. Fannie T. Swindell
- "God's Purpose for Benevolence Work Through Us," Mrs. Walter Rhodes
- Special Music
- 2:00—Business Session

—Reports of Committees  
—Closing Hymn, "Blest Be the Tie That Binds"

3:00—Adjournment

## India Visual Aid Project

Mrs. Hubert B. Sloan, executive secretary-treasurer of the Woman's National Auxiliary Convention, announces the February 29, 1956, standing of states on the India Visual Aid Project which is as follows:

State	Quota	Received	Balance
Alabama	\$ 45.00	\$ 12.00	\$ 33.00
Arkansas	20.00	18.00	2.00
California	45.00	10.00	35.00
Florida	25.00	25.00	
Georgia	60.00	55.00	5.00
Illinois	30.00	3.70	26.30
Kentucky	20.00	25.00	
Michigan	60.00		60.00
Mississippi	25.00	14.20	10.80
Missouri	100.00	66.30	33.70
North Carolina	175.00	15.00	160.00
Ohio	20.00	20.00	
Oklahoma	100.00	74.50	25.50
South Carolina	80.00	125.55	
Tennessee	100.00	57.00	43.00
Texas	55.00	5.00	50.00
Virginia	20.00	20.00	
West Virginia	20.00		20.00
Totals	\$1,000.00	\$546.25	\$504.30

**Glenntown, Ga.**—During its annual district convention, the South Georgia Association of the Free Will Baptists Woman's Auxiliaries elected the following officers for 1956: Mrs. Buddy Carter, Hazlehurst, president; Mrs. Willie Carter, Surrency, vice-president; Mrs. George Ludwig, Glenntown, secretary-treasurer; Mrs. A. L. McClain, Lyons, assistant secretary-treasurer; Mrs. L. A. Eunice, Bristol, youth chairman; Mrs. Donna Kate Harrell, Savannah, study course chairman; Mrs. Mary Wilkinson, Glenntown, stewardship and prayer chairman; Mrs. Joe Prevatt, Folkston, personal service chairman; Mrs. Perry Hand, Alma, field secretary.

**Tulsa, Okla.**—Mrs. Farrell Prater, corresponding secretary, reports that the Trinity Temple Free Will Baptist Church Woman's Auxiliary held an evangelism study course on February 7, with Sister Leona Mayfield in charge. The eleven women present enjoyed a covered dish lunch before the afternoon session with Sister Cleo Sawyer in charge. Those taking part on program were: Mesdames Bertha Kiefer, Erlene Wren, Verdun Bingham, Mary Lou Bingham and Farrell Prater.

On February 14, the auxiliary sponsored an enlistment supper in honor of the 9 new members who had joined during the past year. The vice-president,

(Continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Western Conference Of North Carolina

The Board of Missions of the Western Conference of North Carolina Free Will Baptists has decided to visit each church in the conference during March and April. Each member of the board will attempt to visit ten or more churches and speak on missions.

Each member of the board has arranged his itinerary and is contacting the churches he plans to visit.

Norman Adams, Chairman

## From the Field

Norfolk, Virginia  
December 29, 1955

Rev. Raymond Riggs  
Nashville, Tenn.

Dear Mr. Riggs:

Our Junior Church is interested in our missionaries and in their work for our Lord.

Last summer we sent \$20.00 to the National Association for Rev. and Mrs. Thomas Willey. We are enclosing the balance which we have in the treasury for foreign missions. A money order for \$14.65 is enclosed.

In His service,  
the Junior Church of  
Fairmount Park

## GO YE

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:18-20).

Go ye, are they not simple, yet astounding words, as imperative for you as the command for Abraham, for Joshua to take Canaan and for David to unite a kingdom? Are they not as personal as the inspiration for Phillip to go to the Ethiopian church? As intimate and directive as the words for Ananias to go to Paul? Yes, these words, *go ye*, are as direct a call from God to you as they were to Samuel when he answered, "...

Speak, LORD; for thy servant heareth ... " (1 Samuel 3:9).

Have you recognized the value of your life becoming a part of the pattern and plan and purpose of Christ? This is not referring to foreign missions and not to home missions, but *my* mission and *your* mission according to the plan of God. God had a place for His servant Isaiah, and when He called him, Isaiah answered, "Here am I, send me." God also has a plan and a direct will for your life. The call, *go ye*, is your own personal command from the Captain of your salvation, your Lord and Saviour, Jesus Christ.

Christ's commission to those about Him during His earthly ministry is the same for us. The task for us today is no more difficult to understand than it was for them. It is just as compelling for us as it was for them. His words are just as meaningful and certain for us as they were for them. The command was simply to *go ye* with the good news: the gospel of saving grace.

God's plan and man's part in it is still in effect. The multitudes remain and Christ still looks upon them with compassion. Who then is to visit or carry out this commission? Everyone who has accepted Christ as their Saviour. Where must they go? Where are the Galileans and Samaritans of today? It could be Tennessee, Washington, Durham or Edgemont. How exact is the direction? It is for every Christian to go along the streets of his city in personal touch with the lost, the weak and the needy, and lead them into a personal knowledge of Jesus Christ as their Saviour and Lord.

No amount of excuses or alibis can excuse you from the commission *go ye*. No amount of denial on your part will change God's simple, yet direct command. God's plan as set forth in the Word of God is to *go ye*. Either you are going or you are not obeying the greatest command of the loving, risen Saviour.

Your church is giving you an opportunity through prospect cards and through a regular scheduled visitation program, coupled with a study of God's Word and a method of soul-winning. If you are not availing yourself of these channels of service and obeying God's particular command to you, you are not

in His directive will. Let us look to Christ for a personal placement in His last command that by His truth we may be constrained into a humility of service in which we may be acceptable in Him. —*The Challenger, Edgemont Church, Durham, N. C.*

## Missionaries Given Farewell

Rev. and Mrs. Fred Hersey were given a farewell service at the Raleigh, North Carolina, Free Will Baptist Church, Monday, February 20, 1956. They are leaving soon as missionaries to Japan. Mr. Hersey is pastor of the Clinton, North Carolina, Free Will Baptist Church, and is brother of Rev. Herman Hersey, pastor of the Raleigh Church. Pray for the Hersseys as they carry the gospel in our stead to those who have never heard. They need our prayers and support.

## Fellowship Church Organized

The Fellowship Mission, Durham, North Carolina, was organized into the Fellowship Free Will Baptist Church at a meeting called for that purpose, Friday night, March 9, 1956. Rev. J. A. Evans, moderator of the Western Conference of North Carolina, was in charge of the very impressive service.

The pastor, Rev. Lonnie Graves, gave the opening devotional and Rev. Wayne Smith presented the Bible as the only rule of faith and practice. The church covenant was read and explained by Rev. H. E. Willis, state missionary.

The right hand of fellowship was given to 48 charter members. Mr. Ralph Barnes, treasurer of the Western Conference, gave a few words of encouragement to the church as did other members of the executive committee and board of missions. A church sign was presented to the new church.

This group has purchased a fine block building, formerly used as a church, from another group for \$5,000. It is located about five miles from downtown Durham. The other churches in Durham are encouraging this work by their support.

The pastor of the church states there are seven tithers in the membership, and the weekly income is now about \$75.00. All those present at the meeting were impressed by the good work that has been done and feel that this church will go far in the work of the Lord Jesus Christ.

H. E. Willis, State Missionary



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Meaning of Christ's Suffering

(Lesson for March 25)

Lesson: Luke 23:4-18, 39-43.

Golden Text: Isaiah 53:5.

### I. INTRODUCTION

The incidents of this lesson occurred on the day following those of last Sunday. After Jesus had instituted The Lord's Supper and washed the disciples' feet on the night of the Passover, He retired with eleven of the disciples to the Garden of Gethsemane for the memorable prayer in which great drops of sweat appeared on His forehead as though they were drops of blood. Judas was not with the other disciples because he had already slipped away that he might get the officers from the Sanhedrin and lead them to Jesus in the garden.

Judas did lead the officers to Jesus in the garden, and betrayed his Lord with a kiss. The officers took Jesus to the high priest and the angry mob of Jews who were making false accusations against Him. All night long they kept Jesus before the chief priest with their false charges. And, when light was come, these Jews carried Jesus before Pilate, the Roman governor, and clamored for Pilate to pronounce the death penalty upon Him.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. The less fault the friends of Christ find in Him, the more fierce His enemies are set against Him (Vv. 4, 5).

2. When public sentiment opposes our convictions, most of us would rather dispense with our duty (Vv. 6, 7).

3. Those, who will not hear Christ when they may, will likely not be able to hear Him when they would (Vv. 8, 9).

4. Many whose relations have been strained by sin are being made friends through the grace of Christ (Vv. 10-12).

5. Innocence and guilt are one and the same with those whose actions are controlled by hate (Vv. 13-18).

6. Unbelief is constantly making demands which not only are absurd but im-

possible (Vs. 39).—*The Bible Teacher* (F. W. B.).

7. It was impossible for Jesus to save Himself from the Cross and at the same time become the Saviour of sinners.

8. The Cross divides men still; it divides between the believing and the unbelieving, between the saved and the unsaved.

### II. ADDITIONAL TRUTHS

The Roman governor at Jerusalem, Pilate, was the only man authorized to pronounce the sentence of death. Jesus had been brought before him, accused of stirring up the people to rebel against the Romans and to accept Him as their King (Luke 23:1). Jesus did not deny His right to the Kingship, but there was no proof submitted of any seditious activity on His part. Pilate was convinced of the Prisoner's innocence, perhaps all the more because of the message of warning sent by his wife (Matthew 27:19) after he had seated himself on the judgment seat. Pilate's weakness lay in the fact that he was willing to make compromises. Though convinced of Christ's innocence, as he stated at least three times, he was yet willing to scourge Him publicly in order to satisfy the people. That was the beginning of his failure. A man who cannot render a just verdict for fear of the people is not worthy of holding a public office.—*The Bible Illustrator*.

2. Pilate's declaration of Christ's faultless character infuriated the leading class of Jews in Jerusalem. "And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place" (Luke 23:5). The Jews were blind to His divine perfections and blind to their own sins, jealousies and envy. To themselves, they were perfect, spotless, without sin and shrouded in holiness; but Jesus was a false teacher, a usurper, a blasphemer, who was worthy of death. This should help us to see the ease with which men can see righteousness as sin and sin as righteousness. When a man decides that any given thing is good or bad, it is most difficult to change his mind. Our line drawing between sinful acts and righteous deeds is influenced by our former instructions, our observations, the accepted and the unaccepted in our immediate home and neigh-

borhood and by things which appear to be advantageous to us. All these guides can be of service to people, but one should be sure that truth, God's eternal truth, is his final guide in this matter. The Jews had allowed man made traditions, customs, beliefs and practices to blind them to God's truth; hence they were able to call black white and feel certain that they were right.—*Advanced Quarterly* (F. W. B.).

3. Why did they crucify Him? It was not for guilt. The Roman power testified through the centurion, "Truly this Man was the Son of God." Pilate testified, saying, "I find no fault in this Man." Pilate's wife testified, saying, "Have thou nothing to do with that just Man." Pilate testified for Herod when he said, "No, not yet Herod: for I sent you to Him; and, lo, nothing worthy of death is done unto Him." Judas testified, saying, "I have sinned in that I have betrayed the innocent blood." Jesus Himself took the stand in His own behalf and said, "Which of you convinceth Me of sin?" Why then was He crucified after His acquittal? With the Roman soldiers it was their duty; with Pilate it was cowardice; with the Jews it was envy moved by hate; with Herod it was indifference; with Judas it was the greed of gold inflamed by Satan. But each of these, while bearing the full responsibility of his act was but incidental to the vital reason, for "He was wounded for our transgressions." A little girl in a mission school sat on the front seat; and, when the superintendent was telling about how they hung Jesus on the Cross, the tears came to her eyes, and she had to get up and go out. In the afternoon she came back, smiling, and the superintendent asked her, "Mary, where did you go this morning?" She said, "O teacher, I could not stand it when you spoke about Jesus' being nailed on the Cross; for I felt just as if I helped to pound the nails in, and I went off a little piece from the school, and got down on my knees, and told Jesus that my sins helped to hang Him on the Cross; and I asked Him to please forgive me for helping to kill Him, that I was so sorry! but now I feel so happy."—*Selected*.

4. Pilate sent Jesus to Herod as the one who should have jurisdiction over this case. This was the Herod who had murdered John the Baptist, and thought, in his terror, that Jesus was that prophet risen from the dead. Herod received Jesus lightly, expecting to see Him work some miracle. But when Jesus came before Herod, Herod found a Man silent and unmoved, answering nothing to his questions.—*Selected*.



## WOMAN'S AUXILIARY

(continued from page thirteen)

Mrs. Ladonna Inbody, was in charge of the supper meeting.

On February 23, the auxiliary observed a prayer meeting night. Mrs. Cleo Sawyer and the pastor, Rev. Melvin Bingham, took charge of this meeting.

On February 28, a business meeting and social was held in the home of Mrs. Grace Hughes with a record attendance of 29, and 5 new members joining the auxiliary.

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*Kannapolis, N. C.*—The Y. P. A. of the Mable Avenue Free Will Baptist Church held its February meeting at the home of Mr. and Mrs. Henry Bullock, Friday night, February 10, with 18 members present. The sponsor, Mrs. W. D. Berryman, led the group in the opening prayer. Mrs. Seldon Bullard took charge of the devotions. A Valentine theme was carried out throughout the meeting. Bebbly Hess and Henrietta Bullock were elected and crowned king and queen for the evening. The hostess, Mrs. Bullock, served refreshments following the meeting.

## Stop Kidding Yourself

(Continued from page five)

aging others to do as you are doing and thus you discourage those who would do their best for the Lord.

Not only this, but you say to your choir that you do not care to hear them sing their carefully practiced numbers, and as a member of the church you do not show one bit of love and respect for your pastor, and thus you actually say to him that his sermons and services are unappreciated and not needed. Instead of encouraging him and others who are faithful, you discourage and drag down while hypocritically pretending to be following Christ.

But worse still is the attitude that you manifest toward God by such a low level of Christian living. You dishonor Christ by patterning your life after the world and show utter unconcern and disrespect for the greatest institution on the earth, God's assembly of believing children.

If you have been living such a low level life, you should repent and then

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST

## Woodrow Daugherty

On Monday, October 17, 1955, God, in His infinite mercy, saw fit to call our beloved brother and friend, Woodrow (Pete) Daugherty, to live with Him. Though he had been in poor health for sometime, his faith in God seemed to grow stronger day by day.

Pete was a faithful member of Mosley's Creek Free Will Baptist Church, Dover, North Carolina, and attended services on Sunday before he died on Monday. He was chairman of our parsonage building committee, and freely gave both his time and means that this project might be completed quickly to the glory of our Saviour. Donations on this building have been given in memory of him.

In passing, he leaves to mourn their loss, his wife, one daughter, three sons and a host of relatives and friends.

Funeral services were conducted from the home by his pastor, the Rev. N. D. Wiggs.

May we look to God for strength in times of sorrow and thank Him for such a life.

Committee:

Mrs. Bett Ormond

Mrs. Viola White

## Mrs. Henry Jenkins

On February 28, 1956, God in His infinite mercy saw fit to call our mother, Mrs. Henry Jenkins, to her heavenly home. She had been sick for approximately eleven years and had suffered very much, yet, her faith remained strong in the Lord.

you will be able to say with David, "I was glad when they said unto me, Let us go into the house of the LORD" (Psalm 122:1).

—*The Challenger, Edgemont Free Will Baptist Church, Durham, North Carolina.*

Her funeral was conducted at the Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina, where she was a faithful member. She is survived by her husband and five sons, Marvin Jenkins, Fred Jenkins, Paul Jenkins, Glenn Jenkins and Holland Jenkins.

Written by her son,  
Paul Jenkins

## Mrs. Lillie Allen

Our heavenly Father, in His infinite wisdom, saw fit to call from this earth our sister, Mrs. Lillie Allen. She was one of the most faithful and loyal members of the Piney Grove Free Will Baptist Church, Pitt County, North Carolina. May we express our deepest appreciation for her devotion and long years of faithful service to our church.

May we extend our deepest sympathy to the bereaved family and point them to the One who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

May we commend to all her example of life as being eminently worthy of being followed.

Committee:

Mildred Humbles,

Myrtle Ruth Mills,

Myrtie Ruth Tyson

## Christian Success

It should be the desire of every born-again believer to become a mature Christian. The following may be called "steps in Christian success" and if put into practice will make for Christian growth:

1. Confess Christ before the world (Matthew 10:32).

2. Study the Word of God regularly and hide it in your heart (1 Peter 2:2; Psalm 119:9, 11).

3. Pray without ceasing (1 Thessalonians 5:17; Luke 18:1).

4. Surrender your will absolutely to God (Acts 5:32).

5. Be a constant and generous giver (2 Corinthians 9:6-8; Malachi 3:10).

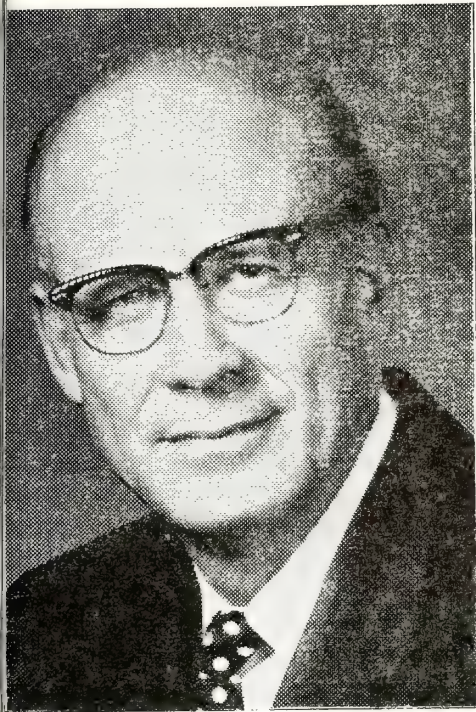
6. Go to work for Christ and keep working for Him (Matthew 25:14-30).—*Rev. Charles A. Thigpen, Highland Park Church Bulletin.*



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 21, 1956

## **Bible Conference at Free Will Baptist Bible College, Nashville, Tennessee**



REV. JIM MERCER

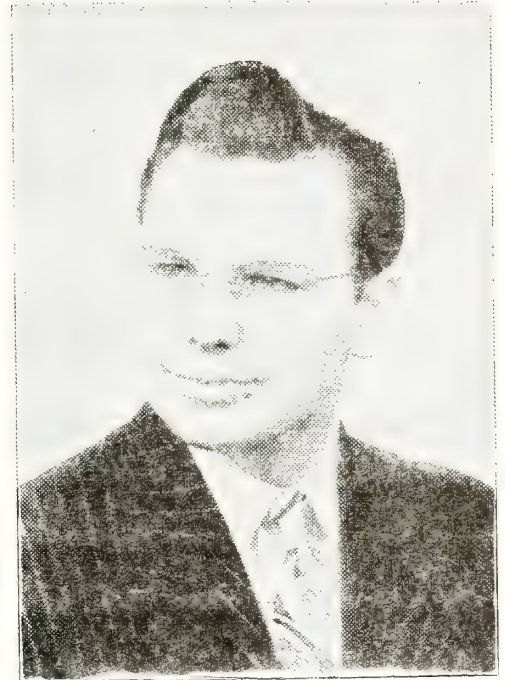
Rev. Jim Mercer, evangelist from Minneapolis, Minnesota, will be bringing messages of evangelistic emphasis during the conference. Mr. Mercer has been doing full time evangelistic work throughout the United States for the past twenty years. He specializes in city-wide campaigns.

Rev. L. R. Ennis, pastor and Bible teacher from Goldsboro, North Carolina, will be bringing Bible messages during the four-day meeting. Mr. Ennis is a former president of the Bible College and has been an outstanding worker in North Carolina Free Will Baptist work. He was guest speaker at the first Bible Conference held in 1944.

The College Speech Department, under the direction of Miss Naomi Brant, will present the religious play, "The Rock," on Wednesday evening, April 4.

A record attendance is expected again this year. More than 500 out-of-town visitors were in attendance last year.

The College Choir, under the direction of Ross Dowden, will sing each eve-



REV. DANIEL R. CRONK

Free Will Baptist Bible College will hold its annual Bible Conference April 1-5. It will feature two missionaries, an evangelist and a pastor as special speakers, according to a recent announcement by President L. C. Johnson.

The conference will begin Easter Sunday afternoon, at 3:30 o'clock, with a vesper program conducted by Miss Juanita Dunn and Miss Barbara Willey, senior students. "The Cross" is the theme of their program. The College Chorus will sing at this service.

The two missionary speakers are Rev. Daniel R. Cronk and Rev. Carl Taylor.

Mr. Cronk is a Free Will Baptist missionary on leave from India after his first term. He was a speaker at the conference last year.

Mr. Taylor is a missionary to Brazil where he is field representative of the New Tribes Mission. He is in the States doing promotional work for his mission and will return to Brazil later.



REV. L. R. ENNIS

ning, and other choral groups will bring special musical numbers throughout the conference.

The Board of Trustees of the Bible College will hold its annual meeting during the conference.

The Alumni Association will hold its annual business meeting on Tuesday afternoon, April 3. An association luncheon will be held on Wednesday at 1 p. m.

The annual Bible conference at Free Will Baptist Bible College has become an event toward which hundreds of people look and for which they plan every year. If you have not begun your annual visits to see the college and enjoy the spiritual fellowship, there is no better time to begin than this year. If you attend one of these sessions and enjoy the mountaintop experience, together with the fellowship with old and new friends, you will always want to go back again every year.



# EDITORIAL

## EDITORIAL POLICY

When we say that *The Free Will Baptist* is dedicated to the task of publishing spiritual truth as it is believed and interpreted by Free Will Baptists, we are covering a broad field. We recognize the fact that in most of the basic points of doctrine our people are in agreement. However, like all other church groups, we honestly disagree among ourselves upon the interpretation of some Bible passages. That is not an undesirable situation; in fact, it can be extremely healthy and conducive to an increased spiritual fervor among our ministers and layment alike.

If we all believed identically the same things and said the same things, our situation would be static and indicative that we had ceased to think. We would be saying to the world that we were satisfied to accept the thinking of someone else without question. We firmly believe that it is the solemn responsibility and privilege of every person who speaks or writes for Christ to impart spiritual truth based upon God's revelation of truth in the Bible.

*The Free Will Baptist* does not wish to discourage people's writing or thinking. On the other hand, the editor wants to do what he can to encourage it. Our people have neglected the field of religious writing far too long. A denomination as old as ours ought to have a rich heritage of religious literature portraying our particular traditions, customs and practices throughout the years. Instead, other generations have left such a scanty record that those who have attempted to write recent histories of the denomination have had extreme difficulty in finding authentic material.

It is the editor's desire that this generation express itself in writing. The printed page has proven itself, throughout the years, to be one of the most effective means of spreading the truth. It has also served as the means of preserving the thinking of the people of one generation for the benefit of others who have come after. Our generation should not deprive posterity of a permanent account of what we believe, what we do, and what we hope for generations yet unborn, if the Lord tarry.

The editor's responsibility regarding that which is to be published is tremendous. What should he accept for publication, and what should he reject? Realizing that what he publishes now will have its effect upon present readers and will reveal to posterity the beliefs of this people, he must strive to see that the articles published are true to the faith. At the same time, he must be careful not to exercise censorship to the point of stifling the thinking of our people. He must also decide whether he will publish only those manuscripts which he can personally endorse in detail, or whether he will give others the benefit of possibly being right and publish something which he does not altogether believe. If he permits articles with which he does not agree, to what extent should he go in this practice?

Realizing the sacredness of his position, the editor has formulated a definite policy regarding articles which he accepts for publication. He recognizes that *The Free Will Baptist* is a denominational publication; therefore, he must keep the periodical true to the faith. He strives to see what is published is not in violation of the *Treatise of Faith and Practices of the Original Free Will Baptists*. Since the treatise does not cover in detail all fine points of doctrine, there is considerable leeway for differences of opinions and beliefs within

the framework of the treatise. Therefore, some articles will appear with which an individual reader may not agree; however, he may be sure that the ideas expressed are believed by some group of our people. The editor exercises no hesitancy in rejecting articles which are in violation of the treatise of which are not common to the faith of a segment of our people.

The fact that a reader does not agree with what someone else has written should create no serious problem. We are not children but adults with adult minds. We should be able to think objectively upon the great spiritual problems and issues, practicing tolerance for the opinions of others. There is always a possibility that we may learn something very valuable from what someone who disagrees with our view says. At least, we shall have a broader understanding of the problem by learning what someone else thinks, even though we may be sure he is wrong. We cannot hope to make the greater progress as a denomination until we can be big enough to discuss our differences objectively and love those who disagree with us. It is a definite sign of immaturity to magnify matters to the extent of becoming an enemy of a brother who does not see identically as you do.

What should you do with regard to a public statement with which you disagree? You should write an article, or enlist the services of someone else, stating positively and objectively what you believe, substantiating your points by the Word of God. Then you should submit the article to the editor for possible publication. Be careful not to deal in personalities, nor to deal in rebuttal of any article previously published, nor to cast insinuations upon any persons who do not believe as you do. Positive, objective truth should defend itself. It is our editorial policy to publish only positive, objective articles which fall within the framework of our treatise and the faith and practice of our people.

We shall not permit controversies to develop in our columns, but we urge you to write the truth as you interpret it from the Word of God.

## PHILOSOPHY

To be a husbandman, is but a retreat from the city; to be a philosopher, from the world; or rather a retreat from the world as it is man's, into the world as it is God's.—*Cowley*.

The modern skeptical philosophy consists in believing everything but the truth, and exactly in proportion to the want of evidence; in making windows that shut out the light, and passages that lead to nothing.—*Nisbet*.

True philosophy invents nothing; it merely establishes and describes what is.—*Cousin*.

Volume 71

Number 1

## THE FREE WILL BAPTIST

March 21, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dun  
Editor.....J. O. Fox

Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

Board of Directors

R. N. Hinnant.....President  
S. A. Smith.....Vice-President  
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David W. Hansley, M. L. Johnson, Kirby West and Bruce Barrow.



# How Shall They Hear?

John A. Mawhinney Jr.

**F**EW Christians in our day have really taken hold of the job of missions as it has been assigned to us by our Lord. Despite all the organizations, and efforts, and emphasis, the *command* to go into all the world with the gospel receives only passive assent from the great body of Christendom. And even among evangelicals, who give lip service to this great task of the Church, only a relatively few take the matter seriously. Why is this so?

There can be no doubt as to the eternal condition of man without Christ. Mark 16:16, "... he that believeth not shall be damned." John 3:36, "... he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 8:24, "... if ye believe not that I am he, ye shall die in your sins."

Neither can there be any doubt that the commission to go and preach has been made clear in the Word of God. It has been stated and restated—never as an optional, permissive assignment—but as an explicit instruction. Acts 1:8, "... ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Matthew 9:37, "... The harvest truly is plenteous, but the laborers are few." Matthew 28:19, "Go ye therefore, and teach all nations ..."

It is likewise clear that the Lord expects born-again Christians to do the job. 2 Corinthians 5:18, 20, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. ... Now then we are ambassadors for Christ, as though God did beseech you

by us: we pray you in Christ's stead, be ye reconciled to God." 1 Corinthians 15:34, "... for some have not the knowledge of God: I speak this to your shame."

And Christian who will study what God's Word has to say on these subjects must acknowledge the unalterable conclusions that:

1. Apart from Christ there is no hope;
2. God has given a clear command to go; and
3. The responsibility is ours as Christians.

Why, then, is the job not being done? One or the other of these conclusions is inescapable. Either a great majority of those who call themselves Christians are ignorant of what the Lord has to say to us in His Word; or else they are unwilling to yield themselves and their wills entirely to the will of God in this matter. Contrary to the instruction in Philippians 2:4, there is a tendency for every man to look on his own things, with the result that the gospel is being hindered.

Some seek to pass off their responsibility with the excuse that they are too old, or too poor, or too ill-equipped, or too busy. There is no suitable excuse. This job is not reserved for the select few whose glorious lot it is to go. It is the job of every child of God.

In this regard, our relationship as Christian soldiers to our Commander is not unlike that which exists in an invasion army. Upon our individual acceptance of the Lord Jesus as Saviour, we have enlisted in His glorious army. We have enlisted not for an assignment of our own choice, but for willing ser-

vice wherever He directs. The army which our Lord places in the field against the enemy of men's souls is entirely a volunteer force. But once enlisted, the soldier is not his own. Neither does he await a call: he obeys a command.

In establishing a beachhead, there are two categories of troops—those assigned to the front line, and those assigned to the services of supply. There is but one Supreme Commander over the united force; there is but one warfare, and one objective. To the advance troops is given the more daring and more dangerous job of penetrating into the very strongholds of the enemy. The supply troops have a double function: holding the position, and getting the "stuff" to the front lines. Both are essential, and both are interdependent. The soldier who in the face of such an enemy, does not perform to the very utmost of his capacity is not worthy of his keep. And so it is with the Christian who does less than his utmost in this task to which he has been assigned. Hear what God says in Ezekiel 3:18, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require thy hand."

Our witness in our own community, and through our own church, involves "holding the position." We cannot let the enemy regain ground, and we must strive to push out, and mop up his former positions. But these in our Jerusalem, and in our Judaea, and in our Samaria have had opportunity to hear the Word—those in the uttermost part of the earth have not heard. Hence, for those assigned to the rear, every available effort must be directed toward that portion of our job which involves moving the "stuff" to the front. Suitable personnel, prayer, money, encouragement, equipment—all is needed, and must be supplied. Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Fellow believer, ask yourself these questions solemnly and prayerfully, before Him with whom we have to do:

1. Why do we have missions?
2. What are we trying to do in missions?
3. Whose responsibility is it?
4. Why don't Christians get at it?—Why don't I get at it, as I never have before?

—American Tract Society.



# Liquor Saloons

## And Why I Am Everlastingly Against Them

Dave Crowley

Radio Evangelist of Washington, D. C.

**O**URS was a happy home. No child ever had a dearer mother and father, or finer sisters and brothers than I had. There were eight of us. Back in 1889, the year my parents were married, they moved from Arkansas to the frontier settlements in Oklahoma, and my father ran for a claim out near El Reno, and there my parents homesteaded.

My father was an industrious, hard working ambitious young man and he began at once to accumulate a modest fortune. After a few years had passed and most of the children were bore, my father came to be one of the best known and esteemed citizens of that entire section. He had continued to forge ahead until now he owned a large number of stores and buildings, and the wagon yard in the little town of Union City. My mother was in the bloom of health, and all the children were healthy and happy.

But then one day a deep, dark pall of sorrow began to settle like the darkness of midnight over our home. The old demon of rum reached in with snaky, slimy hands and laid hold on my father. There was an old filthy saloon right near our house, and in order to be sociable with the other fellows my father began to take drinks. And then one sad day a neighbor brought us the heart-rending report that my father was drunk. Our home that day was turned into a house of mourning.

But this was only the beginning of our sorrows, for in the days ahead we were to experience the awful blighting years of heartache, misery and confusion such as only the rapacious, ravaging work of liquor can bring to a home. For when once my father had embarked upon the shameful liquor road to ruin, he soon found himself in the grip of a demon monster from whose deadly clutches he seemed helpless to escape.

It was one drinking spree right after another; although every time, when he sobered up, he would be remorseful of what he had done, and of the sorrow

he had brought to his family, (for I know that he did love his family) and he would invariably ask mother's forgiveness. But he was on the toboggan to ruin.

He began to gamble away his money. Sometimes he would win, but more often he would lose, and he would get in debt, and then would sell a piece of property to pay off. As the days rolled by he sold, one by one, every piece of real estate he owned, even the very home, the little white house in which I was born.

We had to move into the back end of a little grocery store, and there eke out our miserable existence; for by this time my father was drunk a large part of the time, and we were operating the little grocery store in a desperate effort to pay expenses. But at the end of many a day he would take the money out of the cash drawer and go out on a spree. Soon the shelves were empty, the small stock of merchandise had depleted, and there was no money and no credit. The entire family was in rags, and the day came finally when there was no food in the pantry. Mother, by this time, was prematurely becoming gray and was fast breaking in health.

Then one day after my father had sobered up from a spree, he consented to the persistent plea of mother that we move away from that place. My mother thought that if my father could just get away from the old crowd, change his environment, he might eventually overcome the awful drink habit; this my father resolved to do. So all that we had left of this world's goods was traded for an old wagon and a team of worn-out horses.

How can I ever forget that day we loaded furniture, bundles of ragged clothes, and all the family pulled away, forging across the North Canadian River whose waters were about three feet deep—we were going out, we knew not where, to enter into a new world. For a time we lived a sort of Gypsy life,

stopping a few days at this place, and a few days at that place. Finally we came to Paul's Valley, and with the last dollar that my father had, we bought an axe and started a little wood yard. My brother and I peddled the wood in town.

Well, our hopes were high, and things did move along all right for a time. There was a cottonwood saw mill there by the Washita River, and we got the owner to let us have the slabs and the old rough boards and the culls. With those cottonwood slabs and culls we built a little house to live in. It didn't have any floor for a time, and there were holes in the walls several inches long, but it was home sweet home to us, and we had a sober father who loved his family.

But one day some old denizen of hell come along and shoved a bottle of booze under my father's nose and persuaded him to *just take one drink*. That drink was the beginning of his downfall again, and the days that followed were more fraught with sorrow and suffering than any we had ever known before.

There comes before me as I speak the horrible spectre of my father coming into the house tanked with liquor as a raging madman, knocking down the furniture and breaking all the dishes. It came to the place that we dared only use tin cups and pie pans to eat out of; then it came to the place that there wasn't anything to eat. My brother and I would go out and do odd jobs to make ten or fifteen cents here and there so that we could buy some molasses and corn meal.

Then came one of the greatest days in the history of the great state of Oklahoma—the day of state-wide prohibition. I was only a small boy, but can you not imagine how glad I was to hear the whistles blow, the bells ring and the guns firing. The whole state was in one grand jubilee. Old King Alcohol had been outlawed. I know it was one of the happiest events of my entire life—there was music in my soul that day. I thought it was the death knell to the wicked liquor traffic, and that there would be no more drunkenness to destroy our home, or any other.

Ah, but my friends, no sooner had the Oklahoma prohibition statute been enacted until the blind tigers and the bootleggers began to let it be known that they were not going to pay any attention to the law. A short time later I found my father in a drunken stupor in an old hollow behind a clump of bushes drunk again on whiskey. And by this time my mother's health gave way under the terrible strain. Nerves and body



broken, she spent a whole year in bed, until the good angel came and took her away from her sorrows and sufferings.

We laid her body in a premature grave, at 49 years of age, there to await the morning of the resurrection. But while I stood at the grave there was one thought that kept surging in my soul: "Whiskey did this! Whiskey did this!" And then not long after this my father's health gave way to a booze inflicted body and his unfortunate life came to an untimely end.

These experiences, my friends, came to me in my early childhood, and is there any wonder that as a boy, witnessing the ravaging, wrecking, riotous effects of the demon of liquor that I said in my heart:

"If I ever grow up and have the opportunity, in the name of high heaven, and in the name and memory of a suffering mother who was denied the right to a happy home and the privilege of seeing her children grow to maturity; and in the name of a father who loved his children but who became just another victim of the old serpent of booze; in the name of suffering orphaned chil-

dren the bloom of whose youth is crushed by the most conscienceless, heartless, and cruel monster that ever wiggled out of the bottomless pit; in the name of all that is just and right and honorable and decent and respectable and holy, in God's name, I'll smite this monstrous demon, King Alcohol, with all my might!"

I cannot, it is true, recover those golden days of childhood and lift the pall which blighted the joy of that home of yesterday; but perhaps I may help to save other children from the withering mildew of the liquor curse. I cannot bring back my mother and restore to her cheeks the bloom of health; but perhaps I can help to assuage the grief and lift the burden from the hearts of other mothers whose homes this demon monster would destroy. I cannot bring back from the grave a sober father and restore to him a happy family free from the curse of drink; but it is my prayer that I may help the struggling, prodigal father of some other boy and girl whose life has been victimized by this ravaging liquor curse.—*Civic Bulletin, July, 1951, Albany, New York.*

Dr. Saunders nodded. Then in a low, gasping breath Patsy started singing. The high pitched voice was tuneless and weak, hardly audible to those sitting in the ampuitheater, but those by the table heard; it sent their minds and hearts back to childhood, to their parents' teaching, to Sunday school and the wondrous age of innocence and the wisdom of children. They stood silently until the song was finished, they watched the child cup her chin in her hands and close her eyes, "Dear Jesus," she prayed, "be with us forever, Amen." She opened her eyes then and waited with resignation. But there was another postponement. The floating nurse had to clear the midst from the doctor's spectacles, and moisture from the eyes of all. Someone muttered something about the heat.

After Patsy was carried upstairs, one by one, members of the surgical team came up with an excuse for not leaving the hospital over the week-end. Finally, Dr. Saunders left alone.

Sunday morning, when the church bell chimed and the congregations assembled, there were those who recognized the sacred hymn, "Rock of Ages," and hummed its tune as they hurried along to church. The doctors and nurses, seated inside and unaccustomed to attending Sunday morning worship service, heard the cimes. They recognized the music as "Brighten the Corner Where You Are." They knew they were right, for hadn't a little child sung it to them only the day before? The words still lingered. They always would.

## Faith of a Child

Agnes Lucas Phillips  
Lucama, North Carolina

**I**T was a hot August day. The sun bore down like a steaming kettle. Heat eddies played dizzily back and forth over the city streets.

Inside the operating room at City Hospital, doctors and nurses, tired and weary from the week long grind of patient after patient taking turns on the operating table, were finishing the regular schedule and turning their eyes clockward. The hour was almost at hand. Dr. Saunders, chief surgeon, had invited his co-workers for a week-end of relaxation and swimming at his summer place, a few miles from the hospital. The last patient had been wheeled to the recovery room; nurses were busy straightening up.

The doctors were making ready to leave when Miss Akers, supervisor, stuck her head in the door, "I'm sorry, doctor, there's an emergency due to arrive any minute."

As Dr. Saunders jerked off his remaining rubber glove, he snapped, "Can't Holden take care of it?"

"I'm afraid not, sir. This case is crit-

ical—a small child in the last stage of cancer of the liver. She's being brought in for abdominal aspiration, so swollen she can hardly breathe." She hesitated, then added, "I've told the nurses to prepare for the case."

Dr. Saunders made no reply.

Everything was ready when the intern and orderly brought little Patsy in on the stretcher. She showed no fear. She was a tiny, fragile child, five years old, with large brown eyes, straight black hair; her legs and arms were so emaciated they resembled straws; only her abdomen was large, pitifully swollen. Miss Akers went to a cabinet and brought out a doll to calm Patsy's fears. "I don't need that," Patsy whispered, "I'm not scared."

Miss Akers put the doll back.

Patsy was lifted gently and placed on the operating table, then prepared for surgery. Doctors and nurses took their places. As Dr. Saunders reached for the trocar, little Patsy raised a hand and motioned for him to wait. She asked hesitantly, "May I do something first?"

## How to Kill, Embalm and Bury a Sunday School

1. Don't come.
2. If you do come, come late.
3. If it's too wet or too dry or too cold or too hot, stay at home.
4. When you come, be sure to find fault.
5. Refuse every invitation to help.
6. Do not take any part in the service.
7. Do not encourage the officers; they don't need it.
8. Tell the officers and teachers how to run the school; they want to know.
9. Put 3 cents in the collection.
10. Believe everything you hear without investigation.
11. Wear a sour face so as to show your disapproval of everything that is going on.
12. Rush out of the house as soon as the school is closed without speaking to anyone.—*Marion Lawrence.*



# NEWS NOTES

## N. C. Superannuation Report for February

The following is the report of Rev. M. L. Johnson, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for February 1956:

### RECEIPTS

Balance on Hand February 1, 1956 ..\$2,589.76  
Regular Receipts for February ..... 442.05

Total to Account For .....\$3,031.81

### DISBURSEMENTS

Paid to Superannuated  
Ministers .....\$195.00  
Operating Expense ..... 36.50  
Paid to National Board ..... 40.56

Total Disbursements .....\$272.06 272.06

Balance on Hand March 1, 1956 .....\$2,759.75

### RECEIPTS BY CONFERENCES

Albemarle .....\$ 26.50  
Blue Ridge .....\$ 11.47  
Cape Fear .....\$ 24.51  
Central .....\$ 51.47  
Eastern .....\$119.78  
Piedmont .....\$ 5.00  
Western .....\$101.99  
State Auxiliary Convention .....\$101.33

Total .....\$442.05

—o—

## Pre-Easter Service at Smith's New Home Church

Pre-Easter services will be held at Smith's New Home Free Will Baptist Church, Deep Run, North Carolina, beginning March 26, 1956, and continuing through March 30. Rev. Walter A. Sutton Jr., a student at Mount Olive College, Mount Olive, North Carolina, will be the speaker for the meetings, with services being held each evening.

The public is cordially invited to attend these services.

—o—

## Chester A. Huckaby to Conduct the Following Revivals

Rev. Chester A. Huckaby of Chipley, Florida, announces he will conduct the following revivals this spring:

New Enterprise Church near Iron City, Georgia, March 18-23. Rev. Carlton Houston, pastor.

Turner's Chapel Church, Butler, Georgia, April 1-6. Rev. Lewis Sheffield, pastor.

The First Free Will Baptist Church, Malone, Florida, April 8-13. Rev. H. E. Stalnaker, pastor.

Poplar Head Church, Route 1, Bonifay, Florida, April 15-20. Rev. R. O. Johnson, pastor.

—o—

## Sarecta Church to Be Host to Convention

The Sunday School Convention of the Third District of the Eastern Conference of North Carolina will meet at Sarecta Free Will Baptist Church, Kenansville, North Carolina, on Friday, March 30, 1956. Report blanks will be mailed out in due time to each Sunday school so they may be represented at this convention.

—o—

## Youth for Christ Rally To Be Held at Bridgeton Church

The Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, will be host to a Youth for Christ Rally on Saturday night, March 24, 1956, at 8:00 o'clock. The Rev. Cecil Campbell will be the speaker.

The public is cordially invited to attend the meeting.

—o—

## Spring Revival at Travelers Rest Church

A spring revival will be held at Traveler's Rest Free Will Baptist Church near Clarksville, Florida, on the Marianna Highway. The revival begins April 8, 1956, and will be conducted by the Rev. J. B. Lovering.

The public is cordially invited to attend these services.

—o—

## Week of Prayer at Original Free Will Baptist Church

A week of prayer will be held at the

### Coming Events

March 22, 23—N. C. Free Will Baptist Sunday School Convention, Mount Olive College

March 30—Good Friday

April 1—Easter

April 1-5—Bible Conference, Free Will Baptist Bible College

April 4—N. C. Alumni Association Meeting, Mount Olive College

April 10-27—Mission School, Mount Olive College

May 13—Mother's Day

May 30—Memorial Day

June 17—Father's Day

July 4—Independence Day

Original Free Will Baptist Church, Warsaw, North Carolina, beginning March 26, 1956, and continuing through March 30. The Rev. S. A. Smith of Beulaville, North Carolina, will be the evangelist for the meeting with services being held each evening at 8:00 o'clock.

Everyone is cordially invited to come and worship at these services.

—o—

## Leon L. Owens Licensed to Preach

Mr. Leon L. Owens of Vernon, Florida, was licensed to preach the gospel in a very impressive service held March 10, 1956. He is a member of Piney Grove Free Will Baptist Church near Chipley, Florida, and announced his call to the ministry during the recent revival conducted by Rev. D. C. Dodd.

He is the son of Mr. and Mrs. Marvin Owens and plans to attend the Free Will Baptist Bible College of Nashville, Tennessee.

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## Revival Announced for Juniper Chapel Church

Revival services will begin at Juniper Chapel Church, Craven County, North Carolina, on Monday night, April 1, continuing through Wednesday night, April 11. The Rev. Charles Keith of Washington, North Carolina, will be the evangelist.

A cordial invitation is extended by the pastor, Rev. Henry Armstrong, to all who would like to worship in these services.

—o—

## North Carolina Orphanage Report for February, 1956

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports the following receipts for February, 1956.

Receipts have been mailed to each individual, auxiliary or person contributing, but totals are shown here for all amounts, regardless of the organization from which it came for the period covered. The books and files are open for inspection or checking for any particular receipt. Receipts reaching the office later than February 29, 1956, will appear in the March report.

### GENERAL FUND

Central Conference .....\$ 456.70  
Eastern Conference ..... 451.79  
Western Conference ..... 312.57  
Cape Fear Conference ..... 361.75  
Blue Ridge Association ..... 16.31  
Albemarle Conference ..... 363.33  
French Broad Association ..... 42.85  
Piedmont Association ..... 111.23  
Pee Dee Association ..... 18.73  
Jack's Creek Association ..... 26.00  
Miscellaneous ..... 2,737.29

### LAUNDRY FUND

Swannanoa .....\$ 100.00



## ALBEMARLE COTTAGE FUND

Albemarle Convention	\$ 75.83
PIANO FUND	
Robert's Grove	\$ 10.00
GRAND TOTALS	
General Fund	\$ 4,898.55
Laundry Fund	100.00
Albemarle Cottage Fund	75.83
Piano Fund	10.00
Totals	\$5,084.38

—o—

## Rev. Patrick To Conduct Beulaville Revival

The Rev. C. L. Patrick of Walstonburg, North Carolina, will be the evangelist for revival services at the Beulaville Free Will Baptist Church, Beulaville, North Carolina, March 25-31.

The home pastor, Rev. M. E. Godwin, cordially invites everyone to attend these revival meetings.

—o—

## Cedar Grove Church to Hold Revival

The Cedar Grove Free Will Baptist Church near Williamston, North Carolina, will hold a series of revival meetings conducted each evening at 7:30 o'clock, beginning March 26 and ending April 1. The evangelist for these meetings will be the Rev. Billy Jackson of New Bern, North Carolina.

Everyone is invited to attend the meetings.

—o—

## Organization of New Church

On March 23, at 7:30 p. m., in the Full Road Free Will Baptist Church, Greene County, North Carolina, there will be a service for the organization of Faith Free Will Baptist Mission, Lenoir County, North Carolina, into Faith Free Will Baptist Church, under the direction of Rev. Frank Davenport, missionary of Central Conference. Faith Church is only a few weeks old and has 32 members who have raised \$3,000 toward the building of the church structure. The brick veneer building which will be 32 by 50 feet is already under construction. It is hoped that it will be ready for use by the middle of May.

Friends and co-laborers are urged to attend this service.

—o—

## Revival at Spring Branch Church

Spring Branch Church, Walstonburg, North Carolina, will conduct its spring revival, beginning Sunday night, March 25, 1956, and continuing through Friday night, March 30. The Rev. I. J. Blackwelder, pastor of the Ayden Free Will Baptist Church, Pitt County, North Carolina, will be the evangelist.

The public is cordially invited to attend these services which will begin promptly at 7:30 p. m.

—o—

## Fremont Chapel Church Announces Spring Revival

The Fremont Chapel Free Will Baptist Church, Fremont, North Carolina, is having its spring revival, starting March 26, and ending March 31. The visiting evangelist will be the Rev. L. B. Manning of Fountain, North Carolina. Conducting the song service will be Rev. LaRue Davis.

The church invites everyone to attend the revival and asks those who cannot to breathe prayers that souls may be saved for God's glory.

•

## Many Called, Few Chosen

Mrs. Jack Arnold  
Gainesville, Texas



MAN, just starting out in the ministry, was heard to say that through the summer months he was going to hold revivals and organize churches. What a glorious thing to do! But a preacher who is not prepared to do a thing like that would be as foolish to start out as a soldier who would go to war without first being trained for the hard task he would have to do. He would not know how to cooperate with his fellow soldiers. They would be trained to know just what to do when the time came for them to act. This untrained fellow is out on the field too, he has his rifle, but does not know what to do with it. When the captain says, "Fire away!" he might even fire the wrong way and hurt some of his own company.

Friends, some may take this as a joke, but it is a fact. There are many who feel the call to service; but what is the first thing some of them do, without being certain what God would have them to do? They march to the church with their Bibles under their arms and announce, "I am called to preach."

Recently a lady wrote to the editor of a religious magazine and said, "I know of a man that used to preach, but quit and got himself a job." It seemed to her that he was prospering, and God was not chastising him. She asked the editor the question, "Why is it that the Lord is not chastising him?" The editor's reply was, "Perhaps he is a greater blessing to God by not trying to preach." What the editor said was that the man was not called to preach; he was doing God a favor by quitting

## THE MAIL BOX

### CHURCH NEEDS PASTOR

"Rev. J. D. Vemelson has resigned as pastor of Dawson's Grove Free Will Baptist Church, Halifax County, North Carolina, and will be leaving the church the last of August, 1956. The church year begins September 1, and our preaching Sundays are the first and third Sundays. We are interested in securing a preacher who will work with the young people of the church in their auxiliary, league, Sunday school; also the woman's auxiliary and other organizations of the church. We want a preacher who can lead the singing and spend half time with our people; also one who can live in our neighborhood.

"If you are a preacher and can meet these requirements, please contact Hubert R. Dickens, Route 1, Enfield, North Carolina."—R. P. Harris, Rocky Mount, N. C.

### ENJOYS GRIFFIN'S ARTICLE

"Dear Brother Griffin:

"I enjoyed reading your article in *The Free Will Baptist* entitled 'What Free Will Baptists Believe.'

"Now this is what I want to know: do you have these articles in book form? If you have I would like very much to get one. Please send me the price and how I might order.

"If you do not have these in book form, why not have one published? I'm sure that all Free Will Baptists would like to have one.

"I have handed my paper to my friends, so I have failed to peruse your article."—Earl C. Adcock, 323 Caborn Avenue, Mt. Vernon Ill.

preaching and finding his place somewhere else in God's service.

The Bible tells us that there are many gifts of the Spirit. Since one is as essential as the other, why not be sure what your calling is and not jump to conclusions? The Bible says to *try and prove the Lord*. It pays, friends, to be sure of what the call of God consists, for we find there are many things to be done in God's service. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues" (1 Corinthians 12:28).

We find, in this and other Scriptures, that all Christians are needed in the service of God, but they are to use the talents that the Lord has given them to be of real service to Him.

•

Every time a date is written the birth of Christ is acknowledged. Our entire legal and business system is founded on the established authenticity of that date. This is also true of the followers of every religion in the world. The exceptions are the totalitarian dictators who have set up their own "times," a mark of the antichrist.—*Faithful Words*.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Where do we go when the rapture of the Church takes place? That is, where do we stay between the time of the rapture and that time when Christ comes back here to reign on the earth for a thousand years? How much time will elapse between the rapture of the Church and the reign of Christ on the earth? Then after the thousand years are over, where do we go? Do we remain here or will heaven be some other place? Does the tribulation period come after the rapture?—Mrs. John H. Price, Prenter, West Virginia.

Answer: When the rapture takes place we shall be caught up in the air to be eternally with Christ. Those who have died and are in the graves will be resurrected and changed from mortal to immortal beings and those who are alive will be changed; all of us will be brought into the presence of Christ with glorified bodies like His glorious resurrected body. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:14-17).

Paul describes or points out the difference between our present bodies and those in which we are resurrected. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1 Corinthians 15:42-44). He also tells us what the difference between our understanding in these bodies is in contrast to the understanding we shall have in the new bodies. "For now we see through a glass, darkly; but then

face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). This place in the air seems to be where the activities of the judgment seat of Christ and the marriage supper of the Lamb take place. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10).

W. E. Blackstone in his book, *Jesus Is Coming*, Pages 186-188, says, "... every man shall receive his own reward according to his own labour" (1 Corinthians 3:8); "... the prize of the high calling ..." (Philippians 3:14); "... the kingdom ..." (James 2:5); "... the crown of life, ..." (James 1:12; Revelation 2:10); "... a crown of righteousness, ..." (2 Timothy 4:8); "... a crown of glory ..." (1 Peter 5:4); "... an incorruptible (crown)" (1 Corinthians 9:25); "... the things which God hath prepared ..." (1 Corinthians 2:9); "... and then shall every man have praise of God" (1 Corinthians 4:5).

## *The Marriage of the Lamb and the Church*

"... the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Revelation 19:7, 8).

"... Christ also loved the church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27). *The Tribulation*

We quote further from Blackstone: "The tribulation, or time between the rapture and the revelation in which there will be a period of seven years, (1) at the commencement of which those Jews who shall have returned to their land in unbelief, (2) and have rebuilt or be rebuilding their temple, (3) enter into a seven years' covenant with the antichrist. (4) On the expiration of three and a half years he is revealed in his true character as the Man of Sin, (5) kills the two witnesses who had been

prophesying during that time, (6) stops the daily sacrifice which had been resumed, (7) and has his own image set up in the Holy Place. (8) The devil and his angels are cast out into the earth, having great wrath, because their time is short. (9) Then follow, during the last three and a half years, (10) the treading under foot of the holy city, (11) and the time of the 'great tribulation, such as was not since the beginning of the world, no, nor ever shall be,' (12) which, under the antichrist (13) and his prophet, (14) shall come upon all the world; (15) the penalty of death being suffered by as many as refuse to worship the Image of the Beast, (16) and unparalleled persecution undergone by all who have not received his mark. (17) A third part of the Jews in the land are brought through this time of trouble, (18) and are gathered by the Lord into Jerusalem, (19) to be purged of their dross. (20) The nations are assembled against the city; which is taken by them, great suffering being inflicted upon the inhabitants, half of whom are carried into captivity. (21) The remnant no more again stay upon him that smote them, but stay upon the Lord, the Holy One of Israel, in truth. (22) The kings of the earth are gathered to battle against Jehovah and against his Anointed. (23) Then shall the Lord go forth, (24) with his saints, for the destruction of his enemies and the deliverance of his people."

I think that the Church is raptured at the beginning of the last seven years of the gentile era. This seems to be indicated in Daniel. If this is true, there will be seven years between the rapture of the Church and the beginning of the reign of Christ. The late Dr. H. A. Ironside, Dr. James M. Gray and Dr. Clarence Larkin all are of this opinion. Dr. Louis T. Talbot believes that the rapture will take place in the midst of this seven year period or three and a half years before Christ comes to the Mount of Olives. There are several books on the market: *Jesus Is Coming*, by W. E. Blackstone; *Daniel's Prophecy of the 70 Weeks*, Alva J. McClain; *God's Plan of the Ages*, Louis T. Talbot. (All can be purchased from *The Free Will Baptist Press, Ayden, North Carolina.*)

It seems to me that the Bible clearly teaches that, among the several things which God does in bringing judgment upon the unrighteous because of sin, He will completely destroy the present earth and also the present heaven. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judg-

(continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)" (Philippians 3:18, 19).

Last week we were thinking in terms of what we must do to prove ourselves as the enemies of the Cross of Christ. Space would allow us to consider only the first verse of the two-verse text. The second verse is very sobering if we apply its terse verdict. God's inspired Word on those who are the enemies of the Cross is crystal clear in telling us why they are enemies of the Cross. But it is no less clear and severe in its pronouncement of their final end.

To me, as indeed it did to the apostle, it seems both unreasonable and criminal for those whom God loves, and for whom Christ died, to be at enmity to the Cross. That the Cross displays the love of God in the most astonishing manner can be denied by no one. If ever a truth was demonstrated, the love of God to man was demonstrated when the Cross was erected. Look at the expiring Jesus of Nazareth—there is incarnate love—there is strength competent to raise the sinner from the deep sorrows of the fall to the ecstatic joys of the throne of God. The Cross is the greatest exponent of God's love to man. How unreasonable, then, is enmity to the Cross? and this enmity is as criminal as unreasonable.

While this enmity continues, it renders impossible the possibility of salvation. There is no other medium of salvation but the Cross. The atonement of Calvary furnishes the only reasons why God can save a sinner. At the Cross alone can God and the sinner meet in friendship. The Cross, like Jacob's ladder, connects heaven and earth. Then this enmity must be slain. There must be reconciliation to God through Jesus Christ. Through and by the Cross can come that slaying and reconciliation.

In most states, and I suppose, in most civilized nations, it is a crime to deliberately attempt to take one's own life.

Those who try and fail are either committed to an institution or tried in the courts and, if convicted, punished. To a far greater degree, is it not both unreasonable and criminal for anyone to destroy his soul? to exclude himself from all participation in the mercy of God? to bar the gate of heaven against his own admittance forever? For the text states, *Whose end is destruction*. The enemy of the Cross is his own enemy—his own worst enemy. He virtually hates his soul; he hates happiness; he hates salvation.

We sing "How Beautiful Heaven Must Be," but I wonder if we stop to think what an awful place hell must be! Its population consists of enemies of the Cross.

But, praise God, the Cross has friends. There are multitudes who will glory in the Cross of Christ in a special way during the next few days, because we are fast approaching the season we love to remember as the time when our Christ died on the Cross for our sins, and rose again that the whole world might have the assurance of life—eternal life—by accepting Him as Saviour and Lord. How deeply humble Christians should be! We were once enemies of the Cross. We were on our way to hell and would be now if God had not interposed by His grace. If we as Christians ever feel the rising of pride in our hearts, we should know we were once enemies. This thought will abase us before the Lord.

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

### THREE MISTAKES OF THE FOOL

Luke 12:16-21

- I. He mistook his body for his soul
- II. He mistook himself for God
- III. He mistook time for eternity

### WEIGHED IN GOD'S BALANCES

Daniel 5

- I. Belshazzar and the feast (Vv. 1-4)
- II. Belshazzar and the finger (Vs. 5)
- III. Belshazzar and the fulfillment (Vs. 30)

### PHILIP, THE SOUL WINNER

Acts 8

- I. Philip was filled with the Spirit
- II. Philip had a love for lost souls
- III. Philip was obedient unto the Lord
- IV. Philip knew the Scriptures



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*

Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive College Fund Nears \$100,000

It is hard to describe the enthusiasm that has accompanied the recent drive for funds for Mount Olive Junior College in Wayne and surrounding counties of North Carolina. The drive began Feb-

ruary 15, when the Mayor of Mount Olive called together a group of interested citizens to launch a financial campaign in behalf of the college. As of the time of this writing, Tuesday, March 13, the fund in pledges and cash gifts has reached the sum of \$99,375.

While this campaign was begun by a group of people outside of our deno-

mination, we have been working hard to carry the campaign to every Free Will Baptist church in North Carolina. We are asking every member to make his pledge to support the college in whatever amount he can during the next five years. Additional funds are needed to provide dormitory space for the growing student body. We cannot refuse to give our youth educational opportunities and then expect them to serve our church after others have educated them. Our friends have already practically raised \$100,000 for the college and now we must get the campaign underway throughout Free Will Baptist churches. If you would like to have a representative from the college to present the school to your church, write us and we will visit your church and explain in detail our program.

The following letter from Rev. W. H. Willis, pastor of Parker's Chapel Church, illustrates how the campaign can best be worked:

"We are getting underway in contacting every member that we possibly can of Parker's Chapel Free Will Baptist Church. I have a committee of four very active ladies that are working for me. Last night the chairman of the group wanted some more of the blue pledge cards. Will you send about one hundred of the blue pledge cards to Mrs. Elmer Windom, Route 5, Greenville, North Carolina.

"The way that we are doing our campaigning is that we have the entire church roll broken down into sections or squares. Each lady takes a square and is responsible for reaching every member in her territory. I think we shall have it all completed in a few weeks.

"Thanks for coming to Parker's Chapel, February 26. I enjoyed being with you. I do wish you success in the work you have been called to do. May the Lord Jesus Christ bless you and give you the strength that is needed."

William Burkette Raper  
President

## Treasurer's Report of Mount Olive College

The Rev. M. L. Johnson, treasurer for Mount Olive College, Mount Olive, North Carolina, makes the following report for February, 1956:

Balance on Hand February 1 .....\$3,535.69

### RECEIPTS

Eastern Conference .....	\$1,276.18
Central Conference .....	1,115.95
Western Conference .....	988.02
Cape Fear Conference .....	307.99
Albemarle Conference .....	37.81

(continued on page sixteen)

## ABOUT A BOOK

We take this opportunity to call your attention to a book. This is not a new book; in fact, it is an old classic. We call your attention to it because we believe it has a special message that we need for these days. The book, *Preacher and Prayer*; the author, E. M. Bounds.

The following quotes will help to emphasize the importance of this little book.

"The church is looking for better methods; God is looking for better men.

"The Holy Ghost does not flow through methods, but through men.

"But even divine truth has no life giving energy alone; it must be energized by the Spirit, with all God's forces at its back.

"Prayer freshens the heart of the preacher, keeps it in tune with God and in sympathy with the people, lifts his ministry out of the chilly air of a profession, fructifies routine and moves every wheel with the facility and power of divine unction.

"A sermon that has more head infused into it than heart will not come home with efficacy to the hearers."

This is not the type book that a preacher reads to get material for sermons. It is the kind of book that convicts his own heart and drives him to his knees. It will give fire to the material that he already has. You will be a better preacher after having read this book.

### BOOKS

Books are masters who instruct us without rods or ferules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you.—*Richard de Bury*.



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### DUTIES OF MINISTERS (Continued)

#### Ordinances Are to Be Taught

**T**HERE are people who ignore the command of the Lord in the observance of the ordinances of the church, but Free Will Baptists believe in the observance of every ordinance that the Lord has given to us. When Jesus gave us the Great Commission we believe He meant *exactly* what He said; it was not an abstract statement, but was to be kept literally in the Spirit of the Lord. Since *all* power was given to Him, we should be careful to hear what He says. He promises, *lo, I am with you always, even unto the end of the world.* "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). First we should go. There is no use to baptize *unbelievers*. Very often it is done. "By their fruits ye shall know them," said the Master. The unbeliever goes into the water a *dry sinner* and comes out a *wet sinner*. No doubt millions of immersed sinners will wake up in the flames of hell-fire. *Only* believers are subjects for baptism. Free Will Baptists do not believe in "water salvation." We believe, as stated in Ephesians 2:8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." We also believe that every true believer should be baptized in the name of the Father, and of the Son, and of the Holy Spirit. This is to be done as an outward sign that he, or she, is a believer in Christ as the Son of God. Ordained ministers are obligated to administer baptism to all applicants who confess Christ.

Ministers are not only to baptize believers, but they are to teach and practice all other commands of the Lord. Paul gives a clear description of the ministry in these words: "We then, as workers together with him, beseech you also that ye receive not the grace of

God in vain. . . . Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Corinthians 6:1-10).

We cannot improve on Paul's description. As a minister one is to *endure all things for Christ's sake*. The world will be against us; God will be for us. Christ suffered for us; we must suffer for Him. But the *glory* beyond is so much greater than the *shame here*. Let us, like the Master, rejoice therein. It is not all sunshine in the path of a minister. There are hard times for the God-called minister. So then, among our duties, we are to teach by precept and example. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:21-23). Young man, if you are looking for an easy place in life, you will not find it in the ministry. You can find blessed assurance and sweet peace, but you will find many disappointments and many heartaches. Nevertheless, the *grace of God is sufficient for every step of the way*.

### THE ORDINANCES

Among the duties of the minister is the teaching of the ordinances of the church. To my regret, we have some ministers who are not at oneness of the teaching, but I shall base my writing solely on what our Treatise states and by adding other Scriptures, perhaps, for the establishing of the doctrine, as has been my custom all along in my writings.

#### Christian Baptism

Our Treatise says that Christian baptism "is the immersion of believers in water, . . ." We have referred to this in foregoing writings, but this time we want to study it in full. This is done "in the name of the Father, the Son, and

the Holy Spirit, . . ."—*Treatise*. May we notice that the word *name* is used instead of *names*. Thus the reference is singular and it refers to the *one* God, as Father, as Son and as Holy Ghost. ". . . in which are represented the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from the pollution of sin, their rising to newness of life, their engagement to serve God, and their resurrection at the last day."—*Treatise*. So, then, it is very important that we baptize *believers*. It is one of the most blessed confessions of faith in the Lord Jesus. We are saved by *grace through faith*. So it is faith in Christ that is confessed that makes the difference between the saved and the unsaved.

#### Baptism Is a Burial

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3, 4). Some say that this means the spiritual baptism, but even if he does, it is not clear that water baptism means a burial? Since Christ taught us to baptize, certainly He meant a water baptism because no *man* can baptize with the Holy Ghost. That is the work of God. That was plainly demonstrated by the Lord Jesus at the house of Cornelius when Peter preached and the Holy Ghost fell on all the house. (See Acts 10:44-48; 11:13-17). *Baptize* and *baptism* are English forms of two Greek words, *baptizo* and *baptismos*, which have been transferred to our English Bible. These are the strongest words in the Greek language that express the idea of immersion. Their literal and primitive meanings, as given by all accepted lexicographers, is *to dip*, *to plunge*, *to immerse*. No instance has been found in all Greek literature of any other meanings than these. So, even to this day, Free Will Baptists believe in the baptism as commanded by the Lord Jesus and practiced by the early church. (To be continued in the April 4 issue.)

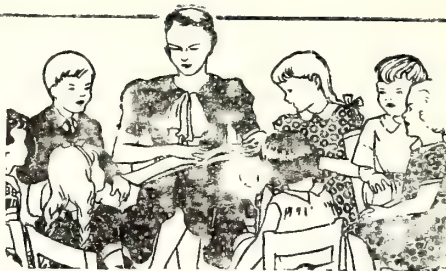
A father and a boy went for a rowboat ride. The son noticed on one oar was written "Pray" and on the other "Works." He inquired what that meant. Without answering a word the father used first one oar and then the other. The boat went around in a circle. Then the boy understood and explained, "If you want to get anywhere, you must both pray and work."—*Our Boys and Girls*.



# STORIES

FOR OUR

## BOYS and GIRLS



### BILLIE'S STILTS

Helen Drake

**W**HEN Dad came home from work, he found Billie lying on the couch with a wet towel over a big lump on his head.

"What happened, Son?" Dad inquired.

"I fell, and it was all that history book's fault," Billie answered.

"History book's fault?" Dad looked puzzled. "Did it fall on your head?" he asked.

"No, but I was reading in it about the army on stilts that were furnished Archduke Albert, by the governor of Namur Beljum. The story interested me so much I thought it would be fun if I had a pair of stilts."

"Oh! so that is what I saw lying out in the yard. I think it would be a good idea if you study carpentry a little, as well as the history of the use of stilts. Your guardian angel must have been watching over you."

"Do we really have a guardian angel, Dad?" Billie asked.

"Yes, Son," Dad answered soberly. "We read in Psalm 91:11: 'For he shall give his angels charge over thee, to keep thee in all thy ways.' I am sure that if we trust the Lord we are saved from many accidents. I'll tell you what we will do. On Saturday I will bring home strips of lumber and I will help you make a good solid pair of stilts; that is, if you are feeling better by then."

"Oh! I feel a lot better already," Billie said.

When Dad came home on Saturday he had two nice long strips of lumber about six feet long, and three inches wide, and one and a half inches thick. He also had two small blocks of wood and some stove bolts.

"First we will take the plane," Dad explained, "and smooth off all of the sharp corners, then at the top part of the pole we will trim it smaller so you will have a good holding place. Here now, you can take some sandpaper and smooth it while I plane the other one."

After Dad shaped up the other pole, he picked up one of the small blocks. They were of the same width and thickness as the long poles, but were only

about six inches long. "Now," he said, "these must be shaped for the foot rests."

As they worked, Dad and Billie talked of many things. Dad asked Billie all about his school work and play and Sunday school. This subject brought to their minds the life of Jesus and the fact that He had been a carpenter.

"Do you suppose," Billie asked Dad, "that Jesus ever made a pair of stilts?"

"I am sure that I could not answer that, Son, but if He did, I imagine that Joseph showed Him how just as I am showing you. If He did make a pair, they would have been made a little different, because they did not have bolts in those days, such as these," and Dad took six long bolts out of his pocket.

"What are they for?" Billie wanted to know.

Dad said, "Now you watch and then you will know if you ever make another pair of stilts." Placing the blocks in a

vice, Dad drilled three holes through each one. Then he placed the poles in the vice and drilled three corresponding holes just as high up off the ground as he thought it safe for Billie to be. He took a larger size drill and drilled in just about a fourth of an inch. Billie wondered why he did that, but soon found out. Dad put the bolts through the poles and through the foot rests. They were very long bolts. He put the nut on each bolt and made sure they were tight. Then Billie could see why Dad had drilled in with the larger drill. The head of the bolt fitted right into the inset and the nut on the other end was also imbedded in the pole. Then Dad took his hack saw and sawed off the little ends of the bolts that stuck out.

"Well, there they are, Son. They are as sturdy as I can make them and if you are as careful as you can be, we will trust the rest up to your heavenly Father. He is not only willing, but able to give you the best, and He has, for He has given His own Son, the Lord Jesus Christ, to redeem us from our sins."

"I know, Dad," Billie answered, "and I thank Him for it, and thank you, Dad, for helping me to make these stilts. I think you are the smartest Dad there is. How did you learn so much?"

"I will tell you a little secret, Son," Dad answered smiling, "I learned about stilts just the same way you did, and there is this little scar right here on my forehead to prove it."—*My Pleasure.*

### Why She Chose Jimmy

**W**HICH boy will you have?" asked Mr. Ames. He was going away for a week, and he wanted to invite one of the neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course, he meant to pay the boy who was selected.

"I think I'll have Jimmy White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmy was the poorest boy in the neighborhood. There were others older and better looking and more clever.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmy goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmy's small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else."

"There was another boy I thought of,

but I saw him kick his dog yesterday, and he torments the young children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat and speaks politely when I am calling on his mother, and, if he tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames understood then.

"If boys and girls could only know that someone is often taking their measure when they are off guard!" he said.

Then he went over to ask Jimmy's mother if she could spare him for a week.

"Two dollars, Mother, for just helping after school!" cried Jimmy. "I'd have thought it was pay enough to stay over there and take care of the pony and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me?"—*Unknown.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

**Lockhart, S. C.**—The Woman's Auxiliary of Lockhart Free Will Baptist Church met on March 6, at the home of Mrs. Blanche Hawkins. Mrs. Lula Mae McPhearson led the opening prayer, and Mrs. A. F. Lawter read the devotions to the 17 members present.

Those taking part on the program were: Mrs. Grady Brannon, Mrs. Loretta Canupps, Miss Betty Jo Childers and Mrs. Effie Taylor. Mrs. Leverne Childers dismissed the group with prayer. The hostess, Mrs. Hawkins, then served delicious refreshments.

**Kenansville, N. C.**—The Woman's Auxiliary of Sarecta Free Will Baptist Church met on March 5. The president presided over the meetings. Mrs. Rivers Winstead read the devotions taken from Hebrews 11.

Several members of the auxiliary discussed the various topics on the program, "We Need Faith for Such a Time as This."

**Walstonburg, N. C.**—The Woman's Auxiliary of Spring Branch Free Will Baptist Church, Greene County, met at the home of Mrs. Reddin Wooten, Friday night, March 9, with 21 members present and 1 visitor. The president, Mrs. Frank Dail, presided over the meeting.

Those taking part on the program were: Mrs. Sam Galloway, Mrs. Charlie Craft, Mrs. John Craft, Mrs. Reddin Wooten, Mrs. Thomas Strickland and Mrs. Tom Wheeler. The president dismissed the meeting with prayer. Afterwards the ladies enjoyed refreshments, served by the hostess, Mrs. Wooten.

**Four Oaks, N. C.**—The Woman's Auxiliary of the Bethel Free Will Baptist Church sponsored the organization of a Y. P. A. for the youth of their church. The young people conducted the first meeting in the home of Mrs. Owen Thomas.

On February 20, these young people attended services at the First Free Will Baptist Church, Raleigh, North Carolina, in honor of Rev. and Mrs. Fred Hersey, who will be leaving for Japan very soon.

The next meeting was held in the home of Faye Norris on March 6, with 16 members present. Those taking part

on the program, "Advertising for Christ in Japan," were: Doris Stanly, Bobby Parrish, Joyce Faye Massengill and Faye Norris. The hostess, Miss Norris, served refreshments after the benediction.

## State Field Worker to Conduct Clinic

Mrs. Hattie Adcox, the North Carolina state woman's auxiliary field worker, will conduct a manual clinic at the Smithfield Free Will Baptist Church, Smithfield, North Carolina, on March 27, at 10:00 a. m., for the Cape Fear auxiliaries.

All Cape Fear auxiliaries are urged to be represented at this clinic. Each person will be responsible for her own lunch.

## Declamation Contest Announcement

There will be over-night accommodations for all contestants in the District Declamation Contest to be held at Saint Mary's Church, New Bern, North Carolina, Wednesday, March 21, at 7:30 p. m., if over-night accommodations are desired.

If possible, we would appreciate your notifying Mrs. E. A. Mallard, Box 376, New Bern, North Carolina, if you plan to spend the night, so that some idea may be obtained of the number planning to attend.

## N. C. Western District Auxiliary Convention

The North Carolina Western District Woman's Auxiliary Convention will convene with Marsh Swamp Church near Sims, North Carolina, on April 4, 1956. Following is the planned program for the day:

### MORNING SESSION

- 9:30—Registration
- 9:45—Congregational Hymn
  - Devotions, Mrs. Charles Simpson, Wilson
  - Welcome, Mrs. Lester Fulghum, Marsh Swamp
  - Response, Mrs. Felton Watson, Kenly
  - President's Message
  - Recognition of Ministers and Delegates
  - Roll Call of Auxiliaries

- 10:30—Mount Olive College
  - Congregational Hymn
  - Appointment of Committees
- 11:25—Special Music, Miss Linda Barnes, Marsh Swamp
  - Sermon, Rev. Homer E. Willis, North Carolina State Missionary
- 12:00—Lunch

### AFTERNOON SESSION

- 1:00—Congregational Hymn
  - Orphanage News
  - Congregational Hymn
  - Declamation Contest
  - Congregational Contest
  - Panel Discussion, Officers of Convention
  - Business Session
  - Installation of Officers
  - Benediction

## Central Conference Auxiliary Convention

The Woman's Auxiliary Convention of the Central Conference of North Carolina will convene with the Saratoga Free Will Baptist Church, Wilson County, North Carolina, on Wednesday, March 28, 1956. The theme for the convention will be "Stewards of Our Opportunities," and the theme song will be "Give of Your Best to the Master." The Rev. Clyde Cox will be the music director for the meeting. Following is the scheduled program for the day:

### MORNING SESSION

- 9:45—Registration
- 10:00—Devotions, Mrs. Robert Oakley
  - Welcome, Miss Betty Raye Owens
  - Response, Mrs. Levi Worthington
  - President's Remarks, Mrs. Frank Walston
  - Recognition Time
  - Orphanage News, Rev. R. H. Jackson
  - "Stewards of Our Opportunities Through Our Orphanage," Mrs. J. C. Moye
  - "Stewards of Our Opportunities Through Our Programs," Mrs. J. C. Edmundson
  - "Stewards of Our Opportunities Through Our Benevolence," Mrs. J. O. Fort
  - Congregational Song
- 11:30—Message, Rev. Michael Pelt
  - Appointment of Committees
- 12:00—Lunch

### AFTERNOON SESSION

- 1:00—Congregational Song
  - Prayer
  - "Stewards of Our Opportunities Through Our Youth," Mrs. Bob Peele
  - Cragmont News, Mrs. L. E. Ballard
  - Special Music, Mary Alice Wetherington
  - Mount Olive College News, Rev. W. B. Raper
  - "Stewards of Our Opportunities Through Our Enlistment," Mrs. Zelbert Cox
  - "Stewards of Our Opportunities Through Study," Mrs. Floyd Cherry
  - "Stewards of Our Opportunities in the Field," Mrs. Bill Taylor
  - Business Period
- 3:00—Benediction



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

March 6, 1956

Dear Friend,

During the month of February it was my privilege to conduct a revival meeting in Bear Point Free Will Baptist Church near Sesser, Illinois. Also to be in missionary conferences with Brother Dodd in Panther Creek and Union Hill Churches near Slocumb, Alabama. Then too, we visited, for the first time, our new churches in Auburndale and Plant City, Florida. It was a real joy to visit our people in each of these three states and we praise the Lord for their interest and support to foreign missions. We were glad to learn of the revival spirit in most of these churches and we pray that each may have a greater burden for souls around the world.

FLASH! FLASH!

By the time this letter is published we believe the Herseys will have visa in hand and on their way to the west coast enroute to Japan. *Please pray* for them as they go, and if you haven't already sent an offering for their expenses, do so today!

### FROM CENTRAL AMERICA

Brother Willey writes from Porto Cortez, Spanish Honduras, "I have seen something I cannot get out of my mind, especially of the Indians in the heart of the Yucatan. Their faces and rugged bodies haunt me. How human beings can thus live is beyond me. Please urge the students (and all others) to pray earnestly for His momentarily leading. Someone said, 'five minutes obedience is worth ten years studying.' His Word to us is still *go*."

Surely, we will remember to follow Brother Willey with our prayers as he continues the survey of Central and South America. We especially appeal to all observers of the Pre-Easter week of prayer to remember this special request.

### EASTER SUNDAY

Easter Sunday is being designated as Foreign Mission Sunday. I firmly believe if every pastor and Sunday school teacher in our denomination would take ten minutes of their time on this day to present the cause of foreign missions, and then give every one an opportunity

to make an offering to this cause, then every state would exceed their quota. If you cannot afford to give all, or a portion of the regular Easter offering to foreign missions, then please announce that a special offering will be received at the close of the service. This can be done by having someone at the exit with an offering plate to receive the offering as the people leave the building. Remember, all over our denomination people will be giving for foreign missions on Easter Sunday. Surely, you will want to join them. Christ died and rose again that *all* might live. Will you help to tell and send the resurrection message to *all the world*?

### COMMISSION COMPLETED

Prophecy shows the church's *commission completed*. Christ spoke of the end of the age, but said, "The gospel must first be published among all nations." Again, "Ye shall be witnesses to me unto the uttermost part of the earth." This is both a command and a prophecy. In heaven saints shall sing: "Thou hast redeemed us to God by the blood out of every *kindred* and *tongue* and *people* and *nation*." Again John sees "A great multitude from all *nations* and *kindreds* and *people* and *tongues*." Yes, world evangelization shall be accomplished.

Countless ills afflict humanity, from falsehood in the church to atomic terror world-wide. One thing alone will bring them to an end. That is the return of the Lord Jesus Christ. We seek to hasten His return by fulfilling His command.

We have let millions perish without a chance to know Christ. We have hardly bothered our heads about Christ's burning command to go with the gospel to lost men. The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both. Half the people in the world have never yet heart of Christ. This vast hell bound throng is increasing faster than we are evangelizing it. A Niagara falls of lost souls plunges daily into eternity.

### BILLY GRAHAM IN INDIA

Following is a paragraph taken from a recent letter from Volena Wilson in South India. The two young men she speaks of are members of our church in Kotagiri:

"I would like to share with you the

blessings that came to Wilson-raj and Achish, who accompanied me to Dr. Graham's meetings in Palamcottah. I had not expected to get into any of Dr. Graham's meetings as I had been away from station for sometime and had been back only a short time when Dr. Graham came here. But I was so grateful to the Lord for opening up a way for me to go down to Palamcottah. God met Wilson-raj one morning in Dr. Pierce's meetings when he spoke on *The Man God Uses*. Wilson had gone to those meetings with a very hungry heart and he wanted something concrete that would help him know how to find out God's will for one's life. I wish you could have seen him afterwards—his face was radiant. And on our return trip, he was used of the Lord to give forth a very bright witness in our train compartment. He even read the Scripture to the entire compartment and to do that it takes a great deal of courage, does it not? It was so lovely. We were all so blessed. We sang choruses and hymns and witnessed and gave out tracts to all who were in our compartment, about 30 people. Now for Achish: he was met in one of Dr. Graham's meetings, the night he preached on *Blind Bartimaeus*. He, too, came back to Kotagiri with a radiant testimony and as was Wilson-raj used on the return trip home, so was Achish. We do praise God for all that He has done in all our hearts as we gathered in the various meetings of Dr. Graham. I wish I could tell you of all the lovely incidents we have heard of as a direct result of these meetings. Time does not allow me. I will share some of them with you when I come home. It has been so unusual to hear the testimonies of many who thought they were Christians, but in Dr. Graham's meetings realized for the first time that they were sinners."

### BIBLE CONFERENCE

The list of speakers for the Bible Conference this year should cause many people to attend. They are evangelist Jim Mercer, missionary Carl Taylor, missionary Dan Cronk and Rev. L. R. Ennis. Of course there will be others who will appear on the program, but these are the principle speakers. Bring a car load from your church and come on down. The conference begins Sunday, April 1, and continues through Thursday, April 5, at the Bible College auditorium.

Thanks to each of you for your prayers and support, and when you are in Nashville you are invited to visit the foreign mission office.

Sincerely yours,  
Raymond Riggs



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Meaning of the Resurrection

(Lesson for April 1)

Lesson: Luke 24:28-34, 44-53.

Golden Text: 1 Corinthians 15:57.

### 1. INTRODUCTION

How glad we are that the morning of the resurrection day followed the dark days of crucifixion and burial of our Lord! Today we come to the great and encouraging holy day of the church, and remember once more that our Lord could not be holden with death but is a living Lord.

Fellowship with the risen Lord is an unfailing source of faith and courage. Certainly that He is alive and *with us* is the very essence of our observation of Easter.

We rejoice as we declare with Paul, "But now is Christ risen from the dead, . . ." (1 Corinthians 3:20), and that He is ". . . declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4). We too would join the disciples who ". . . with great power gave the apostles witness of the resurrection of the Lord Jesus: . . ." (Acts 4:33).

Our lesson opens as we join the two men who have been traveling the road from Jerusalem to Emmaus. They had become bewildered by the events of the crucifixion and the days following.—*Moody Monthly*.

### II. HELPFUL HINTS

1. We must want Jesus with us before He will abide.

2. We need our eyes opened, to see divine things. Education is not enough.

3. There were sun-crowned men in the ages past, who foresaw the coming of Christ.

4. Jesus lifted Israel's skyline. "All nations" were in His plan.

5. There was a joy and satisfaction when they determined to obey Jesus and tarry for the power.

6. There is nothing over which we cannot be given victory by Him who conquered death.

7. He is coming again, Maran-atha.

### III. ADDITIONAL TRUTHS

1. Jesus appeared not less than five times to different persons or groups on resurrection Sunday. Arranged according to a Harmony of the Gospels by Stevens and Burton, these appearances were as follows: 1. He appeared first to Mary Magdalene (John 20:14-18; Mark 16:9). 2. Then he appeared to the rest of the women (Matthew 28:9, 10). 3. Sometime during the day He appeared to Peter (Luke 24:34; 1 Corinthians 15:5). 4. On the road to Emmaus He appeared to Cleopas and his companion (Luke 24:13-32). 5. On Easter Sunday night He appeared to an assembly of ten of the eleven living disciples, Thomas being absent (Luke 24:36-43; Mark 16:14; John 20:19-25).

After Easter Sunday there were five more recorded appearances: 1. The Sunday night following Easter Sunday Jesus appeared to the full assembly of the living eleven disciples (John 20:26-31). 2. At an unstated date later Jesus met with seven of the disciples by the Sea of Galilee (John 21:1-24). 3. At another undated time and upon an unnamed mountain in Galilee Jesus appeared to as many as 500 assembled people (Matthew 28:16-20; Mark 16:15-18; 1 Corinthians 15:6). 4. He appeared to James at some unstated time (1 Corinthians 15:7). 5. Finally, back in Jerusalem, at the close of the forty-day period, Jesus again appeared to His disciples, giving them His final commission. He then led them forth to Bethany, where He made His ascent into heaven (Mark 16:19, 20; Luke 24:44-53; Acts 1:1-12).

Besides the above, Paul mentions an appearance of Jesus to him, which is sometimes listed as Christ's eleventh appearance (1 Corinthians 15:8).—*Higley's Commentary*.

2. "He is not here." The absence of the Christ child, when sought by Herod's bloody murderers, but intensified the rage and hate of the wicked king. The absence of the Christ boy from the caravan brought grief and anxiety to His mother. The mysterious disappearance of the Christ man from the Nazareth mob caused wonder and consternation. But the absent body of the buried Christ meant victory over all his enemies, brought comfort and hope to His disci-

ples and life from the dead to all who believe in Him. The cape at the southern extremity of Africa was once known as the Cape of Storms and was considered a fatal barrier to the navigation of the ocean eastward. But a bold navigator sailed past the barrier, opened a new route to the East Indies, acquired for his country the riches of the world and changed the Cape of Storms into the Cape of Good Hope. So the empty tomb is one of the proofs of how the resurrection of Christ has conquered death and made it the gateway to immortality.—*Selected*.

3. Jesus met the sadness and perplexity of these disciples by proceeding to instruct them in the Scriptures. He began with a gentle, yet well directed rebuke, saying, ". . . O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). The word here rendered "fools" is translated "foolish men" in the A. S. V. The word does not imply any contempt from the lips of Jesus, but was intended as a rebuke of their unbelief. It means that these disciples were wanting in sense, understanding, proper thought, and consideration. The disciples were "slow of heart to believe all that the prophets have spoken." The emphasis must be placed upon the word "all." They believed many things the prophets had spoken, but did not believe all. They believed what they had spoken about Messiah's glory, but failed in believing what they had spoken about Messiah's suffering, death and resurrection. Their partial belief of prophecy lay at the root of their perplexity and sorrow. Had they believed all the prophets had spoken, they would not have been disappointed, neither perplexed and sorrow stricken. We learn here the folly of not believing all that is revealed in the Holy Scriptures. A partial belief of what the Scriptures reveal is the source of a great deal of evil and much confusion.—*The Bible Illustrator*.

4. The resurrection of our Lord provides us with a great High Priest who has passed through the heavens and who appears in the presence of God for us. And He is such a One as can be touched with a feeling for our infirmities; for He was tempted in all points as we are, yet apart from sin. He is always ready to hear our cry.

5. The resurrection of Christ is a pledge and pattern of our own resurrection. Christ is the firstfruits, the assurance of the coming harvest (1 Corinthians 15:20). The glorified body of our Lord is like the one which will be ours in the resurrection.



## Questions and Answers

(continued from page eight)

ment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:7, 10-12). "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them" (Revelation 20:11). "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Revelation 21:5). "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isaiah 65:17). "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Revelation 21:1). "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Corinthians 15:24). "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Corinthians 15:28). "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former

things are passed away" (Revelation 21:2-4). "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:7). "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:9, 10). "Now he that hath wrought us for the selfsame things is God, who also hath given unto us the earnest of the Spirit" (2 Corinthians 5:5). "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:21). "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14). If we take these Scriptures literally and consider them each in the light of its context, we have the present heavens and earth destroyed by fire and a new heaven and a new earth replacing them. The new Jerusalem comes down from the new heaven to the new earth and is the dwelling place for the saints of all ages. Other Scriptures teach that with the gift of Christ from God we are given all things. We inherit with Jesus all of heaven and earth; therefore I conclude that even though the new Jerusalem is our home prepared for us by Jesus, that we are to possess and enjoy all of the new earth and the new heavens. Having a body like unto His glorified body, we shall be able to travel from earth to the heavens, including all planets. It seems to me that the rapture shall come before the great tribulation. The rapture of the Church was the event for which the apostles and the early Church earnestly looked. They were taught that by Christ. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51, 52). Read 1 Thessalonians 4:14-18 and Revelation 3:10.

"Letting God's peace rule, and letting the Word of Christ dwell in us, are voluntary acts on our part."—*Sel.*

## Christian Education

(continued from page 10)

Piedmont Association .....	14.25
Blue Ridge Association .....	14.12
Public Offering (College Mass Meeting) .....	182.14
N. C. State Auxiliary Convention .....	50.10
State of South Carolina .....	5.00
Local Gifts (Mount Olive and Community) .....	65.00
Sampson County Friend .....	100.00
Student Accounts .....	484.50
Book Store Income .....	375.54
Lunch Room (Above Regular Fees) .....	312.79
Miscellaneous Income .....	10.52

Total Receipts ..... 5,339.91

Total to Account For ..... \$8,875.60

### DISBURSEMENTS

Salaries .....	\$2,584.58
Utilities .....	163.76
Book Store Purchases .....	368.76
Officer Supplies and Expenses .....	69.39
Food .....	178.82
School Supplies .....	8.75
Travel .....	148.96
Library .....	8.20
Rent (President and Male Students) .....	139.25
N. C. Sales Tax .....	2.58
Repair of Equipment .....	10.00
Miscellaneous Expense .....	39.69
Paid on Loans .....	1,000.00
Building Improvements .....	830.21
Equipment .....	1,029.05

Total Disbursements ..... 6,582.00

Balance on Hand March 1, 1956 ..... \$2,293.60

Satan dreads nothing but prayer. The church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works as surely as in evil ways. The one concern of the devil is to keep saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.—*Stephen Chadwick.*

The Lord is coming soon. He may come before the breaking of another day. Should He come, would He find you ready to meet Him with confidence? Has your life been lived in a manner that His Name has been honored and glorified? Search your life and see.—*R.*



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 28, 1956



## JESUS, THE DEAD, REVIVES AGAIN!

He dies! the Friend of sinners dies!  
Lo! Salem's daughters weep around;  
A solemn darkness veils the skies,  
A sudden trembling shakes the ground.

Here's love and grief beyond degree:  
The Lord of glory dies for man!  
But lo! what sudden joys we see—  
Jesus, the dead, revives again!

The rising God forsakes the tomb;  
In vain the tomb forbids his rise;  
Cherubic legions guard him home,  
And shout him welcome to the skies.

Break off your tears, ye saints, and tell  
How high your great Deliverer reigns;  
Sing how he spoiled the hosts of hell,  
And led the monster death in chains!

Say, "Live forever, wondrous King!  
Born to redeem, and strong to save";  
Then ask the monster, "Where's thy sting?"  
And "Where's thy victory, boasting grave?"  
—Isaac Watts.



# EDITORIAL

## RESURRECTION

In this issue *The Free Will Baptist* carries three gospel messages on the resurrection, written by three competent Bible scholars, in addition to the treatment of the subject by the regular writers. We are aware that every Lord's Day is a memorial to the resurrection of Christ, but we believe that special emphasis should be given, during this season of the year, to this most important article of our faith. God forbid that Free Will Baptists should ever—as the custom of some is—relegate the resurrection of Christ to a place of unimportance or insignificance.

*The resurrection was a necessary part of the earthly mission of Jesus.* He came to earth to live as our example, to die for the atonement of our sins, to rise from the dead for our justification in the sight of our heavenly Father and to ascend to the right hand of the Father as our High Priest and advocate until we should go to be with Him forever.

He had to rise from the dead to prove His claim to deity. Throughout His earthly ministry He had not hesitated to claim that He was the Son of God, the only begotten of the Father. If He were the Son of God by eternal generation, having dwelt eternally with the Father before He came to the earth, He must not now be the eternal victim of the spiritual forces which were opposing God. If He were God incarnate, as He claimed, He could not be destroyed because God is indestructible. If He did not rise from the dead to live on in eternity, the claim of the Modernists that He was a mere man who died as a martyr for a just cause would be true. Therefore, the empty tomb on the morning of the resurrection, the message of the angels, the eyewitness testimony of His followers that they had seen Him alive from the dead and the statements of the risen Christ Himself are sufficient proof that He is the Son of God.

His resurrection was necessary to establish His promise to bring life into the realm of the dead. Sin brought death to the human race, "For as in Adam all die, . . ." (1 Corinthians 15:22); "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:22). Jesus promised life to all men who would accept Him by faith. If He were the victim of eternal death, man's hope for the fulfillment of Jesus' promise would be vain; for Jesus would find Himself in the same helpless and condemned state as lost man.

On the contrary, the triumphant cry of the apostle, Paul, rings out in reassurance to all the faithful, "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20). On the morning of the resurrection the women who went early to the tomb saw the angel from heaven sitting on the great stone which he had rolled from the door of the cave. He sat there as God's guard to keep the tomb open in defiance of the soldiers who had been stationed by the enemies of Christ. These soldiers stood as dead men, frozen in their tracks, while the angel told the glorious news to the faithful women, "He is not here; for he is risen, as he said, Come, see the place where the Lord lay" (Matthew 28:6). Yes, life from the fountainhead of all life had penetrated the lower realm of the dead to quicken and transform the dead matter, bringing it into the higher realm of life. Therefore, by His resurrection, Jesus established His

promise to give life from the dead to all who would accept Him.

How does Christ propose to accomplish this glorious task? and to what extent will He bring man into the realm of eternal life? He purposes to quicken the soul by regeneration, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Furthermore, He will, on the day of His return, effect the literal resurrection of the bodies of the saints, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

*The resurrection of Christ contains an element of mystery.* There is no way for the natural mind to comprehend the fact of the resurrection of Christ, for it is the miraculous work of God. Paul says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, for they are spiritually discerned" (1 Corinthians 2:14). It is no wonder, then, that the unbelieving Jews could not accept the resurrection story. They had crucified Jesus, had pronounced Him dead and had set a guard to watch the tomb in which His body was placed. Furthermore, after Jesus arose, He revealed Himself only to the believers. The unbelievers could not understand the meaning of the earthquake in which the very earth rejoiced on the resurrection morning; neither could they comprehend the fact of the angels' coming to announce that Jesus had arisen.

*The resurrection of Christ was a time of great rejoicing to the believers.* They did not try to understand how Jesus had accomplished the feat, they merely accepted it as a fact when they saw Him in His resurrection body. To them He gave every evidence that they required to identify Him as their Lord: He showed them His hands and His side; He ate in their presence; He continued His marvelous ministry of teaching; His presence still gladdened their hearts and gave them courage as of old. All doubts were swept from their minds and they went forth boldly to proclaim the fact that He was alive from the dead.

Christians of today can derive no less joy from the fact of His resurrection. In it lies our hope of life beyond the grave. Matthew Henry says, "As Christ in the grave was beloved to the saints, so the saints in the grave are beloved to Christ; for death and the grave cannot slacken that bond of love which is between them."

Volume 71

Number 13

## THE FREE WILL BAPTIST

March 28, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered  
at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

Board of Directors

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# Because He Lives

Rev. Henry Melvin

Winterville, North Carolina

"... because I live, ye shall live also"  
(John 14:19).

**T**HIS verse is profound in the fact of what it declares, and by the Person who declares it. What a mighty declaration Jesus makes in this statement! It is one of the two basic facts that undergird the Christian religion. Without its truth the gospel of the atonement becomes an impotent gospel and leaves the Christian believer without hope. Can this great declaration of Jesus be substantiated? Let us see:

## *All the Facts Agree*

In looking at the fact of the resurrection there are two great lines of truth: internal and circumstantial. In the facts of the internal line of proof we have four accounts of the resurrection with that sufficiency of agreement and variances of facts that would normally come from four different witnesses.

There is such definite agreement as to the facts it is obvious that the witness is giving firsthand testimony, yet with those variances that always come from the testimony of eyewitnesses, especially when they are giving testimony to give a certain "slant" of the facts that will meet the requirements of the circumstance and condition. This is the type of variance to be found in the four accounts of the resurrection as recorded in the Gospels.

## *Eyewitness Accounts*

The testimony of the four witnesses bears all the earmarks of eyewitness. Such testimony is always different from that of the witness who has obtained his information from another source, such as having studied the recorded facts of another or the repeating of that which has been told him. Their testimony is artless, straightforward and simple.

There is the relating of the accidental details such as the issuing forth of water and blood from the side of the Lord as well as the recording of His dying cry. The expressed doubt of the disciple, Thomas, is so true to life—in all groups there is always at least one doubter of the facts—that it makes for a definite proof. If there had been collu-

sion in an effort to prove the resurrection, would not all of the testimony been presented entirely from the positive angle? The individual doubt of a person would not have been permitted.

## *Reaction of Disciples*

The insight into the lives of the two men, John and Peter, as revealed in their reactions upon hearing that the Lord was risen, is an interesting bit of internal testimony. John, the younger of two disciples, outruns the older, Simon Peter, in the race to reach the tomb; but note the difference when the empty tomb is reached.

John, true to his nature waits reverently at the tomb; but impetuous Simon Peter, upon arriving, rushes boldly in. And then again from the written record comes another highly interesting bit of testimony from these same two disciples as to the recognition that John and Peter give to Jesus; it is always that John is the first to recognize Jesus and cry out, "It is the Lord," but it is always the impetuous Simon to "tremble in the water" upon his recognition of the Lord!

## *Testimony of Message*

When we look at the circumstantial evidence that surrounds the resurrection of Jesus we are again faced with a great array of facts. For instance, it is to be remembered that the apostles preached the resurrection of Jesus to the very people that had crucified Him!

They could not nor would never have dared, preach a fabrication of lies in the face of the people of that day. They were preaching this great fact to people that knew the resurrection of Jesus to be an incontrovertible fact. It is equally refreshing to the faith of Christians today when they recall that, unless the resurrection had been a fact, the apostles would not have made it the very cornerstone in their creed, and would not have gone out preaching it fearlessly.

Then there is that evidence which comes from the fact that if Jesus did not rise from the dead, would there not have been some evidence that He did not? Remember, they were preaching the resurrection to the ones that had crucified Him!

## *What Does It Mean?*

Some may say: "We grant the fact of His resurrection, but has it any importance?" Something of its importance is seen in that it is mentioned 104 times in the New Testament and was the cardinal theme of the apostles' preaching. The theme song of the early Church might well have been "The Lord is risen indeed."

And when we consider that the resurrection is one of the two fundamentals of the Christian faith, we are certainly faced with its importance. Despite the extreme importance of the atoning work of Jesus on Calvary and the absolute necessity that He by the "Lamb of God," yet to minimize the importance of the resurrection of Jesus is to make for a powerless gospel in the life of the believer, as well as to leave him without hope of the redemption of his body and the assurance of eternal life.

To believe or preach a gospel minus the resurrection is like trying to run a train minus one of its tracts. The atonement, or death of Jesus, and the resurrection of Jesus are parallel truths. They each complement the other. The resurrection power makes the gospel a dynamic power in the life of the believer.

## *Righteousness Declared*

The poet has written: "How firm a foundation is laid for your faith in His excellent Word." Truly the foundation of the atoning and resurrection truths form a sure foundation for every believer, for out of the resurrection comes the assurance that the Christian is born unto a living hope, unto an inheritance incorruptible and undefiled, an inheritance that fadeth not away.

Further results of the resurrection in the life of the believer are seen in that God has declared He will judge the world in righteousness by Jesus Christ; and since the believer is justified by faith in the crucified and risen Saviour, he finds himself to be declared righteous in the Lord Jesus Christ; thus the judgment will not fall upon the believer, for his righteousness has been purchased as a result of his judgment having been borne by Christ.

## *Because He Lives*

Out of the resurrection is given to the believer an ever-living High Priest who continually makes intercession for him. How can we fail in the Christian warfare or in our daily Christian living when we avail ourselves of this ever-living High Priest who constantly pleads our case before the Father's throne? What encouragement in times of stress, strain and temptation to know that our ever-

(Continued on page five)



# The Resurrection of Christ

I. J. Blackwelder  
Ayden, North Carolina

**I**F we were looking for proof of the resurrection of the Lord Jesus Christ, there is none more convincing than that which comes to us from the pen of the apostle, John, while he was in exile on the isle of Patmos in the Aegean Sea. About sixty years after the crucified body of the Lord Jesus was raised from the sealed tomb in which it was laid, the risen Christ appeared to the exiled apostle and spoke to him the reassuring words of our text, saying, "I am he that liveth, and was dead; and, behold, I am alive for evermore, . . ." (Revelation 1:18).

But proof of His resurrection is not the great need of a cold and careless multitude of professed Christians in these last days. Instead, their need, as well as the need of unbelievers everywhere, is *living faith* in the living Christ, who was crucified for our sins, but was raised for our justification. It is therefore to this end that this message is written and dedicated.

The importance of the resurrection is clearly evident in four inspiring facts about it. First of all, the resurrection of Christ is an integral part of the plan of redemption. Had His body not been raised to life again, His death upon the Cross would be null and void. Apparently, however, this indispensable event is forgotten by many who speak of Calvary as though redemption was completed when Jesus *bowed his head, and gave up the ghost*. It is true that, then and there, the price of our salvation was paid in full; but, on the other hand, the body of Him who *was wounded for our transgressions* must be raised from death that God might be just in justifying those who believe on Christ. Faith in a dead Christ would be no more effective, as a means of salvation from sin, than faith in the sacred Ganges is for the millions of India, or faith in the spirit of Mohammed is for the millions of hopeless Moslems. The risen and living Christ makes Christianity the only way of salvation for a world of lost sinners, and to those

who believe on His name Jesus gives the assurance that "Because I live, ye shall live also."

In the second place, by His resurrection Christ became *the first fruits* of them that slept, and is God's guarantee of the bodily resurrection of all mankind. Were it not for the resurrection of the Lord Jesus, our faith would be vain, and all of us would be in our sins until this day. Also, those who are in their graves, even those who have *fallen asleep in Christ*, would molder in their graves forever. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57), the power of death has been broken, and the grave cannot hold its mortal prey forever. Not only will those who have *fallen asleep in Christ* be raised from their resting places, but all the dead will one day hear the voice of the Son of God, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:29).

Moreover, the resurrection of Christ assures the righteous dead of a part in the first resurrection, and of priestly positions in a thousand-year reign with Him. In other words, when the Lord Jesus comes back in the air to rapture His Bride, *the dead in Christ* will hear His trumpet voice and shall rise in triumph over death and hell to meet the Lord in the air. Also the apostle, John, from whose pen we have our text, speaks of this glorious event, saying, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:6). But the righteous dead alone will have part in the *first resurrection*, for the resurrection of the wicked is reserved for another day.

Finally, the resurrection of Christ assures the living saints of an instantaneous and glorious physical change when

He comes again. The resurrected saints will not leave the living saints behind, but immediately after the righteous dead will have come forth from their graves, those who *are alive and remain unto the coming of the Lord* will be changed, in a moment, in the twinkling of an eye, and shall be caught up together with them in the clouds, to meet the Lord in the air. And forever they will be with Him who died for their sins and was raised to life for their justification.

As the importance of Christ's resurrection is seen in four inspiring facts about it, the mystery of Christ's risen body is noted in four respects. In the first place, the resurrection body of Christ was miraculous in its movements. With no regard for gravitation, it appeared here and there, even through closed doors, and then vanished like a shadow. As the women hastened from the empty tomb to tell the disciples that the Lord had risen, behold, the risen Christ met and greeted them as a ghost from the spirit world. But in evidence of His literal resurrection the Lord Jesus permitted the women to hold Him by the feet as they worshiped Him. In the afternoon of the day of His resurrection Jesus also suddenly and mysteriously joined two of His disciples on the road to Emmaus, and after having revealed His identity at the supper table, *he vanished out of their sight*. As strange and miraculous as the movements of the resurrected body of Jesus were, there was no mistake about its reality; for its marks of crucifixion were conclusive evidence.

In the second place, the risen body of Christ was familiar in its appearance. It was recognized immediately as the body that had been nailed to the Cross of Calvary. Neither the power of corruption nor the glory of the resurrection had changed the appearance of the body of Jesus which was *bruised for our iniquities* and then laid in Joseph's new tomb. Just as it was taken from the Cross and hurriedly laid in the tomb near by, because of the approaching Sabbath, His body was raised up on the third day unchanged in its appearance. On the night of the resurrection day Jesus suddenly stood in the midst of His disciples; when He showed them *his hands and his side*, they believed and were glad. But Thomas, who was absent, would not believe the report of his brethren that Jesus was alive, until he saw the nailprints in His hands and the spear wound in His side. And those same wounds will be visible in His body when our living Lord again stands upon the Mount of Olives in His glorious appearing.



Also, His resurrection body was marvelous in its composition. Its veins and arteries contained no blood, for they had been drained on Calvary only three days before. Yet, the material of His glorified body was still of tangible flesh and physical bone. To convince His disciples, who thought they were seeing a spirit, the Lord challenged them, saying, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). In the place of the blood, which had been poured out as an oblation for our sins, it seems reasonable to suppose that the bloodless veins and arteries of the glorified body of the risen Christ had been replenished with the incorruptible spirit of everlasting life. And so will it be with the resurrection bodies of His saints, for they, like His body, will be real, yet glorified, and will be preserved against decay forevermore.

In the fourth place, the adaptability of the risen body of the Lord was amaz-

ing. Despite the immortal and eternal character of His body, Jesus ate material food in the presence of His bewildered disciples. To further prove His reality to the gasping disciples, the Lord asked for meat; and when they gave Him a piece of broiled fish and of honey in the comb, "... he took it, and did eat before them" (Luke 24:43). It is certain, however, that the Lord does not have to eat to live, but this does show that His power of adaptability permits Him to eat if He desires to do so. Also, we have a record in Genesis 18:1-8 where we are told that the Lord and two angels ate with Abraham while he dwelled in his tent in the plains of Mamre, and what the Lord has done in the past He has power to do again. But the most important thing for His servants on earth, though they don't understand the mysteries of life in the resurrection body, is the assurance that, *when he shall appear, we shall be like him; for we shall see him as he is.*

## BENEDICTION OF LIFE

Mrs. Venie M. Carney  
Durham, North Carolina

ONE Sunday night as I looked over the congregation, I thought of the dear old saints who have gone on to be with the Lord. As I was thinking, it seemed that their humble lives were portrayed before my vision in five scenes.

I could see them as they tremblingly stood to sing with the congregation. They opened their hymnals to the number given and raised their sweet, feeble voices in praise to God. They sang from the very depth of their tender hearts. They bowed their silvery-haired heads in sincere prayer as the minister prayed. Their voices were not heard, but their lips were moving, silently uttering a sincere prayer of invocation.

As God's humble servant stood behind the sacred desk and read the Holy Scripture, their faint eyes were fastened upon him. Too feeble from long years of pilgrimage to find the Scripture announced, they eagerly listened and seemed to just eat every word; thus filling their hungry souls, feasting on God's precious Holy Word.

My thoughts continued: One day or one night, they stood for the last time and sang. Just as before, they raised their sweet, feeble voices in praise to God. The hymn being sung, they closed their book to be opened by them no more. They bowed their silvery-haired

heads for the last time in prayer. Their eyes fixed upon the minister as he read from the precious Word of God, they feasted for the last time on earth. The service being ended, they heard the last benediction pronounced. Slowly, but happily, their feeble steps carried them home. They never came back.

Their work on earth was finished. They had sung their last song, prayed their last prayer, heard their last message from God's servant and their last benediction. The book of their life was closed and they sped away on the swift wings of angels to sing and shout eternally in the beautiful City of God. Oh, what joy! How happy they are, in that city where the Lamb is the Light! no more sorrow, no more heartaches, no more sighing, no more death, no more grieving and no more loneliness.

My vision was ended. From the choir where I was standing, I saw in the audience another old saint who will soon be numbered with those gone on. Her form is bent with age, her sight is dim, her hair is silver and her steps are feeble; but oh, what a lovely, beautiful saint! She's listening for the Master to call, beckoning her home. Then she, too, will take her flight.

Dear sinner friends, won't you prepare now to meet thy God? Remember, death

## BECAUSE HE LIVES

(Continued from page three)

living High Priest is interceding for us!

What a prayer for overcoming Christian living is expressed by the apostle, Paul, in Philippians 3:10, "That I may know him, and the power of his resurrection, . . ." There is the secret for the believer—constant overcoming through the dynamic resurrection power. As well as the glorious fact that not only do we live this life through His resurrection power but unto us, the believer, is given the guarantee that because Jesus lives, we, too, shall live! And so, let every believer

"Crown Him with many crowns, The Lamb upon His throne;  
Hark! how the heav'nly anthem drowns all music but its own!  
Awake, my soul, and sing of Him who died for thee;  
And hail Him as the matchless King thro' all eternity.

"Crown Him the Lord of love! Behold His hands and side,  
Rich wounds, yet visible above, in beauty glorified:  
No angel in the sky can fully bear that sight,  
But downward bends his wond'ring eye at mysteries so bright.

"Crown Him the Lord of life! Who triumphed o'er the grave;  
Who rose victorious to the strife for those He came to save:  
His glories now we sing, who died and rose on high;  
Who died eternal life to bring, and lives that death may die.

"Crown Him the Lord of heaven! one with the Father known,  
One with the Spirit thro' Him giv'n from yonder glorious throne!  
To Thee be endless praise, for Thou for us hast died;  
Be Thou, O Lord, thro' endless days adored and magnified."

—Bridges.

True repentance is never too late, but seldom is late repentance true!—Selected.

is no respecter of persons. It comes to the young as well as to the old. The book of your life will be closed one day; how soon, no one knows. Now is the day of salvation. You have no promise of tomorrow. Tomorrow may never come.

One day, soon or late, you, too, will hear the benediction of life.



# NEWS NOTES

## Youth Meeting to Be Held at Farmville

There will be a youth rally, presented by "Youth on the March," at the Farmville, North Carolina, Town Hall Courtroom on Saturday night, April 7, 1956, at 8:00 o'clock. The Ambassadors Quartet from the Free Will Baptist Bible College, Nashville, Tennessee, will conduct the program.

On Sunday night, April 8, at 8:00 o'clock, the students from the Bible College will present a mission program entitled, "The Field is the World," at the Marlboro Free Will Baptist Church in Farmville, North Carolina. Chuck Ziady from Lebanon, a student from the college, will be the evening speaker.

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## Watery Branch Church To Conduct Revival

The Watery Branch Free Will Baptist Church, near Stantonburg, North Carolina, will begin a series of revival services on April 8, 1956, at 7:45 p. m. Rev. Danny Jenkins, former pastor of Sneads Ferry, North Carolina, Church, will be the evangelist for these meetings. The pastor, Rev. Clyde Cox, will conduct the music and render special music during the services each night.

The church also announces that the quarterly meeting of the church will be held Saturday night, April 7, at 7:00 p. m. All members are urged to be present at this meeting and to be much in prayer for the revival which is scheduled to commence the following night.

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## A Reminder from North Carolina Free Will Baptist Orphanage

The North Carolina Free Will Baptist Orphanage, Middlesex, North Carolina, asks your assistance in helping it to "turn coupons into dollars," a project which many Free Will Baptists have undertaken to aid the orphanage. This most welcome extra income enables the orphanage to broaden its program of service.

"Why not gather the valuable coupons from the following products to help the orphanage: Octagon Soap Products, Ballard's Obelisk Flour, Hearth Club Baking Powder, Luzianne Coffee and Tea, Mrs. Filbert's Margarine, Borden's Silver Cow Evaporated Milk, Rumford Baking Powder and Rival Dog and Cat Food?" says

## J. C. Griffin to Conduct Evangelistic Meetings

A series of evangelistic meetings is scheduled to begin at White Oak Hill



Free Will Baptist Church, Nash County, North Carolina, on April 8, 1956. These meetings are to be conducted by the Rev. J. C. Griffin of New Bern, North Carolina, who was ordained 46 years ago while he was a member of the White Oak Hill Church. Rev. Ralph E. Clegg is the pastor of the church.

"I count it a most happy privilege to go back home for these meetings," states Mr. Griffin.

the superintendent. "Send all coupons directly to the *Free Will Baptist Home, Middlesex, North Carolina.*"

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## Highlights of Nationwide League Conference

The Seventh Nationwide League Conference will be in session in less than three months. Since the first league conference in 1948, many people, especially leaguers, have looked forward to this highlight with great anticipation. Since the conference only meets once every two years the attendance should be double.

The conference committee in North Carolina is diligently working to promote wide interest in the Seventh Nationwide League Conference. The conference meets in Greenville, North Carolina, June 12-14 on the campus of East

## Coming Events

March 30—Good Friday  
April 1—Easter  
April 1-5—Bible Conference, Free Will Baptist Bible College  
April 10-27—Mission School, Mount Olive College  
April 17—N. C. Alumni Association Meeting, Mount Olive College  
May 13—Mother's Day  
May 27—Mount Olive College Commencement  
May 30—Memorial Day  
June 17—Father's Day  
July 4—Independence Day

Carolina College. Facilities are the best the conference has ever had.

For reservations in the college dormitory write to *Nationwide F. W. B. L. Conference, Box 468, Greenville, North Carolina*. For information concerning the Nationwide Intermediate Sword Drill and the conference program contact Mr. Ray C. Turnage, *Nationwide F. W. B. L. Board, 3801 Richland Avenue, Nashville 5, Tennessee*.

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## Free Will Baptist League Pins Now Available

For several months people have tried to order league pins to give as gifts and awards. There were none available, but a new shipment has arrived at the league board office. Once again you can wear the beautiful F. W. B. L. pin which distinguishes Free Will Baptist leaguers all over the country.

The F. W. B. L. pin is made of bright gold plate and white enamel. It is available with either a safety catch or screw back (state which is desired). The pins are \$1.25 each, including postage. Order your league pins from the *National Free Will Baptist League Board, 3801 Richland Avenue, Nashville 5, Tennessee*.

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## Whaley's Chapel Sunday School To Sponsor Fellowship Supper

The Free Will Baptist Sunday School Fellowship Supper of Lenoir County, North Carolina, will be sponsored by the Whaley's Chapel Sunday School and will be held at the Assembly Building of the Third Union District, located between Pink Hill and Beulaville, on Tuesday evening, April 10, at 7:00 o'clock.

Report blanks for this supper are being mailed to each Sunday school.

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## Date Set for S. C. Sunday School Convention

The Sunday School Convention of the Eastern Conference of South Carolina will convene with the St. John Free Will Baptist Church, Pamplico, South Carolina, on Saturday, March 31, 1956. The theme for the convention is "Better Sunday Schools in '56." The Scripture is "*But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven*" (Matthew 19:14).

Following is the scheduled program for the convention:

### Morning Session

9:30—Opening Hymn, "Jesus Saves"  
—Devotions, Rev. Clarence J. Poston  
—Prayer, Brother Grover Poston  
—Welcome Address, Rev. Hoyt Powell  
—Response, Rev. T. A. Williams  
10:00—Registration of Sunday Schools



- Appointment of Temporary Committees
- Minutes of Last Session
- Giving Visitors a Welcome and a Voice, Superintendent
- Field Worker's Report

10:20-Program, Local Sunday School  
11:00-Sermon  
12:00-Lunch

#### Afternoon Session

- 1:00-Reassemble
- Special Music, Choir, "Wonderful Words of Life"
- Short Programs from Each Sunday School
- 1:50-Superintendents' Reports
- 3:00-Talk, Orphanage Superintendent
- 3:15-Final Business Session
- Reports of Temporary Committees
- Unfinished Business
- New Business
- Petition for Next Convention
- Return of Thanks to Host Church
- Song and Adjournment

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### National Superannuation Report for February

The following is the report of Rev. K. V. Shutes, promotional secretary of the National Board of Superannuation, for February, 1956:

Balance Brought Forward February 1, 1956 \$1,165.23

Receipts	
<b>From States</b>	
Alabama	\$ 19.33
Florida	10.51
Georgia	210.76
Mississippi	46.00
Missouri	1.00
North Carolina	69.14
South Carolina	2.66
Tennessee	19.02
Texas	48.50
Virginia	3.94

Total from States 430.86

#### From Co-operative Program

States Credited as Follows:

Alabama	\$ 2.23
Arkansas	.40
California	11.09
Illinois	3.14
Missouri	31.24
Nebraska	.52
North Carolina	6.01
Oklahoma	21.01
Oregon	.90
Tennessee	10.39
Texas	1.66
Virginia	28.12
Arkansas (designated)	12.01

Total from Co-operative Program 128.72

From Insurees on Premiums 191.00

Refund 3.41

Rev. and Mrs. K. V. Shutes 50.00

Total Receipts for February 803.99

Total Receipts Plus Balance \$1,969.22

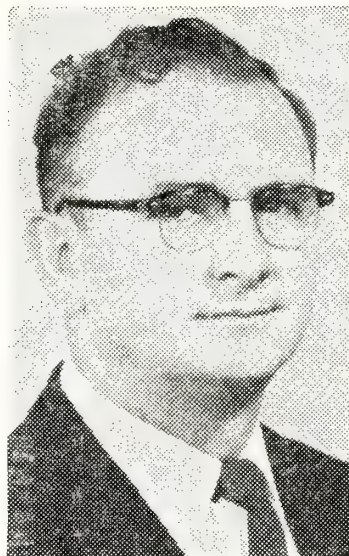
#### Disbursements

Salary of Promotional Secretary	\$ 400.00
Traveling Expense of Board Members	289.80
Traveling Expense of Promotional Secretary	209.19
Ministers Life and Casualty Union	227.78
Insurance on Promotional Secretary's Automobile	142.84
Refund	3.14

Total Disbursements \$1,273.02

Cash on Hand March 1, 1956 \$ 696.20

### Rev. Fred A. Rivenbark To Hold Revival



The Rev. Fred A. Rivenbark, pastor of the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, will be engaged in a series of revival services in the King's Chapel Church, Durham County, North Carolina, April 1-7, 1956. The church is located about 10 miles from Durham, North Carolina, just off the Roxboro Highway on the Orange Factory Road.

Mr. Rivenbark spent most of his years in the ministry in and around Durham. He will be assisted in the services by the pastor, Rev. Bernard M. Duke. The pastor and the members are looking forward to a great revival.

### Rev. C. L. Patrick to Conduct Grifton Revival

The Rev. C. J. Harris, pastor of the Grifton, North Carolina, Free Will Baptist Church, announces the church's spring revival beginning April 1, and continuing through April 7, with the Rev. C. L. Patrick of Walstonburg, North Carolina, as the evangelist. Services will begin each evening at 7:45, and special music will be rendered during each service.

The public is invited to attend these services and to be much in prayer for their success.

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### Spring Revival at Smyrna Church

Revival services will begin at Smyrna Free Will Baptist Church, Blounts Creek, North Carolina, on Monday night, April 2, and will continue throughout the week. Services will begin each evening at 7:30.

The services will be conducted by the Rev. D. W. Cleaves of Vanceboro, North Carolina. A cordial invitation is extended to everyone to attend these revival services.

## THE MAIL BOX

### Resignation Announced

"I would like to announce that I have resigned as pastor of the First Free Will Baptist Church in Rocky Mount, North Carolina. I am available now for evangelistic work and would like to contact churches interested in my services as pastor beginning September 1, 1956. Write to Rev. R. P. Harris, 1200 Tarboro Street, Rocky Mount, North Carolina, or phone 2-3536."—Rev. R. P. Harris, 1200 Tarboro Street, Rocky Mount, North Carolina.

### Mount Olive Drive Reaches \$121,000

The drive for funds and pledges for Mount Olive College which is sponsored by citizens of Mount Olive, North Carolina, had reached the amount of \$121,000 in cash and pledges on March 23, according to the *Mount Olive Tribune*. The committees are still actively at work to raise \$500,000, if possible, to match what Free Will Baptist of North Carolina will give in the \$1,000,000 drive for the college.

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### Rev. Starnes to Conduct Saratoga's Spring Revival

The Saratoga, North Carolina, Free Will Baptist Church will hold its spring revival beginning Easter Sunday evening, April 1, 1956, and continue through Saturday evening, April 7. Services will begin each evening at 7:45 o'clock with the Rev. J. B. Starnes of Deep Run, North Carolina, as the evangelist, assisted by the pastor, the Rev. Clyde Cox, who will also conduct the singing.

The public is cordially invited to attend these services.

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### Grifton, N. C., Spring Revival, April 1-7

The Rev. C. L. Patrick, Walstonburg, North Carolina, will conduct the spring revival for the Grifton, North Carolina, Free Will Baptist Church, beginning April 1, 1956, and continuing through April 7. Services will begin each evening at 7:45 o'clock.

The public is cordially invited to attend these services.

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### Easter Sunrise Services At Grimsley Church

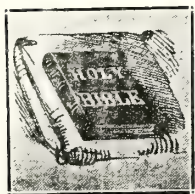
Grimsley Free Will Baptist Church, Greene County, North Carolina, will observe Easter Sunday with a sunrise service held on the church lawn, conducted by the pastor, the Rev. C. H. Overman. Special music will be rendered by the church choir.

Everyone is invited to attend this ser-

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# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: What did Jesus mean by the words, "... let the dead bury their dead." (Matthew 8:22).—*Gustus Thompson, Woodbine, Tennessee.*

Answer: Both today and in the time of Jesus' earthly ministry the people in the Near East had a custom by which the oldest son in a family received a large part of the inheritance of his parents, but with this asset he was bequeathed the obligation of caring for all the needs of his aged parents, including a funeral in keeping with the standing of the family. In many countries the eldest son's portion was two thirds of the whole of the parents' estate, and in some cases this would not bear the expenses of the parents' funeral, much less the expenses incurred in many years of inactivity on their part, especially when illness accompanied these declining years. Regardless to what all might be involved, however, the eldest son of that section of the world accepted this obligation as a first duty; all other obligations were subject to this one. About 35 years ago a missionary from that part of the world told of a sweetheart of an older son who lived in the Near East and had awaited the final obligations of her fiancé to his parents until her parents were dead and she had nowhere to go and no one upon whom to depend. By special arrangement with his parents, this elder son married his betrothed, but in this arrangement he could see her only once a month and this must not conflict with his duty to his parents. The young man was fifty years of age and his wife forty-five before the man's parents' funerals were over and he began living with his wife. By this you can see how a disciple that remained true to his traditional obligations of this kind would find it impossible to obey Jesus. No disciple of Christ should allow traditional, domestic, patriotic nor any other obligations come before his obedience to the call and loyalty to the claims of Jesus.

G. Campbell Morgan in *The Gospel According to Matthew*, Pages 87, 88, says:

"Then another man spoke to Him, and Luke tells us that it was in answer

to something that Jesus said to him. Jesus said, 'Follow Me,' and the man replied, 'Lord, suffer me first to go and bury my father.' Notice that Matthew calls this man a disciple, so that when Jesus called him to 'follow,' it was not a call to discipleship, but to service, for Luke again introduces something which Matthew omits. Jesus said to him, 'Leave the dead to bury their own dead; but go thou and publish abroad the Kingdom of God.'

"What was the trouble in this man's case? There was in his heart a conflicting affection—that for his father. We have hardly caught the real value of this story; we have treated it as though this man wanted to attend a funeral, and asked time to do so. Dr. George Adam Smith tells of how he was one day trying hard to persuade a young man to go with him as a guide into a district not frequented by travellers. Healthy and robust he stood by his tent, a genuine Arab; and there sitting in the doorway of the tent, was his father, of patriarchal appearance, but well and healthy. The intended journey would have occupied some months at least, and the young man at last, with peculiar courtesy, said, 'Sir, suffer me first to bury my father,' thus using the very words of the Bible story, and revealing its true meaning. There was no immediate prospect of the death of the father; but the son said, I cannot leave my father, a most admirable thing, a beautiful thing, examined by all the canons of human conduct; a noble decision on the part of the young Arab, and right, if anybody else called other than the King. But here at once we see the claim of Jesus. He was perpetually setting up these superlative claims for Himself. He had none of the humility of the human teacher. His claim was always the claim of an absolute supremacy. He never admitted that any other tie of affection could be allowed for a moment to interfere with the soul's loyalty to Himself, and He crystallized this fact into one burning sentence when He said, 'He that loveth father or mother more than Me, is not worthy of Me.' That is the principle He applied when He said, 'Leave

## What Have You Done With Christ?

Joan Averette

"What shall I do with Christ?"  
The troubled Pilate cried.  
With all their might they cheered,  
"Let Him be crucified!"

"What evil hath He done?"  
He questioned at their cry.  
They cried out even more,  
In anger, "Crucify!"

When nothing could prevail,  
A wild tumult began;  
And Pilate's guilty hands,  
He washed and spoke again.

"I'm innocent the blood,  
Of this, King of the Jews."  
They cried, "His blood be on  
Us and our children, too!"

So thus they nailed our Lord,  
To Calvary's cruel Cross;  
They led Him to His death,  
He died for all the lost.

If you had been with them,  
On Calvary's blessed morn;  
Would you have been a part,  
Of all the spite, the scorn?

Would you have a spit on Him,  
And placed upon His head,  
The crown of thorns that pierced,  
Until the Saviour bled?

Do you still crucify  
The risen Lord today?  
Is He still on the Cross,  
Or in your heart to stay?

"What have you done with Me?"  
Is the blest Saviour's cry,  
Do you still with the crowd,  
Shout out to "Crucify?"

Hating anyone is like burning down  
one's own house to get rid of the rats.—  
*Selected.*

Most of today's troubles on which we  
stub our toes are the unpleasant duties  
we carelessly shoved aside yesterday.

the dead to bury their own dead."

We conclude, then, that Jesus meant that all earthly duties might be taken care of by others when He calls us to His services, that no obligations in the natural realm, not even the final care of our parents can suffice our negligence or delay in carrying out His orders.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

*"He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28:6).*

Next Sunday will be Easter, the day we Christians keep in memory of the resurrection of our blessed Lord, who, just the third day before, had died upon the Cross for our sins. Since Christ arose on the first day of the week instead of on the Sabbath, we observe Sunday as our day of rest and worship rather than Saturday. We are told that at first the Christians observed both days, but soon the joyous day when Christ rose from the dead superseded the sad day when He lay in the grave. Every Sunday is a commemoration of Christ's resurrection. Let us not forget that fact and act accordingly.

Before I go on with the subject of the resurrection, I want to call your attention to a truth that is sorely neglected. If you will read the seventh verse of this same chapter you will see what I mean. "And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." The fifth verse tells us that the angel was talking to the women, and no sooner had he told them that Christ was alive than he told them to go—go quickly—and tell the story of the living Christ. There are those who tell us that the Bible forbids women preaching, but does it not seem strange, if that be true, that the first commission after the resurrection to tell the good news was delivered to the women who cared enough to be there. What is preaching but *go tell*? But, too, have we forgotten to *go quickly and tell*?

The angel announced, *He is risen, as he said*. Christ had said many times that He would be killed, and He would rise again on the third day. This was commonly known not only to those who had believed on Him, but by all who heard Him preach. Even so, as the great news was told to His own followers, "And their words seemed to them as idle tales, and they believed them not" (Luke 24:11).

The preaching of the resurrection was the most frequent subject of the apostles and those of the early Church. Al-

most every sermon recorded in the book of the Acts of the Apostles was used to make the people of the early stages of Christianity aware of its truthfulness and importance. Paul preached and wrote much in all, or almost all, his epistles about this necessary doctrine.

Some one has said: "Satan and those deceived by him question the resurrection of Christ. Agnosticism asks: 'What difference does it make?'"

"Paul answers:

"If Christ be not risen, then there is no resurrection.

"If Christ be not risen, then is our preaching vain.

"If Christ be not risen, then is our faith also vain.

"If Christ be not risen, then we are

yet in our sins.

"If Christ be not risen, then we shall never see our loved ones in eternity.

"If Christ be not risen, then we are of all men most miserable.

"If Christ be not risen, then He is a false witness.

"If Christ be not risen, then His disciples are false witnesses.

"If Christ be not risen, then angels are false witnesses.

"If Christ be not risen, then the Bible is a false witness.

"If Christ be not risen, then the world is without hope.

"In reply to doubt, which Satan would implant in the hearts of men, the Scriptures ring clear and true: 'But now is Christ risen from the dead.'—*Selected.*

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known —F.B.C.

F. B. CHERRY

## IN VAIN

1. *Death*—"... then Christ is dead in vain" (Galatians 2:21).

2. *Acceptance*—"... receive not the grace of God in vain" (2 Corinthians 6:1).

3. *Worship*—"... in vain do they worship me" (Matthew 15:9).

4. *Belief*—"... unless ye have believed in vain" (1 Corinthians 15:2).

5. *Labor*—"... lest I have bestowed upon you labor in vain" (Galatians 4:11).

## OUR LORD'S TEACHING REGARDING HIS RESURRECTION

1. At the Beginning of His Ministry (John 2:19-21)
2. Before the Transfiguration (Matthew 16:21)
3. Coming from the Transfiguration (Mark 9:9)
4. After the Transfiguration (Matthew 17:23)
5. Before the Triumphal Entry (Matthew 20:19; Luke 18:23)
6. Before the Betrayal (Mark 14:28)



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*

Free Will Baptist Bible College  
Nashville, Tennessee

## MOUNT OLIVE COLLEGE SEEKS ACCREDITATION

Mount Olive Junior College, Mount Olive, North Carolina, stands on the threshold of accreditation, but more requirements must be met before the school is recognized as a standard jun-

ior institution. W. Burkette Raper, president of the college, disclosed this week, following a visit to the school by a member of the state accreditation committee.

Mr. Raper declared that Dr. James Hillman, director of professional service for the North Carolina Department of Public Instruction and the member of the accreditation committee, was im-

pressed with the progress the school has made toward accreditation. However, it will be another year, the president pointed out, before the college can hope to become accredited.

According to information given the school by Dr. Hillman, the college must operate one year with all requirements met before it can become accredited. Nevertheless, Mr. Raper stated that Dr. Hillman was sufficiently impressed with the school's possibilities of reaching these requirements to announce that a full-scale investigation of the college's program will be called later this year.

If, Mr. Raper explained, the committee finds the college has met all its accreditation requirements, Mount Olive Junior College will be placed on accreditation probation for a period of one year, after which it will be eligible to be re-investigated for full accreditation with the North Carolina College Conference.

Accreditation will give the school many advantages, Mr. Raper said. It will mean students who have done satisfactory work there can transfer to any four year college, or senior college, belonging to the North Carolina College Conference. It will also mean veterans can qualify for government loans, rehabilitation scholarships and other scholarships and funds, which may be available to students attending recognized colleges. The college also will have an advantage of taking part in committee work with other recognized schools in the state.

*Gaining accreditation is the pinnacle of the school's present goal, but the goal does not stop there. After gaining accreditation, Mr. Raper pointed out, the college will have to continue to keep pace with all phases of education and, if at any time the educational standards are not upheld, the college can be taken off the accreditation list.*

The college president reiterated his plans for the school to meet accreditation requirements this fall; but to achieve this, he has declared, it will take the support of both the community and the church.

The college has met some of the requirements for accreditation and is on the verge of reaching others; these are the ones being emphasized by the president now. One of the requirements which the school must meet and which is expected to be met in September is a minimum enrollment of 50 students, the majority of whom are enrolled in liberal arts studies.

Most of the other requirements have been met, and those which have not

(Continued on page sixteen)

## THE BELIEVER AND THE RESURRECTION OF CHRIST

### I. Its Purpose

- A. Positionally (Romans 4:5; Ephesians 2:5, 6)
- B. Practically (Acts 3:26; Romans 6:4; Colossians 3:1)

### II. Its Power

- A. Potentially (Ephesians 1:19, 20)
- B. Possessively (Philippians 3:10)

### III. Its Prospect (John 6:39; 1 Corinthians 15:20; 1 Thesalonians 4:14-16)

## INDICATIONS OF A TRUE REVIVAL

Ezekiel 37:7

### I. THE DECLARATION OF THE TRUTH:

"So I prophesied as I was commanded."

### II. THE EFFECT PRODUCED:

"There was a noise."

### III. THE EFFECT BECOMES VISIBLE:

"And behold a shaking."

### IV. THE VISIBLE EFFECT TAKES A PARTICULAR FORM:

"And the bones came together."

### V. THE HOLY GHOST IS MANIFESTED AND LIFE IS GIVEN:

Ezekiel 37:9, 10.



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### THE RESURRECTION

**T**HE Scriptures teach the resurrection of the bodies of all men, each in its own order; they that have done good will come forth to the resurrection of life, and they that have done evil to the resurrection of damnation."—*Treatise*.

"... the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). If there were no other Scripture in the whole Bible to substantiate the resurrection doctrine, this verse, the words of Jesus Christ, would be sufficient to settle the question in the mind of every reasonable thinking person.

Paul, the apostle, says, in defending himself against the indictment brought by the opposers of the Christian religion, as he stood before Felix, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:14, 15).

Paul was persecuted for preaching the resurrection, but persecution did not stop Paul from preaching the *truth*. Let me say, brother preacher, if you preach the truth, the whole truth and nothing but the truth, you will make some enemies, but God will stand by you; so do not be afraid to preach the *truth*. Listen again to Paul: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose

again the third day according to the scriptures" (1 Corinthians 15:1-4).

Let us notice that Paul said, *By which also ye are saved, if ye keep in memory what I preached unto you*. They had believed the preaching of Paul; they had received the gospel. But now they had to keep it in memory. It had to stay with the believer, not be neglected nor forgotten. I am sorry for the professor of Christianity who says that "There is no resurrection." He is just a plain disbeliever in the truth as set forth in the Scriptures. After Paul had told of those who saw Jesus alive after His resurrection, he said, "And last of all he was seen of me also, as of one born out of due time" (1 Corinthians 15:8).

### *If Christ Be Not Risen*

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:12-19). Paul is saying that if there is no resurrection, the Christian life here is in vain. It is a miserable affair if all ends with death and if there is no life beyond this. Verse 19 does not teach at all that there is a possibility of salvation for sinners after this life here on earth. Let me say again, that he is telling us our love for God and salvation in Christ is not finished at death, but that it goes on eternally.

### *How the Resurrection is Arranged*

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:20-23). We want to notice that Paul says, *they that are Christ's at his coming*. We find some who claim to be Christians saying, "Christ is not coming back again." Yet, some of those very people partake of the bread and the cup of the Lord's Supper, of which it is said, "This do until I come." If I did not believe

in the resurrection and the return of the Lord Jesus to take His bride, the Church, to Himself, I would not touch the bread nor drink from the cup.

"The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Corinthians 15:47-50). This last verse teaches that there is no place for flesh and blood in the Kingdom of God. Why? Because God is a *Spirit* (John 4:24). And if we bear the image of the heavenly it must be spiritual.

### *The Change for the Living Believers*

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:51-53). We will not be mortals in heaven. There will be no corruption admitted in heaven. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11). Again we learn from the Scriptures that dead bodies cannot reach heaven, neither flesh nor blood, but only those bodies that are quickened—made alive or changed to the image of God. Beware of false spirits. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). Free Will Baptists believe in the resurrection of the Lord Jesus Christ and that those who are His will be resurrected to live eternally with Him.

(Due to the fact that this is our Easter issue we have inserted this article concerning the resurrection, but we will resume discussion of the former article in our next issue.)

"As there is no remission of sins without repentance, so there is not salvation without faith."—*Selected*.

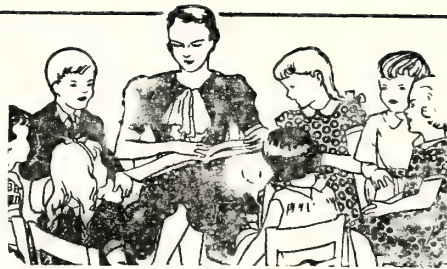
"They who pray to be heard by men will not be heard by God."—*Sel*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### MARIE LEARNS ABOUT EASTER

Edith B. Histand

**A**NNE came rushing in from school with pigtails flying, and her sweet little face all smeared up with dirt and tears.

"Mamma!" she cried.

"Whatever is the matter?" asked Mother, drying her hands on her apron.

"It's Marie!" Anne wailed. "She's going to have a new dress and new socks and new shoes and everything!"

"Why, Anne!" Mother said. "I think that's fine. Aren't you glad Marie is going to have nice things?"

"Yes, but— Yes, but—"

Mother found a hanky to wipe the tears away.

"She's going to have them all to wear on Easter Day. And I won't have any! And she laughed at me! And—and she said that's what Easter Day is for! And—And—"

"Poor little Anne!" Mother said. "Marie has got you all mixed up, hasn't she?"

"She's mean!" wailed Anne.

"No," Mother said, "I don't think she's really mean. She's just got Easter backwards, sometimes we have new clothes for Easter, but Easter is not especially for wearing new clothes."

Anne dried her tears and washed her dirty face.

"I tell you what," Mother suggested. "You ask Marie to come to supper tomorrow. Then we'll get Daddy to read about the Easter story for devotion."

The next day, everybody was seated around the supper table with bright faces and clean hands. Daddy put on his glasses and cleared his throat. He opened the big Bible carefully, and started to read about Easter.

Anne smiled at Mother and Marie sat very quiet to listen.

When he had finished reading, Daddy closed the Bible and began to pray in his warm, deep, rumbling voice.

"Dear Father in heaven, look down on us tonight, and bless our little family and our little friend. Thank You for this food You have given us. Thank You, too, for Jesus who died in our place. Help us to love Him as much as we should, and to keep this Easter with all

our hearts. Amen."

After supper, Marie and Anne went out to play, but Marie didn't say anything about the Easter story. Anne was disappointed. But that night, when Marie went home, she told her mother:

"I had the most wonderful time, Mother. Before we ate supper Anne's daddy read a story in the Bible and said a prayer, just like church. And you know what? Easter isn't for candy and toys and dresses at all! Easter is because Jesus died in our place. The story is right in the Bible!"—*Beams of Light*.

### God Hears You

A man was at work at a city depot handling baggage. Some of it was very heavy and difficult to manage alone. He lost his patience at last, and began to swear and curse terribly. A little girl had been watching him, and when she heard his wicked oaths she seemed shocked and frightened. She became excited presently and cried out, "Oh, please don't talk like that! Don't you know God hears you?"

The man was startled by her earnestness and looked about, as if half expecting to find himself face to face with a listening God. The child's words brought a conviction of his wickedness home to him. "Don't you know God hears you?" kept ringing in his ears as he went on with his work. But he did not swear again that day. He could not rid himself of the sense of God's nearness which the little girl's question had given him.

He went home in a sober, thoughtful mood. He seemed so unlike himself that his wife thought he must be sick. "No, I am not sick," he told her, "but I'm thinking out something."

All that night a voice kept saying over and over again, "God hears you." It was the turning point in his life. He kept on thinking until he saw his need of salvation. The words of the child had made him think of God as he had never thought of Him before.—*Selected*.

### He Is Risen

It is said that a gentleman in one of our great cities stood looking at a picture in a store window. It was a picture of the crucifixion of Jesus. Suddenly he became aware that a street boy was standing at his side.

"That's Jesus," said the boy.

The man made no reply, and the boy continued, "Them's Roman soldiers," and after a moment, "they killed Him."

"Where did you learn that?" asked the man.

"In the little mission Sunday school around the corner," was the reply.

The man turned and walked thoughtfully down the street, but had not gone far when he heard a youthful voice crying, "Hey, Mister!" The gentleman turned to see his friend of the street hurrying toward him. "Say, mister," said the boy, "I wanted to tell you that He rose again."—*Selected*.

### On the Resurrection Morning

Sabine Baring

On the Resurrection morning,  
Soul and body meet again,  
No more sorrow, no more weeping,  
No more pain.

Here awhile they must be parted,  
And the flesh its Sabbath keep,  
Waiting in a holy stillness,  
Wrapped in sleep.

For a space the tired body  
Waits in peace the morning's dawn,  
When there breaks the last and brightest  
Easter morn.

On that happy Easter morning  
All the graves their dead restore,  
Father, mother, sister, brother,  
Meet once more.

Soul and body, reunited,  
Henceforth nothing shall divide,  
Waking up in Christ's own likeness,  
Satisfied.

"Careful nursing can cure almost any disease," said a patient to a nurse. "Yes, almost any disease, excepting a grudge!" replied the nurse.—*Selected*.

"The entire creation of God is subject to change, but He Himself will outlast every change and ever remain the same."—*Selected*.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Orphanage Piano Fund

Woman's Auxiliary Members: You know the needs of the Free Will Baptist Orphanage at Middlesex, North Carolina, are always great. Now you are beginning to have your spring conventions, so we want to remind you of one of our needs—a piano. We need a new piano in the chapel so that we will be able to have a better Sunday school and mid-week prayer service. You know music adds so much to any service. So please keep this need before your auxiliaries.

To those of you who have already sent in your contributions, we are grateful. To those of you who have not, we ask that if you can possibly help, please do so. We know the Lord will bless all that you do.

The Free Will Baptist Orphanage  
Middlesex, North Carolina

## Ben Avenue Church Host to Convention

The Piedmont Woman's Auxiliary Convention of North Carolina will convene with the Ben Avenue Free Will Baptist Church, Kannapolis, North Carolina, on Saturday, April 7, 1956. The following is the scheduled program for the day:

### Morning Session

- Registration
- 10:00—Devotions, Mrs. Norman Perkins
- 10:15—Welcome, Mrs. Bertha Tyner
- 10:20—Response, Mrs. Myrtle Parris
- 10:25—President's Remarks, Mrs. Ralph Staten
- Who's Who?
- Appointment of Committees
- Reading of Minutes, Mrs. D. L. Benton
- 11:00—Special Music, Mrs. Howard Taylor
- 11:20—Convention Message, Mrs. Walter Carter
- 12:00—Lunch

### Afternoon Session

- 1:30—Singing Time, Local Auxiliary
- 1:35—Declamation Contest, Mrs. Ida McQuage
- 2:05—"What's My Line?" Panel, District Officers
- 2:35—Committee Reports
- Business Session
- Adjournment

—Mrs. Walter Carter

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met Thursday night, March 8,

in the home of Mrs. Travis Roughten. Mrs. Winfred Brickhouse presided and gave the devotions, using as her Scripture, Hebrews 11:1-30. Mr. Winfred Brickhouse, a visitor, led the 10 members present in prayer.

Those taking part on program were: Mrs. Nancy Sawyer, Mrs. Neva Brickhouse, Miss Mozella Brickhouse, Mrs. Kathleen Swain, Mrs. J. A. Etheridge and Mrs. Edmond Brickhouse. Following the business session, the hostess served refreshments.

Deep Run, N. C.—The Woman's Auxiliary of the Gray Branch Free Will Baptist Church met March 13, at the church with Mrs. Milton Cauley presiding over the 16 members present, including 1 new member. Mrs. Ada Hines led the group in the opening prayer.

Mrs. Nora Smith, program chairman, introduced the program which was based on "Faith." Those taking part on the program were: Mrs. Milton Cauley, Annie Lee Cauley, Mrs. Troy Quinn, Mrs. Ada Hines and Mrs. Pearl Smith. Mrs. Bernice Gray dismissed the group with prayer. Afterwards the group enjoyed a social period with refreshments served by Mrs. Clarissa Merritt.

Jacksonville, N. C.—The Haws Run Calvary Free Will Baptist Church Woman's Auxiliary held its monthly meeting Wednesday night, March 14, at the home of Mrs. Herman Leary. Mrs. Liston Parker, president, called the meeting to order. The devotions were given by Mrs. Dallas Parker, Mrs. Dannie Jenkins and Mrs. Trixie Leary. The project of the auxiliary is to help finance Sunday school rooms for their church. As a result of this project, the auxiliary has scheduled a bake sale for the month of April. The meeting was closed with prayer, and the hostesses served refreshments.

Columbia, N. C.—The Woman's Auxiliary of Malachi's Chapel Church met Wednesday night, March 14, at the home of Mrs. C. A. Voliva with 12 members and 1 visitor present. The devotional was led by Mrs. R. L. Swain and was taken from Hebrews 11:1-30. Mrs. Shafter Voliva led the group in prayer. The president's husband, Mr. H. S. Swain, gave an inspiring talk on "Faith."

During the business session Mrs. H. S. Swain was appointed delegate to an auxiliary convention, plans were made for a week of prayer beginning March 26, and plans were made for a study course to be directed by Mrs. Lovie Howitt. After the meeting was dismissed, the hostess served refreshments.

Pamplico, S. C.—Fourteen members of the Mt. Elon Church Woman's Auxiliary held their monthly meeting on March 15 at the church. The president, Mrs. Alpha Johnson, presided. Mrs. Willa Lou Turner led the group in prayer and Mrs. Clara Turner led in the devotions.

Following the business session, a very interesting playlet, "The Challenge of the Cross," was presented. Mrs. Johnson dismissed the meeting with prayer.

## Fairmount Park Church Host to Convention

The Tidewater Woman's Auxiliary Convention of Virginia will convene with the Fairmount Park Free Will Baptist Church of Norfolk, Virginia, on April 7, 1956. The theme for the convention is "Prayer," and the Scripture is "... men ought always to pray, ..." (Luke 18:1). Following is the scheduled program for the day:

### Morning Session

- 9:45—Registration
- 10:00—Song and Prayer, President
  - Welcome, Mrs. Lola Tillman
  - Response, Mrs. Pearl Overman
  - President's Message
- 10:20—Recognition of Ministers and Officers
- 10:30—"The Church Ought Always to Pray," Mrs. Emma Ruth Willey
- 10:45—Reading of Minutes
  - Reports
  - Appointment of Committees
  - Declaration Contest, G. T. A.
- 11:30—Special Music, Richmond Church
  - "The Auxiliaries Ought Always to Pray," Mrs. Billy Melvin
  - Song
  - Announcements and Prayer
- 12:00—Lunch

### Afternoon Session

- 1:00—Song and Prayer
  - "The Family Ought Always to Pray," Mrs. Nancy Crockett
  - Special Music, Richmond Church
- 1:20—Declaration Contest, Y. P. A.
  - Committee Reports
  - Miscellaneous Business
- 2:45—"The Christian Ought Always to Pray," Mrs. Blanche Pearce
- 3:00—Song and Benediction

It is said that Tennyson was once asked, "What is Christ to you?" Plucking a wayside flower, Tennyson held it in his hand as he gazed at it intently. Then he said, "What showers and sunshine are to this flower, Jesus Christ is to my soul!"—Selected.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Financial Statement

Board of Foreign Missions  
February, 1956

Cash in Bank February 1, 1956 .....\$11,868.20  
Receipts ..... 6,172.92

Total to Account For .....\$18,041.12  
Disbursements ..... 6,882.21

Cash in Bank March 1, 1956 .....\$11,158.91

### STATE QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 2,600	\$ 333.17	\$ 2,266.83
Arkansas	2,600	260.17	2,339.83
California	2,600	103.75	2,496.25
Florida	1,600	113.67	1,486.33
Georgia	3,500	294.22	3,205.78
Illinois	3,600	428.13	3,171.87
Kentucky	1,900	131.92	1,768.08
Maine	300		300.00
Michigan	12,000	1,729.99	10,270.01
Mississippi	1,600	182.09	1,417.91
Missouri	9,900	1,225.63	8,674.37
Nebraska	100	2.86	97.14
New Mexico	200	4.00	196.00
North Carolina	18,000	3,719.66	14,280.34
Ohio	2,500	340.91	2,159.09
Oklahoma	6,000	691.84	5,308.16
South Carolina	3,800	1,175.75	2,624.25
Tennessee	8,000	1,496.10	6,503.90
Texas	3,500	229.92	3,270.08
Virginia	3,100	507.73	2,592.27
West Virginia	2,500	269.37	2,230.63
Miscellaneous	3,300	236.70	3,063.30
Totals	\$93,200	\$13,477.58	\$79,722.42

In the Pocket Testament League campaign among the Kikuyu people in the village reserves of Kenya, Africa, during the month of January, the league's three evangelistic teams held 45 meetings, preached to over 42,000 people, distributed 31,000 gospels in the native languages and witnessed literally thousands give earnest profession of faith. Pocket Testament League evangelists also found in these village meetings, men who had been converted in Pocket Testament League's Mau Mau prison camp meetings. Pocket Testament League evangelist, John Duchardt, tells of one such Mau Mau who found the Lord in a meeting:

"In one of the villages I met a man who was a Mau Mau leader in 1952. He had heard the gospel, but did many things to prevent others from receiving Christ in addition to rejecting Him himself. He was often called from his position in Nairobi to judge who should be put to death by the Mau Mau terrorists.

He was in one of the killing parties when they put one of their victims to death.

"He was finally picked up and taken to MacKinnon Road Detention camp. While there he realized how wrong he was as well as how great the wrong he had done. He prayed for help, but really didn't know God nor believe in Jesus. Finally he was sent from MacKinnon Road to the Mwero work camp in his home area. He was released from

## HE EVER LIVETH!

Keith L. Brooks

**S**UPPOSE that the silence of the tomb in which Jesus Christ, the crucified Saviour, was laid had never to this hour been broken! No angelic message; no meeting with the risen Christ; no Pentecost; no evidence that His death was more availing for sin than that of any other man! Suppose!

Suppose that men could make pilgrimages to some sacred tomb and look upon the mummified form in which so great a spirit had lived! What tears of despair we might shed to think that this purest, noblest and mightiest of all souls had come to an end more terrible than any mortal ever experienced!

Deeper than the darkness which settled over the crucifixion scene would be the spiritual darkness of men, had the claim of Jesus to be the Lamb of God who taketh away the sin of the world, been met with utter silence from heaven.

We little comprehend the depth of meaning in the angel's words: "He is not here: for he is risen, . . ." (Matthew 28:6). Not only does it indicate the Father's acceptance of His sacrifice, and hence the basis of the believer's justification; not only does it furnish positive assurance of life beyond—but it gives to the child of God a living Intercessor at the throne of God who can guarantee his eternal security. Have we rightly estimated the importance of the resurrection of Christ?

It is possible to become lop-sided in relation to the Cross. Saving faith rests not alone on the Cross, but on the *living Christ* Himself, who *ever liveth* to finish that which He has started (Hebrews 7:25). The atoning work accom-

plished at Calvary, all-sufficient and eternal as it is—is not *all* of His saving work. His presence at the throne, in view of the sacrifice He has made, brings down upon the true believer the blessings which flow from that sacrifice.

Our salvation is not so secured by His death as to make unnecessary His resurrection life at the throne. He died in our stead to bear our sins, but He *lives* to be "our life." We *are* saved, if we have accepted Him. We *are being* saved from the effects of sin. We *shall be* saved from the very presence of sin at His coming again.

The glorious fact for the believer is that our living Lord can guarantee to finish what He has started because *He ever liveth to make intercession for us* (Philippians 1:6). Death can never arrest Him.

Man's work can never be guaranteed as complete. His purposes are all broken off by death. But, because Christ ever liveth there can be no question as to His power to carry out what He has undertaken.

Do you know this risen Christ as your personal Saviour? If so, let every Lord's Day, kept in commemoration of His resurrection, renew your joy in the fact that your Saviour lies not in some nameless grave, but that He stands as your representative in glory!

If you do not know Him, look to the Cross at Calvary and in faith believing, place your hand into His and ask the Saviour to come into your heart. Then you, too, can say: ". . . My Lord and my God" (John 20:28).

—American Tract Society.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Power for a World Mission

(Lesson for April 8)

Lesson: Acts 1:6-8; 2:22-33.

Golden Text: Acts 1:8.

### I. INTRODUCTION

The fifth book of the New Testament, that follows the four Gospel records, is called by the name, *The Acts of the Apostles*, but the book is mainly occupied with the words and deeds of the two principal apostles, Peter and Paul, and does little more than mention the others.

This book follows the Gospels and precedes the New Testament Epistles and the Revelation. It is therefore the link between the Gospels and the Epistles and the Revelation.

Sir Robert Anderson says, "Not only the Old Testament merely but even the Gospels themselves are seemingly separated from the Epistles by a gulf. The bridge over that gulf is the Divine purpose for which the Acts of the Apostles has been given to the Church. The earlier portion of the book is the completion and sequel to the Gospels; its concluding narrative is introductory to the great revelation of Christianity."—*Selected*.

### II. HELPFUL HINTS

1. Honest and sincere disciples of Christ do not always understand just when certain prophecies will be fulfilled (Acts 1:6-7).

2. Some facts cannot be explained to the finite mind. They must be caught, rather than taught.

3. Christ wants us to get busy with what we can understand, to be witnesses.

4. Science has no greater collection of evidence than does the Messiahship of Jesus.

5. Of necessity, God must choose some for certain purposes, but he loves all.

6. The Holy Spirit furnished some saints of the old dispensation a prophetic telescope to see the gospel age.

7. The three thousand who repented and were born again experienced the truth expressed in 1 Corinthians 12:13.

### III. ADDITIONAL TRUTHS

1. Forty days of fruitful and delightful fellowship with the Lord were now about to come to an end. As His disciples realized this, a question came forth from them concerning the establishment of the Kingdom. Naturally they were interested in this subject, for now they knew that the One whom they had seen on the cross had proved by His resurrection that He was the King of Israel and the Messiah of His people.

2. An interest in prophecy is good. There comes a point in that interest, however, when we must remind ourselves of the words of our Lord when He said to them, "It is not for you to know the times or the seasons, which the Father has put in His own power." To go beyond that point of interest is to permit one's curiosity to take over, and as the result of this, other responsibilities are neglected and our perspective is warped. Dr. Douglass puts it this way: "God bears with our curiosity but He yearns for our consecration."—*Moody Monthly*.

3. During World War II, we heard a sermon by radio which illustrates the truth given above. A noted speaker quoted several Scriptures to *prove* that Germany would be the victor and England, France and the United States would be defeated. This man was wrong. The Scriptures he quoted will be fulfilled some day, but he was trying to hurry God's time.

4. The courageous preacher of Pentecost contrasts strangely with the shrinking disciple cowering before the challenge of a servant-maid. On this occasion his manner was as bold as his words were fervent. Peter's discourse presents the first Christian apology. Repelling the superficial interpretation of the excitement as intoxication, he explains the mystery of Pentecost and traces it directly to the crucified, risen, ascended, exalted Christ. His earthly life, atoning death, triumphant resurrection and priestly exaltation, all consummated themselves in the pentecostal outpouring. "He hath shed forth this" (Acts 2:33). Peter's lips were tipped with the fire which consumed his cowardice, as it did the self-seeking of James and John. The "power of the Holy Ghost"

coming upon them, wrought first in them, and then through them.—*Selected*

5. We must remember that at the time of our lesson there was no such appeal as we have just made to the facts of history. But there was the definite and clear attestation to the deity of Christ which God had given to men in the "miracles and wonders and signs which God did by Him" in their very midst. The inescapable demonstration of actual experience was before them.

6. The cross was no accident. Jesus did not die as a martyr to a noble but hopeless cause. He came into the world to "give His life a ransom for many" (Matthew 20:28). He said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). The Cross was a part of the eternal plan of God. And so was the resurrection.

Peter in his sermon turns to the Scriptures to prove the resurrection, taking them to Psalm 16, their own familiar Psalm of David. He demonstrates that it was impossible that Christ should remain in the grave. In that absolute assurance of Scripture we have the assurance in our own hearts that His resurrection is the guarantee of our own resurrection. Christ is the first fruits of them that sleep in the grave (1 Corinthians 15:20).

Our Lord had explained to His disciples all the Scriptures concerning Himself; so Peter's sermon was entirely true.

## NEWS NOTES

(continued from page eight)

vice which promises to be very impressive.

—O—

### Maury Spring Revival April 1, Through April 8

The Rev. Frank Davenport of Greenville, North Carolina, will conduct the spring revival for the Maury, North Carolina, Free Will Baptist Church, April 1-8, 1956, assisted by the pastor, the Rev. Cicero Smith.

The public is cordially invited to attend these services.

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime.—*Luther*.

The diamond that shines in the Saviour's crown, shall beam in unquenched beauty, at last, on the forehead of every human soul, risen through grace to the immorality of heaven.—*Selected*.



## CHRISTIAN EDUCATION

(Continued from page ten)

are expected to be attained by the fall. The most pressing now, according to Dr. Hillman, is buildings. Dr. Hillman stated in his visit here that he will stress more buildings as the school's greatest immediate need. Another pressing need is a larger endowment. According to the accreditation requirements, a junior college, to be accredited, must have an income of \$5,000 annually from a stable source, other than tuition and gifts, such as an endowment.

There are other requirements: a library with 4,000 approved volumes, a trained librarian, adequate science laboratory equipment, five academic department heads with graduate degrees (in the enforcement of this standard consideration will be given to teachers of long standing and effective service), and pay scale for teachers must be in line with rate paid by other accredited junior colleges.

The college has a trained and experienced librarian. The college does not have all of the necessary approved volumes, but will have by next year. The library has met another requirement in that it has an endowment of \$12,500 which will assure the school of \$500 yearly in new publication, a gift of the Rev. J. C. Moyer of Snow Hill.

For a student to enter Mount Olive Junior College, he or she must be graduated from a secondary school or the equivalent of such a course as shown by examinations. Requirements for graduation from the college must be, in following accreditation requirements, based on the satisfactory completion of 30 college hours or sixty semester hours of work corresponding in grade to that given in the freshman and sophomore years of standard colleges and universities.

## THE INTERMEDIATE SWORD DRILL

### I. PURPOSE OF THE DRILL

The sword drill is a Bible drill. Its purpose is to teach intermediates to handle effectively the Word of God. It is called the sword drill because the Bible is spoken of as the Christian's sword in Ephesians 6:17.

### II. METHOD OF DRILL—CALLS

1. *Mass.* At this command all rise and stand by groups, Bible in left hand.

2. *Attention.* Heels together, shoulders up, hands at side, face the leader.

3. *Salute.* Regular military salute in two counts. (1) Right hand brought quickly to forehead over right eye. (2) Hand brought quickly to side.

4. *Draw Swords.* Bring Bibles to waist line immediate in front of body with left hand underneath the Bible and right hand resting on top of the Bible, ready to turn the leaves.

5. *Leader Announces the Scriptures to be found*—(for example, Matthew 6:33).

6. *Charge.* At this command every member of the group begins to search for the Scripture.

7. Each member who finds the Scripture steps forward. The first to move is scored 10; the second, 5; and every member who finds the scripture before the leader calls "Time out," is scored 1.

8. *Time out.* The leader allows 15 seconds before calling out. This is the signal for all to stop searching and the score is taken. The leader then selects one contestant to give the correct answer.

### III. TYPES OF DRILLS

1. *Scripture searching.* In this drill the leader announces a verse of Scripture to be found as described above under "Method of Drill."

2. *Book drill.* In this drill the name of some book in the Bible is mentioned. The boys and girls find the book. They must be ready to tell which book comes before this book and which follows it before they step forward.

3. *Character drill.* The name of some Bible character is given. The boys and girls find the name of the character in the Bible. It must be found in the body of a verse and not at the heading of a chapter. This drill may be varied by telling some facts about the character without calling his name.

4. *Unfinished quotation drill.* The leader quotes the first part of a verse of Scripture. The boys and girls must know its location and turn to it in the Bible.

5. *Doctrinal drill.* The leader asks the group to find a verse in the Bible setting forth some great Bible doctrine. For example, "Find a verse which proves that faith in Christ saves"; or, "find a verse

proving that all have sinned." The plan of salvation may be worked into this drill.

## THE NATIONWIDE INTERMEDIATE SWORD DRILL

### I. ITS PURPOSE

This drill is given at each nationwide league conference in order to create a greater interest in Bible study among our young people.

### II. ITS RULES

1. *Age limit.* The intermediate boys and girls must be 13-16 inclusive.

2. *Bibles.* The drillers will use Bibles, all alike, furnished by the National League Board.

3. *Representation.* Each state will be represented by one intermediate only. Each state will qualify its own contestant.

4. *Each contestant,* or his league, will pay a small amount for the use of a costume.

5. *Entrance dead-line* is not later than two months before the nationwide league conference.

### III. AWARDS

Appropriate and useful awards will be given each year to the first and second place winners.

### IV. NAME OF CONTESTANT

Send name of contestant and request for further information to secretary of National League Board.

## Licking the Hand that Hurled the Stone!

A man, in a fit of anger, hurled a stone at his dog. The stone struck the dog's leg and broke it! The dog lay motionless for a moment. Then he dragged himself to the feet of his master, and licked the hand which had hurled the merciless stone at him!

For those who wounded Him, Jesus Christ prayed, "Father, forgive them; for they know not what they do!"—*Selected.*

"We believe that self-examination extends to the participant in the Lord's Supper as well as to the manner of its observance."—*Selected.*



# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 4, 1956



## DISTINGUISHED VISITOR AT MOUNT OLIVE COLLEGE

Pictured above are Dr. James Hillman, director of professional service for the North Carolina Department of Public Instruction (*left*), and the Reverend W. Burkette Raper, president of Mount Olive College (*right*). Dr. Hillman is a member of the accreditation committee of secondary schools and colleges of North Carolina. He came to the college recently for a conference with President Raper to advise as to what further steps the college should take to receive accreditation from the agency of which he is a member.

President Raper states that Dr. Hillman was impressed with what the college is doing toward meeting state requirements for accreditation. The president further stated that a full-scale investigation of the college program will be held later this year and, if the college has met all the requirements by that time, it will be given probationary accreditation for one year, leading to full accreditation.



# EDITORIAL

## THE MASTER'S MEDITATION

During what we know as Passion Week, the week of Jesus' crucifixion, every day was crowded with activity on His part except Wednesday. Since none of the Gospels record any of His activities on this day, we have been impressed that He must have spent the time in meditation and prayer. It was possibly one of the most important days for the Master of the whole week.

Matthew tells us that Jesus spent Tuesday night with one Simon whom Jesus had evidently healed of the deadly disease of leprosy. Simon lived in Bethany, a little town just a short distance from Jerusalem. It was here that Mary, Martha and Lazarus also lived. When Jesus came to Jerusalem, His custom was to spend the nights in one of these homes of His friends. It was on Tuesday night that the woman, believed to be Mary of Bethany, anointed Jesus' head with precious ointment and received the commendation of Jesus, "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matthew 26:13).

We must assume that Jesus engaged in no significant activity on Wednesday or that the Gospel writers were not informed as to what He actually did. Since Jesus never idled or wasted time, we must assume that on this day He was engaged in a type of activity the contents of which those around Him could not know. This could only be that of quiet prayer and meditation, a practice in which He often engaged.

This day for the Master was like the calm in the midst of the storm. The winds in the forefront of the hurricane had passed over in the days preceding this. He sat this day in the eye of the storm. The destructive fury would follow in the next day or two. He would be nailed to the Cross to pay the supreme penalty of death for sins which He had not committed, but which were imputed to Him that atonement might be made for all mankind.

Let us think of the threefold nature of the meditations in which He engaged during this day of ominous quietness. And since we cannot, with finite minds, altogether comprehend the blending of divinity and humanity in the person of the Lord Jesus, we must follow His meditation mainly from the human point of view.

*His meditation was evidently retrospective.* In looking back over His ministry to evaluate its effectiveness, He was no doubt stirred with deep emotions. He did not have to wonder if He had done His whole duty, for He did always that which pleased His Father; but He could truly wonder to what degree the people, even His closest followers, had understood Him and grasped His mission. He had paused on more than one occasion during His ministry to ascertain how deeply the truth was penetrating the hearts of the disciples.

He could look back upon scenes that were distressing, heartbreaking and sorrowful. He could certainly fit into the characterization of the prophet, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not" (Isaiah 53:3). He had been shut out of the hearts and homes of the people He had come to save first. They had scorned and hated Him, and even now they were conspiring with one of His disciples to take His life. On one occasion He had cried out in loneliness, "... The foxes have

holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matthew 8:20). He was moved by the ignorance and aimlessness of the people. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36).

All that Jesus recalled from His ministry was not distressing. He could recall the occasion when, as He spoke to the great multitudes, an individual here and there would show that life and light had broken through the darkness of their souls. Some had believed on Him and had forsaken all to follow Him. His heart had thrilled to these responses to His mission and message. He could remember how He was moved to rebuke Simon, the Pharisee, when the poor sinful woman came in from the street to anoint Him with precious ointment which she had saved for another purpose. She had bathed His blessed feet in her tears of repentance and wiped those feet with the tresses of her hair; whereas Simon had sneered in his sin and self-righteousness at the humility of the woman. He could also remember the one cleansed leper out of ten who had turned back, first of all, to glorify God and thank Jesus. All this, and much more, ran through His mind as He looked back over His earthly ministry.

*His meditation was introspective.* As He looked at Himself and the situation which surrounded Him, we are confident that He did not engage in self-pity as so many of us are prone to do in times of trial. He knew that, as the Son of God, He had a definite mission. He must fill the place in God's plan for the human race which no one else could fill. He asked no quarter from the enemy. He would submit Himself to the worst that ungodly and sinful men could conceive. He would challenge Satan on Satan's own ground and defeat him. He would announce His glorious victory to all the world for the joy and hope of all who would believe, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18).

*His meditation was prospective.* On this day of quiet meditation He certainly must have looked beyond the Cross, beyond the empty tomb and beyond His ascension to take His place at the right hand of the Father in heaven. Would people in the Church age accept His agonizing atonement for sin? Would they rejoice in the glorious fact of His resurrection? Would they commit themselves to Him in humble consecration to serve Him and give the glorious gospel to the whole world? These are questions that you and I are answering today. What is your answer?

Volume 71

Number 14

## THE FREE WILL BAPTIST

April 4, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager..... L. A. Dunn  
Editor..... J. O. Fort

### Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

### Board of Directors

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# If a Man Die

Naaman Borders, Waverly, Ohio

man, who was made in the image of his Creator? If He stoops to give to the rosebush, whose withered blossoms float up on the breeze, the sweet assurance of another springtime, will He withhold the words of hope from the sons of men where the frosts of winter come? If matter unite and inanimate, though changed by the forces of nature into a multitude of forms can never die, will the imperial spirit suffer annihilation after it has paid a brief visit, like a royal guest to the tenement of clay?

"Rather let us believe that He who in His pleasure wastes not a raindrop, a blade of grass or the evening's sighing zephyr, but makes them all to carry out His eternal plans, has given immortality to the mortal and gathered to Himself the generous spirit of our friend. Instead of mourning, let us look up and address him in the words of the poet:

"Thy day has come, not gone;  
Thy sun has risen, not set;  
Thy life is now beyond  
The reach of death or change  
Not ended, but begun,  
O noble soul! O gentle heart! hail  
and farewell!"

**I**N days of old the ancients were not thoroughly convinced as to life beyond, and they asked questions as Job did when he asked, "If a man die, shall he live again? . . ." (Job 14:14). This is one of the most important questions of all times. If a man never lives again, everything in this life is vanity and vexation of the spirit. Then all our preaching is vain, and we believe in vain, and as Paul said, ". . . we are found false witnesses of God; . . . if so be that the dead rise not" (1 Corinthians 15:15).

When Job asked this question, he hastily answered it himself by saying, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:15). He says again, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. . . . through the scent of water it will bud, and bring forth boughs like a plant" (Job 14:7, 9).

In the nineteenth chapter he became more confident than ever when he said, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:23-26). So many

of the ancients were in doubt, as some seem to be in our present day.

Paul told us that Jesus Christ brought life and immortality to light in these last days. So there is not the slightest reason to be in the dark on the question of the resurrection. The disciples were so sure of the resurrection of Christ that they suffered martyrdom rather than deny it; and literally thousands upon thousands since have done the same. When we have five hundred witnesses telling the same identical thing it should remove the doubt in the most stubborn mind, when those same witnesses were willing to die rather than deny the fact, it should satisfy us all. Paul said that above five hundred saw Him go up and the greater part are still living. In other words he said, "If you don't believe me, you have witness still living." So Paul staked his life on that fact and with the other martyrs lost his head, his soul being carried by angels to the *land that is fairer than day*.

Let me quote what the immortal W. J. Bryan said, upon being asked to give a few remarks at the grave of one of his friends. He said: "I shall not believe that even now his light is extinguished. If the Father designs to touch with divine power the cold and pulseless heart of the acorn and make it burst forth from its prisoned walls, will He leave neglected in the earth the soul of

I can't believe that a good God would make man in His own image and bless him with the necessities of life and plant in him a desire to go home to his Father, and then let him down at the grave and forsake him. If the Easter message is not true, everything we value most will stop in a dead-end street. Then all our forefathers and those we loved best and lost will end in a blind alley. That thought just doesn't make sense.

Paul says, "Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1 Corinthians 15:36-44).

In Revelation John says, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Revelation 7:16, 17).



# Our Opportunity

## Cragmont

Dennis Wiggs  
Smithfield, North Carolina

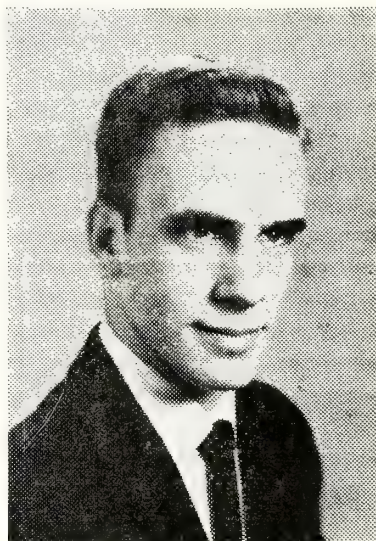
**H**AVE you been fortunate enough to attend a conference at our Free Will Baptist camp, Cragmont Assembly? Many of you can say *yes*. And when you do, doesn't the word Cragmont bring a sudden and wonderful burst of joy to your heart? But many of you know very little about Cragmont Assembly and its wonderful inspiration in the lives of boys and girls. If you are concerned over your denomination's accepting the challenge of God, please read this article.

Cragmont Assembly was designed for the purpose of rendering a definite service to our denomination. If Cragmont were to be closed tomorrow, it could be said that this definite service had been accomplished to a certain extent. Since the first day of Cragmont's history, many wonderful activities have taken place on this spot near Black Mountain, North Carolina. During the former youth conferences the camp counselors have seen boys and girls enter on Monday without knowing Jesus Christ as their personal Saviour and leave on Saturday singing "Jesus is a Wonderful Saviour" from the bottom of their hearts. These boys and girls had found eternal happiness at Cragmont Assembly in a vesper service, or on top of a mountain, or in morning chapel, or in the inspirational prayer meetings. These teenagers then returned to their homes and churches winning other boys, girls, men and women to a saving knowledge of Jesus Christ. These Cragmonters will always have a vivacious memory of the days spent living on a mountain in the large building.

But most of the boys and girls who attend a youth or league conference are Christians before arriving. During their vacation at Cragmont they learn more of their church doctrine, enjoy Christian recreation and wholesome fellowship and see the beauty of the mountains. At Cragmont Christ is always placed first; therefore, a camper receives much spiri-

tual guidance and is drawn closer to his Saviour.

We, as I speak for hundreds of young people, appreciate Cragmont tremendously. The finest vacation many Free Will Baptist young people of North Carolina have ever spent has been at Cragmont, not only as a vacation resort,



but also as a camp supplying all the wonderful opportunities of learning more of God's blessings. Yes, Cragmont is really appreciated. So are the counselors, the people who have contributed financial assistance and the prayers of many Christians who are interested in the generation of tomorrow.

Now the time has come to expand Cragmont's service. As Mr. J. E. Wooten, the manager of Cragmont Assembly, said, "Why be satisfied and content to continue to touch and help so small a number when there is a vastly large number longing for and seeking the same opportunities?" Yes, there are thou-

sands of Free Will Baptists who have never seen their institution. They do not know what wonderful blessings can be received from God on a vacation. Do you know?

Our Assembly needs your support. You may have understood that Cragmont needs no financial help. This is not true, for a successful future Cragmont will urgently need additional financial assistance. We have to have more buildings, more recreational supplies, many repairs and probably many more materials that I do not know of. This institution can serve you and our denomination much better if we support it as we should. Are you willing?

Cragmont Assembly is dedicated to the service of our Saviour. At this institution only wholesome training and recreation take place. A true Christian atmosphere prevails continually at Cragmont. Cragmont is a necessity to our denomination. Mothers and fathers, do you not owe it to your children to give them a definite knowledge of God? A week at Cragmont contributes rest, sight-seeing, inspiration, education, recreation, relaxation and a knowledge of God and His Kingdom.

The harvest is ripe and it is up to us to assist Cragmont Assembly in spreading the true Gospel. The directors are doing a wonderful job at our retreat. But their work is futile unless we come to their aid. Will you pray for Cragmont and then send financial assistance today? Of course, if you so desire, our denomination can let Cragmont Assembly remain as it is. If we do, still many boys and girls may enjoy "the retreat in the mountains." But, God wants us to make progress. Once we give the youth of our denomination an opportunity to learn that our Saviour is the only chance of a wonderful future, then you will see a mission being accomplished in the world, cities, towns, churches and homes. Cragmont Assembly is the method of showing to our young people (and adults, too) that God is real.

A need of \$10,000 is urgent before the summer months. Why stop at this amount and say that we are prepared for the hundreds of Free Will Baptists who will attend conferences in 1956? We are not prepared. Much more than \$10,000 is needed—that is, if we expect to accomplish Cragmont's ambition and hope. Will you help? You will be helping to bring unsaved souls to the saving knowledge of Christ. Your support will be used wisely. Why don't you address your prayers to God and your contributions to Cragmont Assembly, Box 178, Black Mountain, North Carolina? Thank you!



# I Come to Communion Remembering

Mrs. Paul W. Thompson  
Pine Level, North Carolina

(Editor's Note: The writer wishes to give credit to the *Christian Herald* for the idea and some of the thoughts contained in this article.)

**I** COME to the communion table remembering:

I come remembering the words spoken so long ago by the One who spake as never man spake, "... this do in remembrance of me" (Luke 22:19). As I look upon the prepared elements of bread and the fruit of the vine, these words echo down the centuries and make me know why I am here: "... my body which is given for you. . . my blood, which is shed for you" (Luke 22:19, 20). *This do in remembrance of me.*

I come remembering that far off table in the upper room at which were gathered twelve men and One who was more than man, all dusty and weary from travel along the crowded roads of Palestine. I close my eyes and seem to see the Lord, girded with a towel, washing the feet of the disciples until they were humbled by His example and until they ceased their irritable complaining.

Remembering this, my own false pride and concern for the things of the world fade into nothingness.

Inwardly I confess: "Nothing in my hand I bring, simply to Thy Cross I cling."

Again I remember that table in the upper room, and I marvel at how it has grown in twenty centuries—yes, grown as though it had roots like a tree planted by the rivers of water. In the cool of the evening before Gethsemane's night, the board was long enough and wide enough to serve thirteen; now the table circles the earth and stretches forth to the horizon and beyond until it holds forth a welcome to men of faith everywhere. Now the table measures thousands of miles from end to end.

Did I say *end to end*? Why, it has become as endless as the love and mercy

of the Saviour whose body was broken, and whose blood was shed. The eleven I am remembering have multiplied. There must have been visible to the divine Host men, women and children behind each of the eleven of the disciples, while only Judas was fruitless and alone. Eleven men would testify and the Kingdom would grow even until now, when I know that I have millions of brothers and sisters whose hands rest on the endless table waiting on the Host.

I am remembering that the twelve men have passed and gone, but the Host is the same. Not death, nor time, nor sins of men, have taken the table from Him. It is now as then, His table and the food is His to give, His body and His blood. Distance is no barrier—wherever Christians meet, there is the Lord closer than breathing and nearer than hands or feet.

Thinking of hands on the table, I come remembering that Jesus said, "... the hand of him that betrayeth me is with me on the table" (Luke 22:21). I look at the other hands, white hands, brown hands, smooth or calloused, large or small. I look at the other hands and then I look at my own, and I am remembering why the twelve favored men began to ask, "Is it I?" I do not ask this question to the man whose hand is on the table beside mine or the woman whose hand is on the table across town, I ask the question to myself and I examine my own hand—is it I who shall betray my Lord? And my heart is sad.

But, I am remembering that even if my heart condemns me, God is greater than my heart, and He has removed my transgressions from me—yes, as far as the east is from the west, and He remembers them no more, forever.

I come to communion remembering that here I may find forgiveness in measure as I am forgiving my fellow men. I also look at my heart and know why I come—not because my minister says come, not because I am a church mem-

ber, but because I love Jesus, the Christ, and want to share His Cross in the only way I can—by remembering.

When I see a sister girded with a towel, I remember Jesus washing the disciples' feet, not because they were dusty, but as a lesson in humility, showing in deed rather than word, that we are to serve our fellow men.

I come remembering that if we cannot wash brothers' and sisters' feet whom we see and know, how can we partake of Christ whom we have not seen? I am your servant and your fellow worker; I will share your trouble, pain, joy and happiness in this life, and also the peace you are sharing in Christ Jesus, remembering that here I may come as near to Calvary as man may come.

I come remembering the simplicity of salvation which requires only that I believe on the Lord Jesus Christ to be saved.

I come remembering that free gift of the "... peace of God, which passeth all understanding. . . ." (Philippians 4:7).

I come remembering to look into the face of "... the Lamb of God, which taketh away the sin of the world," while murmuring, "Lord, I believe, help, Thou, mine unbelief."

I come remembering that I come to be ministered unto, but that I am also to go forth and serve.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer" (Psalm 19:14), for I come remembering.

## Do Your Praying Now!

An aged Negro had faithfully served his "Master Jesus" over the years. One day he was riding along in a buggy in the country with an atheistic white man. Ominous, black clouds began to scuddy across the darkened skies! It was evident that a cyclone was in the making. Presently giant trees began to sway back and forth. Houses began to topple over. Flying debris swished past. The atheist, in terror, called out to the aged Negro, "Pray! Call upon God to save us!" The Negro, with the calm of heaven wreathing his face, replied, "I did my praying before the storm broke. Now I'm lying in the arms of Master Jesus, and He sure will take care of His child."

The time to pray is *now!* The time to get right with God is *now!* The Bible says, "... surely in the floods of great waters they shall not come nigh unto him" (Psalm 32:6); "Seek ye the LORD while he may be found, call ye upon him while he is near" (Isaiah 55:6).—*Selected.*



# NEWS NOTES

## **Fellowship Church Celebrates Anniversary**

The Fellowship Free Will Baptist Church, Bryan, Texas, celebrated its first anniversary on Sunday, March 25, 1956.

Following the morning service a barbecue lunch was served on the property recently purchased at 1406-10 Ursuline Avenue, Bryan, Texas.

The building on the property is now being remodeled to meet the needs of the church for the present time. A long range building program will be worked out in the very near future which will meet the needs of the church in the years to come as well as for the immediate future.

The church requests your prayers for the work at the Fellowship Church.

—o—

## **Rock Spring Church Announces April Revival**

The Rock Spring Free Will Baptist Church near Bailey, North Carolina, announces a revival which will begin April 8, 1956, at 7:45 p. m. The Rev. Willie Renfrow of Kenly, North Carolina, will be the guest speaker each night. He will be assisted by the pastor, Rev. Johnny Eason of Selma.

Everyone is invited to attend this revival series.

—o—

## **Blackwelder To Hold Kannapolis Revival**

The Rev. I. J. Blackwelder, pastor of the Ayden, North Carolina, Free Will Baptist Church, will be in revival services at the Mable Avenue Free Will Baptist Church, Kannapolis, North Carolina, April 8-15.

The Rev. Seldon Bullard is pastor of the Mable Avenue Church. Everyone is cordially invited to these revival services.

—o—

## **Rev. Mishler Conducts Course On How to Build a Sunday School**

The Rev. William Mishler of Nashville, Tennessee, conducted a course recently on how to build a better Sunday school in the Third Free Will Baptist Church of St. Louis, Missouri. This course was sponsored by the Triumphant Sunday School Convention of greater St. Louis, Crystal City, Richwoods and Salem, Missouri, and really proved to be a great blessing to all who attended. The average attendance for the course was

## **Mount Olive College President**

As most of you are aware, your president, Mr. W. Burkette Raper, has worked untiringly for the furtherance and betterment of Mount Olive college. The recent demand upon his person increased manifold owing to the fact that a tremendous fund raising campaign was in process. This added strain, to an already overburdened schedule, initiated a state of fatigue. It was deemed mandatory that a complete and absolute rest be instituted immediately. His progress during the past ten days has been very encouraging and with continued care he is expected to continue on the upgrade. We want to thank each of you for your cooperation and understanding. We solicit your continued support and prayers for Mr. Raper and Mount Olive College.

M. M. Lownes Jr., M. D.

75.

Ettie Logsdon, secretary of the convention, states, "The course was a blessing to all. The Sunday schools were greatly inspired and there is a definite improvement already. The Triumphant Sunday School Convention will ever remember Rev. Mishler in its prayers."

—o—

## **Youth Revival in Progress At Edgewood Church**

The senior league of the Edgewood Free Will Baptist Church, Edgecombe County, North Carolina, is sponsoring a youth revival in the church which began Monday evening, April 2, and will continue through Sunday evening, April 8.

## **Coming Events**

April 1-5—Bible Conference, Free Will Baptist Bible College  
April 10-27—Mission School, Mount Olive College  
April 17—N. C. Alumni Association Meeting, Mount Olive College  
May 13—Mother's Day  
May 27—Mount Olive College Commencement  
May 30—Memorial Day  
June 17—Father's Day  
July 4—Independence Day

The Rev. Billy Jackson, the same evangelist that held the youth revival last year, is conducting the services this year.

Jean Webb, reporter for the senior league, states: "There are approximately 13 members in our league and we have been doing splendid work for the up-building of the church and God's Kingdom. We urge each and everyone to attend the remaining services of this revival and to remember us in your prayers that we may make a success of this revival."

—o—

## **Rev. Stilly, Speaker at Youth for Christ Rally**

A Youth for Christ Rally will be held Saturday night, April 7, 1956, at 8:00 p. m. at the White Hill Free Will Baptist Church, Beaufort County, North Carolina. Rev. W. E. Stilly will bring the evening message.

All are invited to attend this Youth for Christ Rally.

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## **Mount Olive College Drive for Funds**

According to reports from the business office of Mount Olive College, Mount Olive, North Carolina, the drive for funds for the college has now reached approximately \$130,000. The campaign is still on and funds are still coming in.

The college asks you, "Have you sent in your gift and pledge for the college so that you may be counted as a part of this noble undertaking for our Lord?"

—o—

## **Revival at Hickory Grove Church**

The Rev. D. W. Alexander, president of the North Carolina State Convention of Free Will Baptists, will be the speaker in revival services at Hickory Grove Church, Pitt County, North Carolina, on April 12-15. The pastor of the church, the Rev. Willis Wilson, will be in charge of the music.

Since these services will be held only from Thursday night through Sunday, the public is urged to make plans to hear every message. The services will begin at 7:30 each evening.

—o—

## **College Students in Youth Rally, Saturday Night, April 7**

College students from five different states, attending Free Will Baptist Bible College, Nashville, Tennessee, will be in charge of a youth rally, 7:30 o'clock, Saturday night, April 7, in the Sarecta Free Will Baptist Church, Kenansville, North Carolina.

The Rev. Bill Jones of Texas will bring the evening message. Everyone is invited to attend and receive a blessing.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST

### Mr. Sam Newsom

On Monday, June 13, 1955, God in His infinite mercy saw fit to take our beloved husband and father, Sam Newsom, out of this world of sorrows.

He leaves to mourn their loss his wife, two sons, one daughter and three grandchildren. His funeral was conducted by the pastor, Rev. J. B. Starnes, at the British Chapel Church, Lenoir County, North Carolina. His body was laid to rest in the church cemetery under a beautiful mound of flowers to await the resurrection.

By Winnifred Williams

### In Memoriam

(Editor's Note: The writer of this article wrote it in memory of her grandfather, Rev. Raymond Gaskins.)

Oh, let me tell you of a man,  
Who lived a happy life  
Who now is resting from the toils,  
Of all this world of strife.

A man who followed after Christ  
And in His footsteps trod,  
A man whose soul was crowned  
With joy—a minister of God.

A man whose soul was crowned with joy,  
God filled him with love  
To point the sinners of the world  
To their home up above.

Once he sought a lovely maiden's hand,  
A girl so fair and young  
Whose fondness never could be told  
By any poet's tongue.

Soon the ties of perfect love,  
Bound hand and heart together  
And none but He who rules above  
Those loving hearts could sever.

And when his faithful Christian work  
Had ripened in the harvest sun,  
Then in a sweet and lovely voice,  
The Master said, "Well done."

He lived an humble holy life,  
A lamp in a dark place,

## Roll Call in Heaven

Richard Burton

Oh! my friends, there'll be a great reunion,  
When the Lord shall come to claim His own.  
Are you traveling that straight, narrow pathway,  
The only way that will lead you home?

When the great roll is called up in heaven  
And He says, "Come to me, one and all."  
Will you be ready then to join Him there,  
Stand and answer that final roll call?

He sent a Saviour to redeem us all,  
Bade Him die on the Cross for our sins.  
He has gone to prepare us a mansion,  
Whoso'er believes may enter in.

When we stand on that great judgment morning,  
To be judged by the Maker of all,  
Will He say, "Enter in ye, my children,"  
When we answer that final roll call?

Oh, my friends, will you hear Jesus saying,  
"Depart, ye cursed, I knew you not?"  
Will you find on the Master's great ledger,  
Instead of your name, only a blot?

When the great roll is called up in heaven,  
And He says, "Come to me, one and all,"  
Are you so living that you may join Him  
When you answer that final roll call?

### "Just a Day at a Time!"

"Doctor, how long will I have to lie here?" asked one of God's servants who had sustained a hip injury. Replied the wise doctor, "Just a day at a time!"

The secret of victorious living is to live but a moment at the time, and to live that moment for God. It is not the yielded Christian who is momentarily victorious in Christ, but the yielding Christian, yielding moment by moment his all to God who always "... causeth us to triumph in Christ, ..." (2 Corinthians 2:14).—Selected.

The burning love of Jesus Christ  
Shone brightly through his face.

In the silent hours of the night  
When all was still and quiet,  
Fair angels came from paradise  
And bore his soul away.

By Annie Gaskins Gillikin

## THE MAIL BOX

### Likes Free Will Baptist

"I am the editor of the Ypsilanti Free Will Baptist Church Bulletin of Ypsilanti, Michigan.

"I have been getting The Free Will Baptist and have enjoyed every issue. They have helped me to press on for the Lord and to get others to see that we, Free Will Baptists, are not the only church, but one that preaches the Word of God.

"We hope to have an order by the next two weeks to send to the Press for our people at the church. I believe that every Free Will Baptist member should have one in their home. I cast my full vote for The Free Will Baptist.

"May God bless The Free Will Baptist and every member of its staff. May the peace of God rest upon each one."—Roy C. Sanders, 712 E. Grand Blvd., Ypsilanti, Michigan.

### He that Asketh Receiveth

I heard of a wife who had an unconverted husband. She resolved that she would pray every day for twelve months for his conversion. Every day at twelve o'clock she went to her room alone and cried to God.

Her husband would not allow her to speak to him on the subject of religion, but she could speak to God on his behalf. It may be that you have a loved one, a friend or a neighbor who does not wish to be spoken to about his salvation. You can do as this woman did—pray to God about it.

The twelve months passed, and there was no sign of his yielding. She resolved to pray for six months longer, so every day she prayed for the conversion of her husband. The six months passed, and still there was no sign, no answer.

The question arose in her mind, "Can I give him up?" "No," she said, "I will pray for him as long as God gives me breath."

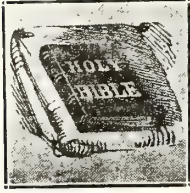
That very day, when he came home to dinner, instead of going into the dining room he went upstairs. She waited, and waited, and waited, but he did not come down to dinner. Finally she went to his room and found him on his knees crying to God to have mercy on him.

God convicted him of sin. He not only became a Christian, but the Word of God had free course, and was glorified in him. God used him mightily. Thus God answered the prayers of this Christian wife. She knocked, and knocked, until the answer came.—D. L. Moody.

It is only those who do not know how to work that do not love it. To those who do, it is better than play.—Selected.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Please explain "And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light" (Luke 16:8), in the light of "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matthew 6:19).—*Gustus Thompson, Woodbine, Tennessee.*

Answer: This parable of the unjust steward found in Luke 16:1-13, is one of several parables given in Luke's gospel account to illustrate a feature of the Kingdom of God, as Luke calls it or what Matthew sometimes calls the Kingdom of Heaven. The particular principle which Jesus seems to want to emphasize here is prudence. He has committed to us who are Christians a wonderful treasure. Jesus did this as He made us heirs of God and joint heirs with Himself. "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; . . ." (Romans 8:16, 17).

We Christians have had committed to our trust the greatest treasure to be found either in heaven or on the earth. We have been made stewards of the gospel of Christ. This gospel is the power of God unto salvation to every believing soul (Romans 1:16). It also acts as a sword to divide asunder (Hebrews 4:12). With this trust we have assigned to us the responsible duty of causing all to hear this word or good news. See Romans 10:7-18. This being true, we have the whole gospel as our inheritance and a whole world to whom and for whom we are responsible. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "... I have set thee a watchman . . . therefore thou shalt hear the word at my mouth, and warn them from me" (Ezekiel 33:7). "Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity;

but thou hast delivered thy soul. . . . Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:9-11). See Matthew 24:44-49; 28:18-20; Mark 16:15-18; Luke 24:45-49.

God did not commit this wonderful treasure to us without preparing us or making us eligible for the glorious task. See 2 Corinthians 5:14-21. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians 5:18, 19). By comparing all the above Scriptures with Hebrews 1:1-4 and the eighth chapter of Genesis, we may see that even though God had many ways or manners in which He manifested or revealed Himself to men before the advent of Jesus Christ, since the incarnation He has employed only one, viz., that of Christ Himself. In John 1:1 and 1 John 1:1, it is made clear that Jesus Himself is God's Word set forth or revealed in the form of human flesh. See Colossians 1:19; Galatians 4:4. "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). In John 14:9-11, 20, Jesus makes three important statements that confirm this vital truth: "... He that hath seen me hath seen the Father; . . ." (John 14:9). "... I am in the Father and the Father in me" (John 14:10). And in John 14:20, "At that day ye shall know that I am in my Father, and ye in me, and I in you."

Since Jesus' death on the Cross by which He gave Himself a ransom for all of us poor sinners, He has effected a system by which we are His co-laborers. See 2 Corinthians 6:1; John 14:12-14. He is at God's right hand appearing as our advocate and in our stead and is there defending our cause. See Luke 22:69; Acts 2:36; 5:21; Ephesians 1:20. "Wherefore he is able to save them to the uttermost that come unto God by

him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

The Holy Spirit is here helping us pray and preach. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26). "But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). See Romans 8:27, 34; also John 16:8-14.

One can readily see from these Scriptures why Paul said, "... Yea, woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16). See 1 Corinthians 9:16-19. Through the gospel message we gain Christ and through Him all else that is to our good both here and hereafter.

This other passage, viz., Matthew 6:19, which is quoted above in the question is teaching another truth that is taught in many other Bible passages, such as, 1 John 2:15-17; Matthew 19:24; Mark 10:25 and Luke 18:25.

In conclusion it is fitting to say that Jesus was not sanctioning the act of dishonesty on the part of the steward of Matthew 16:8, but rather the prudence he exercised as he was faced with a great crisis in life. I have known many whose whole interests were in the wealth and citizenship of this world to act in a way similar to this steward and use the experience of an apparent business failure to bring them into a careful use of all their resources and thereby become wealthy and prominent. Christians are taught to do this very thing since, in this world of satanic oppositions, they are meeting with one difficulty or setback after another. When we have given all the time we have on earth acquiring skill against the devil and thereby fulfilling our obligations to God, we have no time to plot and gain by our planning for wealth in this earthly realm; therefore, we need to work earnestly in the skill and wisdom that God supplies to gain for eternity. But while doing this we need also to keep such passages as Matthew 6:19 before us lest we exchange a heavenly and eternal goal for an earthly and temporary treasure.

Christians must decrease to nothing before Christ can increase.—*Selected.*

If we can love God without seeing Him, it should be easy to love other Christians whom we can see.—*Selected*





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

*"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God"*  
(Colossians 3:1).

Last week we were thinking about the resurrection of Christ after His mock trial and merciless crucifixion. He died and was resurrected for us. Now the question before us should be, are we experiencing the blessings and privileges provided for in the text and in the opening verses of the sixth chapter of the book of Romans? This is a physical resurrection that we may *seek those things which are above*, and, "... even so we also should walk in newness of life" (Romans 6:4).

Even though we commemorated the resurrection of Christ last Sunday, (I do not like the idea that we *celebrate* the great days in our Christian worship) we must not forget that throughout the whole year, and all future years of our Christian lives, we are to be witnesses for Him. We will not forget that the very first directive after He came forth victorious over death was to go and witness to His troubled followers that He was truly alive. That directive has never been countermanded. It is still the business of every Christian to go and tell the wonderful story of the love of Christ to the world.

In the March, 1956 issue of the *Christian Herald*, J. C. Penney, the Christian business man, in his column, *Lines of a Layman*, writes under the title, *Every Christian A Missionary*:

"Above everything else, to be a Christian is a 'Way of Life,' and its ultimate test is whether it produces Christlike men—men who have faith—men who yield their lives in service—men who love others as they love themselves. The supreme question every one of us has to face is, 'Am I willing to pay the price required of the man who would be a Christian?' Some in Jesus' own day could not do it. The rich young ruler who came seeking the way of eternal life and the scribe who said, 'Teacher, I will follow thee whithersoever thou goest,' could not pay the price. The plain truth of the matter is, being a Christian is the most exacting business in the world.

From the early Christians, down through the age of the martyrs to the concentration camps of Nazi Germany and Communist Russia there have always been those who counted it a high privilege to meet whatever demands the hour might present. From the day when Jesus bade His little band of followers go into every clime and make disciples of all nations there have been those who cheerfully obeyed Him to the letter. They endured loneliness, separation from home and kindred, hardships, toil without ceasing, maltreatment, and sometimes death at the hands of those whom they wished to help. You and I may not have been called to serve Christ and humanity in a foreign land; but let there be no doubt about our having been called. Each of

us, the missionary, the minister, and the layman has the same priceless gift to lay upon the altar of service—a *life*! That is the matter of primary importance; where it shall be used is secondary.

Paul is expressing the correct actions of those who have died to sin and been resurrected to a newness of life in Colossians 3:2 by saying, "Set your affection on things above, not on things on the earth." Then if we are risen with Him, we are to *Seek those things which are above*, and love the things above. The things above are the supreme and final things of God. What a privilege that we, unworthy and sinful beings, are given these precious commands of seeking and loving the things above where Christ is!

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known —F.B.C

F. B. CHERRY

### SOME QUESTIONS ANSWERED

Recently a young Free Will Baptist minister, a student in a theological seminary, wrote me a letter and asked for some information that he needed in one of his classes. I was glad to be of whatever service I could to this young minister. I thought perhaps the questions he asked and some of the answers I gave might be of interest to others.

The first question was this: "What is your greatest organizational or administrative problem as a pastor?" Every pastor has, of course, many problems with which to deal, but I believe that the greatest problem that I have had through the years in the churches where I have been called to pastor is a lack of trained lay leaders. This problem is so that it seems that if the answer to it were found all the others would be solved. Even though we may not be around to reap the benefits, I believe that every pastor should try to develop and train young leaders in the church.

The second question was this: "What papers and magazines are of the greatest benefit to you in your work?" In answer to this question, I listed first our denominational papers: *The Free Will Baptist* and *Contact*. I feel that every pastor who would keep abreast of denominational affairs cannot afford to be without these two papers. Then I listed *The Moody Monthly*. To me, this is one of the best informative and inspirational magazines for ministers and Christians in



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*

Free Will Baptist Bible College  
Nashville, Tennessee

## My Impressions of Mount Olive Junior College

M. L. Johnson

On Thursday night, March 15, Dr.  
M. M. Lownes of Mount Olive, North

Carolina, called Brother S. A. Smith and me for a conference in regards to the health of the Reverend W. Burkette Raper, president of Mount Olive College. Dr. Lownes informed us that Brother Raper was in a state of mental and physical fatigue due to the extremely heavy schedule that he had been following. He advised that Brother Raper

general published. Then, of course, I listed *Readers' Digest* and a good daily newspaper. I believe that these are publications that every pastor needs.

The third question was this: "What schedule of work have you worked out for your life and ministry?" This is a personal question and one that every pastor will have to work out for himself. But I believe that every pastor needs a schedule. One of the great temptations of the pastor is to idle away time. A good schedule faithfully followed will help to eliminate this. No one, of course, can make a schedule that is ironclad. Circumstances will cause many interruptions, but I believe that the making of a schedule will help one to think the problem through.

I would be very interested in knowing the answers that some other pastors would give to these questions. If you will write me, without the use of your name, I will pass the information on through this column that others may be blessed by your work.

An everyday religion—one that loves the duties of our common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most healthily promote the growth of a church and the power of the gospel.—*Horace Bushnell*.

A religion that never suffices to govern a man, will never suffice to save him. That which does not distinguish him from a sinful world, will never distinguish him from a perishing world.—*John Howe*.

should take a few days off from work to rest and regain his strength, and that someone should help with the duties that he had been carrying. Brother Raper asked that Brother Smith and I try to take care of some of these duties. He asked that, since I was somewhat familiar with the work in the office, I spend as much time as possible here helping with that phase of the work.

I have now been here for two weeks and Brother Raper has suggested that I write an article for *The Free Will Baptist* about my impressions of the college after being on the campus for a while. My first thought was in the words of 1 Kings 10:7, "... behold, the half was not told me: ..." I had thought that I had a very good understanding of what Mount Olive Junior College was doing, but I have found that I did not realize the full story; furthermore, I am sure that you on the field are not fully aware of the full Mount Olive story.

I have been impressed by the tremendous job being done by the fine faculty and staff. We, as a denomination, will never be able to fully repay Brother Raper and his co-workers for their untiring efforts and devoted loyalty to the work. Dr. Lownes assures us that the heavy load that Brother Raper was carrying is directly responsible for his present trouble. The other members of the faculty and staff were already carrying a very heavy load, but they very graciously agreed to take on a part of the work that Brother Raper was doing. Without this splendid cooperation it would have been impossible to carry on. Though we cannot fully repay them, we can show our appreciation by joining them in a more wholehearted way in striving for the goals before us.

I have been impressed by the genuine interest of the people in this section in the growth and vitality of the college. It has been a great inspiration to observe the activity of the large number of people, who are not Free Will Baptists, but, who are working day and night in the interest of the college. These people are working to help us to have the kind of college that we can all be proud of. They are not making demands upon us, but are simply saying to us to take their help and give this section a sound program of Christian education.

I have also been very deeply impressed by the splendid cooperation and encouragement of such people as Governor Luther H. Hodges; Mr. W. D. Herring, member of the North Carolina State Board of Education; Dr. James Hillman, director of professional services for the North Carolina Department

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# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### DUTIES OF MINISTERS (continued) *Historical Arguments for Immersion*

There is no fact in ancient history more fully attested and established than that of immersion as the mode of baptism in the early primitive church. No prominent historian denies it. Mosheim, Neander, Guericke, Bunsen, Schaff and others unequivocally declare it.

Mosheim says: "The sacrament was administered in this (first) century by the immersion of the whole body."

Neander says: "There can be no doubt whatever that in the primitive times it (baptism) was performed by immersion."

Guericke says: "Baptism was originally administered by immersion."

Chevalier Bunsen, the most learned man of his age, says: "In the East people adhered to immersion. The western church, under the guidance of Rome, abolished immersion and adopted sprinkling instead."—*Sign of Times*.

Dr. Philip Schaff says: "Immersion, and not sprinkling, was unquestionably the original normal form."

Conybear and Howson say: "It is needless to add that baptism (in Paul's time) was administered by immersion."—*Life and Epistle of Paul*.

We could go on with many more arguments as to the meaning of the word *baptize*, but there is no use to give more evidence than already given. We are Free Will Baptists and are growing, thank the Lord. May we be true to the teaching of God's Word, and as ministers of the gospel let us "... contend for the faith which was once delivered unto the saints" (Jude 3).

### THE LORD'S SUPPER

"This is a commemoration of the death of Christ for our sins, in the use of *bread* which He made the emblem of His broken body, and the *cup*, the emblem of His shed blood, and by it the believer expresses his love for Christ, his faith and hope in Him, and pledges to Him perpetual fidelity."—*Treatise*.

May we notice some of the Scripture references given in connection with this ordinance: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11: 23-26).

### *Paul's Revelation*

Paul said *for I have received of the Lord*. We do not know when Paul received this revelation, but somewhere, sometime, it was revealed to him. We do not know the manner in which the revelation came, but it was *given* to the apostle. Perhaps it could have been a direct message from the Lord like unto what Saul of Tarsus received when on the road to Damascus. I rather believe that God through the Holy Spirit made known to Paul this glorious message as one of the ordinances to be observed by the believers in Christ. The reason for believing the *direct* revelation is because Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17). But be that as it may, Paul knew what he was talking about, because what he said does not conflict with the words of Jesus when He instituted the sacred ordinance.

Matthew gives the account of the event as follows: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26: 26-28).

When Mark wrote concerning the supper he began as follows: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mark 14:22, 23).

Luke states, "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which

is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19, 20).

### *The Last Passover*

Note that Matthew says *while they were eating*, and Mark says *as they did eat*. Why were they eating at the time that Jesus instituted the Lord's Supper? In Matthew we also find, "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them: and they made ready the passover. Now when the even was come, he sat down with the twelve" (Matthew 26:17-20). (Read John 13:2-35.)

"And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said" (Matthew 26:21-25).

This Passover was a commemoration of the deliverance from Egypt. It was an annual feast. It was a full meal. They had dishes with *sop*. We do not have from the Bible an account of what they had to eat at this passover event, except that they had *sop*, the *bread* and the *fruit of the vine*. Mark 14:25 says, "Verily I say unto you, I will drink no more of the fruit of the vine, un'til that day that I drink it new in the kingdom of God."

### *The Passover, a Type of Christ's Blood*

Christ was loyal to the Jewish Passover. The Passover was a type of the blood of Christ. The instruction from the Lord to Moses and Aaron for the Passover is given in Exodus 12:1-11. In Verses 12-14 we find, "For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when

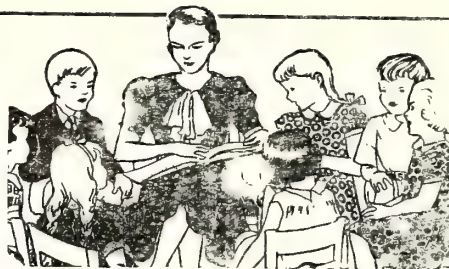
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# STORIES

FOR OUR

## BOYS and GIRLS



### The Kite That Wanted

Mrs. Lelia M. Hines  
Norfolk, Virginia

**I** AM going to tell you about a kite that wanted to be free. Sometimes boys and girls, like kites, seem to have a craving for freedom.

One day in early spring as I was walking down the street, I saw a group of boys over in a vacant lot flying kites. High against the blue of the sky the kites were floating on the breezes that kept them aloft. The kites were being guided by strong cords held in eager little hands. "Oh! do come over here and feel how my kite pulls," called one little boy. So I went over in the lot and took the cord he gave me. I could also feel the strong pull of the kite as I held the cord. It pulled and tugged just as if it were alive. Boys and girls, the kite actually seemed to talk to me as I stood there holding the cord very tightly. What do you suppose it was saying? Why, it seemed to be begging for liberty and saying, "Oh why don't you let go of that cord and give me my freedom. You think I am high up now, but just let go of that cord and I will show you how high I can go." The kite seemed to be still begging for its freedom when all at once the cord broke and the kite was free. The kite began to blow from side to side, and then it began to drop down, down, down, until it fell in some vines and its cord got hung on a telephone pole. The kite hung there torn all to pieces. The frame was broken, and it was a sad sight to see as I thought of the beautiful thing it had once been.

There are some boys and girls just like this kite. They want to run away and get their freedom. They think if they can just get away from home and from their mothers, they can go out into the big world and really go places and be something. I guess when I was young I was just like you; however, I cannot remember for it has been so very, very long ago. But, boys and girls, I have learned since that time that there is a greater freedom which all of us can have.

This is the freedom which comes from doing right, and the freedom from obeying the good laws that keep us safe. The

### To Be Free

freedom which comes from being acquainted with the best friend a boy or girl can have, the Lord Jesus Christ. If you let Him into your life, and you let Him hold the cords that bind you to your mother, your home and your church you will have real freedom. You know that God's Word tells us, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

I was visiting a young man in prison one day, and while talking to him he told me that he was brought up in a Christian home. He said that many times his parents had tried to get him to go to church, and they had often talked to him about giving his life to Jesus. However, he did not want to do these things because he felt that they were strings which would hold him down. He would no longer be able to go places and have a good time. Because of these thoughts this boy, just like the kite, broke away from home and the church. When he was alone in the world, with all the freedom he had craved, he was just as helpless as the

kite. Instead of doing great things he like the kite, began to go down. This boy began to smoke, curse, swear, drink and sin in every way people do who do not know or follow God. At last his garments were soiled, his strength broke, and he was facing a long term in prison for an act he had done. All these troubles came because he wanted to be free from the kind, protecting influences of home, Mother, church and God.

There is a verse in the Bible which says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1). Boys and girls, that young man in prison had forgotten the Lord's command to *remember now thy Creator*. He had also forgotten God's command, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12).

What happened to the kite which broke away for freedom will happen to every kite that does the same thing. The same breeze that kept it afloat will also send it down. What happened to the boy who broke the ties which bound him will happen to any boy or girl who seeks freedom.

The kite lost its freedom when it got entangled in the vines. The young man lost his freedom because he was doomed to spend the best part of his life in prison.

Boys and girls, it is only the freedom which comes through obedience that is worthwhile. Remember the fate of the kite and the young man that wanted freedom, and also *remember now thy Creator in the days of thy youth*.

### My Impressions of Mount Olive Junior College

(continued from page ten)

of Public Instruction; Mrs. Harlan C. Brown, librarian at St. Mary's Junior College; Mr. O. P. Johnson, superintendent of schools in Duplin County and recently elected president of the North Carolina Education Association; Mr. R. S. Proctor, superintendent of schools in Wayne County, and many others who are interested and experienced in the field of education. These people assure us that the college is needed in this section and that we are traveling in the right direction; they pledge to us their help and cooperation.

I have been impressed by the great opportunity that we have. All the things mentioned above work together to give us this opportunity. Surely, the Lord has set before us an open door. I join

wholeheartedly with Brother Raper in the deep conviction that "an unparalleled opportunity is now before us," and that, "to fail now is to forfeit our right ever to succeed again."

Finally, I have been impressed by the need for the cooperation of all our people. We know that what we are trying to do cannot be done by just a few. It will take the help of all of us, working together. Friends, I appeal to each one to support this work with your words of encouragement, time and talent, financial support and your earnest prayers. "The future belongs to those who prepare for it." We are at the right place, at the right time, with the right program. It remains for us to trust the Lord and move forward unto victory.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Central Texas Convention Held

The Central Texas District Woman's Auxiliary Convention met March 13, 1956, at the Evergreen Free Will Baptist Church, Keith, Texas. The theme for the day was "Our Need for Such a Time as This." Eight auxiliaries were represented at the convention and all the duly elected delegates were present.

The officers elected for the ensuing year were as follows: president, Mrs. Edgar Morris, Fellowship Church, Bryan; enlistment chairman, Mrs. Molly Lawlis, Huntsville Church, Huntsville; youth chairman, Mrs. Martha Mize, Pine Prairie Church, Huntsville; stewardship and study course chairman, Mrs. A. B. Jennische, First Church, Houston; program-prayer chairman, Mrs. Charles Sapp, First Church, Bryan; benevolence chairman, Mrs. Maydell Shultz, Brightlight Church, Harvey; secretary-treasurer, Mrs. Ruby Withers, Fellowship Church, Bryan; corresponding secretary, Mrs. Lucille Lawson, First Church, Bryan; and field worker, Mrs. C. B. Thompson, Cross Church, Iola.

A wonderful spirit of fellowship prevailed throughout the entire convention. The Evergreen Church was a wonderful host, and contributed greatly to the success of the convention.

## Albemarle District Convention

The Albemarle District Woman's Auxiliary Convention of North Carolina will convene on April 12, 1956, with the Trinity Free Will Baptist Church, Beaufort County, North Carolina. The theme for the convention will be "Our Need Now." The following is the scheduled program for the day:

### Morning Session

- 10:00—Devotions, "Our Need: Christian Homes," Mrs. Edward Woolard
- 10:15—Welcome, Mrs. Asa Harris
- Response, Mrs. Winiford Brickhouse
- President's Remarks, Mrs. Lonnie Dav-enport
- Recognition Time, "Who's Here?"
- Reading of Minutes and Roll Call
- Appointment of Committees
- Orphanage Time, News and Offering
- Congregational Hymn
- 11:00—Speaking Time for Visitors

- 11:25—Message in Song, Local Church
- Announcements, Local Church
- 11:30—Message, "Our Need to Know Christ as Saviour and to Give Him Pre-eminence in Our Lives," Rev. Hubert Burress
- 12:00—Lunch

### Afternoon Session

- 1:00—Meditation, "Our Need: Him Every Hour," Mrs. D. R. Tolan
- 1:15—Declamation Contest
- Message in Song, Local Church
- 1:35—Booster Message, "Our Need: Faith in God and Unselfish Praying Christians," Mrs. J. A. Alexander, Field Worker
- 2:15—Business and Committee Reports
- 3:00—Adjournment

Mrs. Delsie I. Waters,  
Program Chairman

## Cape Fear Convention Scheduled

The Cape Fear Conference Woman's Auxiliary Convention of North Carolina will convene with the Tee's Chapel Church, Johnston County, on Wednesday, April 11, 1956. The theme for the convention is "Go Ye." The Scripture is, "Go ye therefore, and teach all nations, . . ." (Matthew 28:19). The entire day's program will be dedicated to Fred and Evelyn Hersey, foreign missionaries to Japan from the Cape Fear Conference. The scheduled program for the convention is as follows:

### Morning Session

- 9:30—Registration
- 10:00—Song
- Devotions, Mrs. Lucy Jackson
- Welcome, Mrs. Clarence Woodall
- Response, Mrs. Otis Barbour
- 10:20—President's Message
- Minutes and Roll Call
- Recognition of Ministers, Delegates and Visitors
- Appointment of Committees
- Song
- 10:40—"Go Ye Among Our Women to Enlist," Mrs. Glenn Davis
- "Go Ye as Enlightened Witnesses," Mrs. A. M. Stone
- "Go Ye Through Publicity and Program Planning," Mrs. Harvey Barefoot
- "Go Ye Through Orphanage Work," Mrs. Felton Godwin
- Orphanage News, Mrs. R. H. Jackson
- Worship Offering
- Special Music, Mrs. W. E. P. Royall
- 11:30—Morning Worship, Rev. Herman Hersey
- Song
- Benediction
- 12:00—Lunch

### Afternoon Session

- 1:00—Song
- Devotions and Memorial Service, Mrs.

- Earl Godwin
- 1:15—Report of Committees
- "Go Ye Through Benevolence," Mrs. Wiley Ferrell
- Mount Olive College News, Rev. Burkette Raper
- Cragmont News, Mrs. Carl Dudley
- Song
- "Go Ye Through Youth Work," Mrs. Owen Thomas
- Winners of Declamation Contest
- 2:15—Business Session
- 4:5—Closing Remarks, Mrs. Crayton Je-an-gan

Mrs. N. D. Clark,  
Secretary of Cape Fear Conference

*La Grange, N. C.*—The Woman's Auxiliary of White Oak Grove Church held its March meeting in the home of Mrs. Emma Coltrain with 16 regular members and 2 new members present. Mrs. Louise Coltrain led the group in opening prayer, and Mrs. Marie Bartlett read the Scripture, taken from Hebrews 11:1-30.

Those taking part on the program, "We Need Faith in God for Such a Time as This," were: Mrs. Cynthia Wood, Mrs. Sallie Dawson, Mrs. Vina Coltrain, Mrs. Elizabeth Herring, Mrs. Ruth Herring and Mrs. Hazel Foss.

Following the business session, Mrs. Elizabeth Herring dismissed the meeting with prayer and the hostess, Mrs. Coltrain, served refreshments to the group.

*Sampson County, N. C.*—The Woman's Auxiliary of Lee's Chapel Church held its regular meeting at the church on Thursday, March 15, with 17 members and 1 visitor present. Mrs. Eugene Jernigan presided over the meeting. Mrs. H. T. Hinson gave the devotions, taken from Hebrews 11:1-30.

The various committees gave their reports and made announcements. Mrs. Fred Tew was in charge of the entire program which was based on "Faith."

*Spring Hope, N. C.*—The Woman's Auxiliary of the Flood's Chapel Church held its monthly meeting on Saturday night, March 17, at the church with 11 members and 4 visitors present. Mrs. Christine Bryant, a visitor from the Samaria Missionary Baptist Church of Spring Hope, gave the devotions, using as her theme, "Faith." Mrs. Bert Brantley, president, presided over the business session.

Miss Peggy Brantley gave the program entitled "The Need of Faith in God." The next meeting of the auxiliary will be held on April 14 in the home of Mrs. Curtis Murray. Mrs. William Winstead will present the program at this meeting.

(continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Hanna Writes from North India

Our mela was not quite so large this year as it usually is. The border dispute (Bihar-Bengal) was causing much uprising in Kishanganj, and people were afraid to go to the mela. This made the mela come late. Then, on the day it should have opened, we had a down-pour of rain which lasted off and on for three days. Many people came for the cattle market and returned home because of these reasons. Still compared to the number of days we worked in the mela this year, our sale of Gospels was more than last year. We feel we had more opportunity for personal witness this year than before. Many people who had already bought were willing to listen, and even insisted that others buy. We do pray that these Gospels and contacts may be a means of many finding Christ as Saviour.

We had a very good conference this year. I feel that the Lord, in a very quiet way, came right down in our midst and blessed each heart as it was open to Him for blessing. Rev. Hembrom, a Santal pastor from South Bihar, was with us for the first part of the conference. His messages were clear and simple but from the bottom of a heart of love. He spoke both in Santali and Bengali. I spoke the last two days in Hindi and we closed on Sunday, February 19. At the close of the last service, we observed the Lord's Supper. The Spirit Himself seemed to have complete right of way in this service binding us first of all to Christ, then to each other in a real bond of fellowship. Soon Christ will come and we will not need to remember His death and coming again for we will be in His presence. How it thrills our hearts to think that He may come for His Church before we observe these ordinances again! Yet when we think of the many still waiting, walking in darkness round about us, we can only pray that the Lord will give us more strength to do more for Him while it is yet day.

We are very anxious for the Cronks' return. It won't be very long now. We trust they will return refreshed in every way. Everyone is asking if they have left America yet. They think it must

## Mt. Olive College Plans State-Wide School of Missions for April



The school of missions to be held at Mount Olive College, Mount Olive, North Carolina, April 10-24, is being co-sponsored by the North Carolina Mission Board. Classes will be held each evening at 7:30 o'clock with the Rev. L. R. Ennis of Goldsboro, North Carolina, as the teacher. The theme for the school will be "A New Approach to Home Missions in North Carolina."

Following is the schedule for the classes to be held:

Tuesday, April 10: Devotions by Rev. J. R. Davidson; theme: "Viewing the Missionary Achievements of Free Will Baptists in North Carolina."

Friday, April 13: Devotions by Rev. Earl Glenn; theme: "The Merits of the Jerusalem Plan of Home Missions."

Tuesday, April 17: Devotions by Rev. Norman Adams; theme: "The Pastor, a Home Missionary."

Friday, April 20: Devotions by Rev. Michael Pelt; theme: "Using the Local Church in Home Missions."

Tuesday, April 24: Devotions by Rev.

take several months to travel so far. I'm sure Randy and Brenda Kay will be great playmates.

Clifton Rice; theme: "Using the State Missionary in Home Missions."

The school of missions is planned so the woman's auxiliaries all over the state can count it as one of its mission study course units. Also a certificate is being planned to be presented to all who attend all five of the mission classes and follow it with a view of being graded.

Pastors, deacons, Sunday school officers and teachers, and all Christian workers will be greatly benefited by the school.

## Central Conference Five-Dollar Builder's Club

On Friday night, March 23, Faith Free Will Baptist Church was organized at Hull Road Church, Greene County, North Carolina, with 34 charter members. This new church is now in the process of constructing a splendid church building, which will be ready for worship services about the middle of May.

In the last session of the Central Conference of North Carolina a plan was proposed and approved by which every new church organization should receive help to build and to get started on a self-sustaining program of work. This plan is known as the Central Conference Five-Dollar Builder's Club, and is to be composed of all those who will promise to give \$5.00 to each new church with which to build or buy a church building.

To become a charter member of this club, please send your name and address to Rev. Hubert Burriss, Saratoga, North Carolina. Since Faith Church is already engaged in building their place of worship, you will please send the amount of five dollars (\$5.00) to Brother Burriss, as this is the amount each club member is supposed to give to Faith Church on its new church building.

You may become a charter member of this club if you get your name and \$5.00 to Brother Burriss between now and April 30, 1956.

Frank Davenport

## The Prisoner's Need

It is not enough, if you would help a prisoner, to go to him and say, "Friend, I come to instruct you, to amuse you, to help you to pass the time." What he wants is not to make his captivity more tolerable, but to be set free. And our Lord came to make us free.—*The Gospel Witness*.



# St. Claire Bible Class

M B HUTCHINSON, McArthur, Ohio



## Courage for Christian Witnessing

(Lesson for April 15)

Lesson: Acts 4:13-20, 29-31.

Golden Text: Acts 4:29.

### I. INTRODUCTION

We should not overlook the significant fact that the same men who viciously opposed Jesus for three years and finally had Him condemned and nailed to the Cross were the ones who desperately fought the testimony of the disciples after Pentecost. The elders, chief priests, and scribes, who were the rulers of the Jews, led the mob against Jesus and had him put to death as a criminal between two thieves. And Luke tells us in Acts 4:5, 6 that it was "... their rulers, and elders, and scribes, And Annas the high priest, and Caiaphas ..." who had Peter and John brought to trial because of their preaching and healing power. They opposed Jesus from the beginning of His earthly ministry, denied the resurrection story of the apostles, said they were drunk on Pentecost, and continued their satanic efforts against the new and flourishing Christian Church.

### II. HELPFUL HINTS

1. The companionship of Jesus inspires a kind of courage that even His enemies acknowledge and respect (Vs. 13).
2. It is useless to deny the power of Christ in the presence of a man whom the Lord has healed (Vs. 14).
3. Those who oppose the servants of Christ always plan their strategy in secret (Vv. 15, 17).
4. The greatest efforts of men are but feeble when they oppose the power of the risen Christ (Vv. 17, 18).
5. Only death can stop the witnesses of Christ, and even death is fuel for the gospel fire (Vv. 19, 20).
6. There is no better way to resist cruel threats than to take them to the Lord in earnest prayer (Vs. 29).
7. What preachers need when the going gets tough is courage and power to preach the Word of God (Vs. 30).
8. Without the constant refilling of the Spirit the Christian's courage and

power would vanish (Vs. 31).—*The Bible Teacher* (F. W. B.).

9. When a person is saved he, or she, is baptized by the Holy Spirit into the body of Christ, the true Church. A Christian has the happy privilege of receiving many fillings of the spirit but only one baptism (1 Corinthians 12:13).

### III. ADDITIONAL TRUTHS

1. The first Christian miracle properly succeeded Pentecost, of which it was an outgrowth, occurring possibly a few weeks later, at the hour of the evening sacrifice, the favorite season of devotion with the Jerusalem populace. Among the assembling multitudes were the apostles, who had not yet broken with the outward forms of Jewish worship. The publicity of the miracle gave emphasis and assured a wide knowledge. The subject whose history was well known, was evidently a familiar sight to the frequenters of the temple precincts. His twofold affliction awakened public sympathy. The cure was instantaneous. It was complete. It was wrought in the name of Jesus, which was the occasion of the opposition it awakened.

2. The apostles utterly disclaimed all personal efficiency in the beneficent work accomplished. Their sole connection therewith was instrumental. Neither their own "power" nor "holiness" was the occasion. Neither human energy nor moral excellence figured in the case. It does not appear that the apostles ever possessed the power of working miracles at their own discretion, but always under the direction of the Holy Spirit. Paul wrought miracles, healed the sick, raised Eutychus from the dead, but did not heal Epaphroditus and left Trophimus at Miletum sick. Equally the miracles of the gospel in renewing the hearts and reforming the lives of men are due neither to the piety nor ability of those who proclaim it, but solely to Him through whose Spirit both precepts and power are bestowed.—*Selected*.

3. Luke gives three outstanding reasons for the boldness of Peter and John:

(a) They had been with Jesus. This is one of the reasons given by the priests and Sadducees, and their judgment in this instance was correct. These men had been disciples, or pupils, of Jesus throughout His ministry. The greatest

teacher the world has ever known had done a marvelous job of giving these pupils a complete education. They had not only conquered their subject matter, the Old Testament, but had also become possessed with the life of the *Word made flesh*.

(b) They were filled with the Holy Spirit. After the Master had departed from them, He had sent the Holy Spirit to dwell in them. The Holy Spirit, being God just as Jesus is God, had taken over the direction of their lives to continue the work which Jesus had begun. The Holy Spirit inspires, encourages, emboldens and leads those who will submit to him. Peter and John were in complete submission to the Holy Spirit.

(c) Peter and John had already seen evidence of the working of the Holy Spirit through their lives. Not only had He enabled them to preach with such power on the day of Pentecost that thousands had accepted Christ, but, on this very day, they had been able to perform their first miracle in the name of Jesus.—*The Bible Student* (F. W. B.).

4. A notable prayer-meeting (Vs. 23-31). The apostles went at once, when they were released, to their fellow Christians. They took the matter of the threatenings to the Lord in prayer. While they prayed, there was a striking physical manifestation of the Lord's presence and they were all filled with the Holy Ghost. They had no thought of turning back from the work assigned them. They prayed for help to preach the Word of God with boldness and their prayer was answered.—*Selected*.

The spiritual condition of a church can be gaged by the condition of the prayer meeting. Any church that does not maintain a prayer meeting is a dead church. It isn't likely that the church at Laodicea had a prayer meeting.

5. A heathen king ordered a missionary to renounce his faith and worship idols. When he refused, the king was in a rage and threatened him with instant death. The devoted man said, "Before you kill me, let me tell you a story. Suppose one of your most faithful servants falls into the hands of your enemies, and they seek to excite him to rebel against you—to make him a traitor. He remains faithful, however, and your enemies strip him and beat him and send him home insulted and covered with shame for your sake. What would you do?" "Honor him with my best, of course," was the reply. "You may strip me of my earthly garments, but I have a Master who will clothe me with splendor. Shall I barter my faith to save my garments?" Said the heathen king, "Go in peace."—*Selected*.



## NOTES and QUOTES

(continued from page eleven)

I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever."

Verse 5 of this same chapter says, "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats." Christ, the Son of Mary, was the Son of God. He was a perfect Lamb of God. "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning" (Vs. 22). They had to stay under the blood to be safe. They could not go out of the house until morning.

This feast was held annually on the 14th day of the month of April until the last Passover during which Christ instituted the new Passover, *The Lord's Supper*. The Passover was kept in remembrance of the deliverance from bondage. (To be Continued.)

stalled: Marjorie Avery, president; Hazel McLawhorn, vice-president; Edith Nobles, secretary; Lucille Avery, enlistment chairman; Gladys Corbett, program chairman; Louise Hines, orphanage chairman; Jewel Lawrence, youth chairman; Lou Allie Rouse, missions chairman; and Annie Bruce Hines, benevolence chairman.

The first meeting was held at the home of Mrs. Gladys Corbett with 18 members present. The meeting was opened with the reading of Hebrews 11. Mrs. Corbett gave an impressive talk on "Faith." Everyone enjoyed refreshments at the close of the meeting.

## Pee Dee District Convention

The Pee Dee District Woman's Auxiliary Convention of North Carolina will convene on April 14, 1956, at the Oak Grove Free Will Baptist Church, located in Bladen County, North Carolina. The theme for the convention will be "We Need Good Stewards for Such a Time as This." The following is the scheduled program for the day:

### Morning Session

9:30—Registration

10:00—Devotions, Mrs. Clara Lenard  
—Welcome, Mrs. Miles Edwards  
—Response, Mrs. Naomi Ransom  
—President's Message, Mrs. Carrie Suggs  
—Special Music, Oak Grove Junior Choir  
10:30—Playlet, "Aunt Martha Wins a Victory,"  
Directed by Mrs. Mary Belle Pait.  
Characters: Mrs. Sue Thompson and Judy Hester  
—Orphanage News, Rev. R. H. Jackson  
11:00—Guest Speaker, Mrs. Zalen Lloyd Breeden  
—Lunch

### Afternoon Session

1:00—Devotions, Mrs. Minnie Pait  
—Declamation Contest, Directed by Mrs. Ruby Davis  
1:40—Recommendations, Mrs. Katy McPherson, Study Course Chairman, and Mrs. Dora Mercer, Program Chairman  
2:10—Monologue, "Charity Chicken," Rev. L. E. Ballard, Presented by Mrs. Lucille Bryan, Benevolence Chairman, in Interest of Superannuation  
2:30—Cragmont News, Mrs. Gertrude Ballard  
—News From State Field Worker, Mrs. Hattie Adcox  
2:45—Business Session  
4:00—Benediction

•  
"The times are in His hands, but the tidings are in ours."—*First F. W. B. Church, Rocky Mount, N. C.*  
•

The world is almost totally pagan today because so many of us are only half Christian!—*Selected.*

## Woman's Auxiliary

(continued from page thirteen)

*Seven Springs, N. C.*—The Woman's Auxiliary of the Dailey's Chapel Church held its regular monthly meeting in the home of Mrs. John Kornegay with 22 members and 1 visitor present.

Kathleen Holland was in charge of the program, and those taking part on the program were: Doris Barwick, Mildred Bucham, Julia Hill and Doris Shivar. Bible Questions were asked and answered. The meeting was dismissed with sentence prayers.

After the dismissal the ladies enjoyed refreshments served by the hostess, Mrs. Kornegay.

*Winterville, N. C.*—The Young Woman's Auxiliary of the Winterville Free Will Baptist Church, Winterville, North Carolina, was organized on February 14, with the assistance of Mrs. Lossie Bell Whitehurst and Mrs. May Moye. On February 16, in a candlelight ceremony, the following officers were in-

Mrs. J. I. Blizzard, Deep Run, N. C.	74
C. J. Harvey, Camilla, Ga.	39
C. L. Patrick, Walstonburg, N. C.	37
A. B. Bryan, Benson, N. C.	28
Jimmy Tyndall, Pink Hill, N. C.	20
Mrs. Carl Barrow, Snow Hill, N. C.	19
Wilton H. Dail, Norfolk, Va.	17
Mrs. W. J. Starr, Arlington, Ga.	15
C. R. Houston, Colquitt, Ga.	14
E. C. Morris, Tifton, Ga.	14
Owen Thomas, Four Oaks, N. C.	14
Rev. J. C. Griffin, New Bern, N. C.	14
Mrs. C. F. Abrams, Macesfield, N. C.	14
Mrs. Edwin Roper, Ransomville, N. C.	14
Mrs. Martha Braxton, Winterville, N. C.	14
Mrs. F. A. Edwards, Chocowinity, N. C.	14
Mrs. Guy Deans, Sims, N. C.	13
Mrs. Lloyd Edwards, Kenly, N. C.	13
W. C. Hill, Mt. Olive, N. C.	12
E. G. Dennis, Scranton, S. C.	12
Mrs. B. G. Hardy, Merrimon, N. C.	12
A. C. Jackson, Pikeville, N. C.	12
J. N. Barnes, Blakely, Ga.	11
Mrs. Clarence Manning, Spring Hope, N. C.	11
Mrs. Mable Rowe, Blounts Creek, N. C.	11
Mrs. G. C. Carter Sr., Surrency, Ga.	11
Mrs. Earl Gaskins, Washington, N. C.	11
Mrs. Nathan Basnight, Columbia, N. C.	10
Mrs. Minnie Summerlin, Mt. Olive, N. C.	10
Mrs. Simon W. Jones, Kenansville, N. C.	10
C. R. Maddox, Sheffield, Ala.	10
Mrs. E. D. Batten, Jacksonville, N. C.	10
Mrs. R. L. Goff, Fountain, N. C.	9
Rev. W. L. Moretz, Swannanoa, N. C.	9
Miss Mattie Mae Beacham, Arapahoe, N. C.	9
Oma Owen, Chipley, Fla.	9
John Kornegay, Seven Springs, N. C.	9
Mrs. J. W. Hinds, Pamlico, S. C.	8
Mrs. C. W. Bures, Stantonburg, N. C.	8
Lynwood Cobb, Farmville, N. C.	8
Mrs. James Lupton, Vanceboro, N. C.	8
Mrs. D. R. House Jr., Greenville, N. C.	8
Mrs. C. M. Whaley, Richlands, N. C.	8

Mrs. R. L. Gainey, Bladenboro, N. C.	7
Mrs. Julius Killebrew, Walstonburg, N. C.	7
Mrs. Mattie J. Sturgill, Columbia City, Ind.	7
Mrs. C. A. Heath, Cove City, N. C.	7
Rev. J. R. Forrest, New Bern, N. C.	7
J. L. Parker, Dunn, N. C.	7
George P. Warren, Flint, Mich.	7
Mrs. J. J. Carroll, Greenville, N. C.	7
Mrs. M. A. Sullivan, Goldsboro, N. C.	7
Rev. I. J. Blackwelder, Ayden, N. C.	6
Mrs. Alice E. Lupton, New Bern, N. C.	7
Mrs. L. L. Parker, Holly Ridge, N. C.	7
Mrs. Herman E. Martin, Smithfield, N. C.	6
W. H. Lancaster, Smithfield, N. C.	6
Mrs. Nathan Eason, Tarboro, N. C.	6
Mary S. Dail, Kinston, N. C.	6
Mrs. J. L. Nobles, Winterville, N. C.	6
Mrs. Mozelle Price, Wilson, N. C.	6
Jennings Williams, Clayton, N. C.	6
Mrs. Paul A. Johnson, Smithfield, N. C.	6
Mrs. Norwood Mercer, Beulaville, N. C.	6
M. B. Hutchinson, McArthur, Ohio	6
Mrs. H. S. Swain, Columbia, N. C.	6
Mrs. Wesley Newell, Dover, N. C.	6
Mrs. Robert B. Crawford, Greenville, N. C.	5
Rev. R. N. Hinnant, Micro, N. C.	5
Mrs. D. W. Cleve, Vanceboro, N. C.	5
Mrs. J. R. Cayton, Aurora, N. C.	5
Mrs. J. B. Murphy, Guthrie, Ky.	5
Mrs. W. H. Kirk, Beaufort, N. C.	5
Mrs. E. H. Prosser, Scranton, S. C.	5
Mrs. D. F. Chambers, Kenansville, N. C.	5
Mrs. C. A. Christian, Surgoinville, Tenn.	5
Mrs. Grace Corbett, Kenly, N. C.	5
Coy Rentz, Blakely, Ga.	5
Mrs. Elton Harper, Deep Run, N. C.	5
Mrs. J. R. Hildebran, Morrisville, N. C.	5
Mrs. J. G. Kirkman, Morehead City, N. C.	5
Mrs. Robert Padgett, Greenville, N. C.	5
Mrs. Clifton Rice, Kinston, N. C.	5
Mrs. S. B. Strickland, Middlesex, N. C.	5
Mrs. Pearl Sutton, La Grange, N. C.	5
Mrs. Almond Warrick, Clayton, N. C.	5



# *the* **Free Will Baptist**

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 11, 1956

## **SIDNEY FREE WILL BAPTIST CHURCH**



Pictured above is the new Sidney, North Carolina, Free Will Baptist Church. The church is experiencing continual growth with the Rev. Ralph Osborn as pastor. Attendance is always good at all services.

1. *I was glad when they said unto me, Let us go into the house of the LORD.*
2. *Our feet shall stand within the gates, O Jerusalem.*
3. *Jerusalem is builded as a city that is compact together:*
4. *Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.*
5. *For there are set thrones of judgment, the throne of the house of David.*
6. *Pray for the peace of Jerusalem: they shall prosper that love thee.*
7. *Peace be within thy walls, and prosperity within thy palaces.*
8. *For my brethren and companions' sakes, I will now say, Peace be within thee.*
9. *Because of the house of the LORD our God I will seek thy good (Psalm 122).*



# EDITORIAL

## SOCIAL SECURITY FOR CLERGYMEN

Because we feel that many of our ministers are interested in the new provision in the Federal Social Security Law affecting ministers, we are reproducing in our columns a release from the United States Department of Health, Education and Welfare, Social Security Administration, Bureau of Old-Age and Survivors Insurance, October, 1954:

"Earnings by a duly ordained, commissioned or licensed clergyman in the exercise of duties required by the order may be credited for Federal social security purposes beginning January 1, 1955.

"The recently enacted amendments to the social security law bring old-age and survivors insurance coverage to ministers and members of religious orders on the same terms as to self-employed persons except that *coverage is on an individual election basis*. Thus, about 250,000 ministers, 10,000 Christian Science practitioners, and those among the 160,000 members of religious orders who have not taken a vow of poverty, may now have social security coverage on an individual voluntary arrangement, *without involving the churches which they serve*. Clergymen and members of religious orders serving as missionaries in foreign countries or in possessions of the United States may now be covered on the same terms as clergymen in this country.

"To take part in this Federal program, ministers and the comparatively few members of religious orders who have not taken a vow of poverty *must indicate their desire to be covered as self-employed persons* (in such form and manner and with such official as may be prescribed in regulations issued by the Internal Revenue Service). *This must be done on or before the due date of the income tax return for the second taxable year ending after 1954 for which they have net earnings of \$400 or more*, any part of which was derived from the performance of service as a minister or as a member of a religious order. *Once an individual elects to be covered, he must continue to report his earnings and pay the social security tax every year in which he has net earnings of \$400 or more from services performed in the exercise of his ministry or in the exercise of duties required by his order.*

"This optional coverage of ministers and members of religious orders is applicable whether they perform services as employees or as self-employed individuals. In other words, the salary paid by a congregation to its minister will be considered for social security purposes as self-employment income, and the minister may elect to have this salary (up to \$4,200 in a year) credited to his social security account. If, on the other hand, a clergyman has not been paid a salary by a congregation or any other church group, but has worked as a self-employed minister right along, he may elect to accept social security coverage and report his net earnings derived from the exercise of his ministry.

"Let's take the case of the Reverend Mr. S. He is minister of a suburban church. In 1955, the congregation will pay him a salary of \$3,000 cash and he will occupy the parsonage as a residence. In addition, he expects to have emoluments from weddings, christenings and funerals amounting to about \$350. The Reverend Mr. S. has decided to obtain social security coverage. Here is what he will do.

"On or before April 15, 1956, the due date for filing his income tax return for the calendar year 1955, he will declare his

wish to have social security coverage in the form and manner and with such official as may be prescribed in regulations issued by the Internal Revenue Service. *If he delays until after the 1955 income tax return due date, he could not be covered by social security for the calendar year 1955. If he delays until after April 15, 1957, he will forfeit altogether his right to elect social security coverage. Once having elected to have coverage, he must file a return and pay the social security tax in all subsequent years in which he has self-employment income of \$400 or more.*

"*The church or institution itself does not become in any way involved or obligated in these arrangements.*

"Now let's see just what income the Reverend Mr. S. must report for social security purposes. First, he reports the cash salary paid him by his congregation, less allowable expenses for books he purchased, stenographic help which he pays, and similar expenses incurred by him in connection with the exercise of his ministry. To his net salary he adds the amounts paid to him by individuals in connection with marriages, christenings, burials, etc. What about the rental value of the parsonage given him as a residence by the congregation in lieu of a larger cash salary? This cannot be considered as income and must not be reported as part of his net earnings for social security purposes when he files his income tax return.

"In filing his income tax return the Reverend Mr. S. follows the same procedure as persons self-employed in a trade or business covered by the social security law. He will fill out Schedule C and C-a (a part of income tax Form 1040) and on the Schedule C-a he must enter his social security account number. Since the Reverend Mr. S. has been in the ministry all of his working life, he has never had a social security account card. He plans to get one from the social security district office nearest him well in advance of the time for filing his 1955 income tax return (the return due April 15, 1956). One thing more, he will bear in mind. Although the net earnings he will report for social security purposes are made up, for the greater part, of the cash salary paid him by his congregation, he will report them as self-employment income. For this reason, he must pay the same rate of social security tax as a person self-employed in a trade or business. *That tax is three per cent of the net earnings he will enter on Schedule C-a.*

"Next, let's consider the protection that the Reverend Mr. S. has elected to have under social security. As a minimum of 1½ years of covered work is necessary to acquire an insured status, and he has never been in covered work before 1955, he cannot acquire actual protection before April, 1956. He

Volume 71

Number 15

## THE FREE WILL BAPTIST

April 11, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered  
at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

### Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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will become fully insured at that time if he has net earnings of at least \$400 in 1955 and 1956. He will continue to be fully insured if he has net earnings of at least \$400 in 1955 and 1956. He will continue to be fully insured if he has net earnings of at least \$400 in 1957 and again in 1958. If at that time he is not yet 65, he will need to have covered earnings for approximately half the period elapsing after 1950 until he reaches age 65 or dies, in order to retain his fully insured status, but never more than 10 years in which he has earnings of \$400 or more.

"The Reverend Mr. S. should understand that being 'insured' is a condition of eligibility for payments. The amount payable to him and his family in old age, or to his family in case of his death, depends on the amount of his average monthly earnings in work covered by the law. The average monthly wage must be figured over the entire period beginning with January 1, 1951 (or the first day of the year of attainment of age 22, if later). However, because of a special 'drop-out' provision in the new amendments, his four years of non-covered work between January 1, 1951, and December 31, 1954, will not count against him in figuring his average monthly earnings. They may be dropped out in the computation, so that his average monthly earnings can be computed on the basis of his earnings beginning in 1955. If he should get an increase in cash salary from his present congregation, or transfer to another congregation and be paid a higher cash salary, his average monthly earnings will be larger. Moreover, any increase in income from christenings, weddings, burials, etc., would apply to upping his monthly average.

"Let's assume that the Reverend Mr. S.'s average monthly wage, after he becomes fully insured in April, 1956, and takes advantage of the four-year dropout, is determined to be \$270. As all average monthly earnings up to \$350 now count toward old-age and survivors insurance benefit, payments to him and his family will be based on the full amount of his earnings. If he maintains this average he will get an old-age benefit of \$92.50 when he retires at age 65 or later. When his wife reaches 65, they will get a joint payment of \$138.80 monthly. Their two children will be over 18 at that time so there will be no other family payments in the Reverend Mr. S.'s old age.

"But what about the insurance protection to the family in case of the Reverend Mr. S.'s death? Suppose he died at any time after 1956, leaving a widow and two small children. His widow, regardless of her age, would get monthly payments until the youngest child reached 18. As long as there were two children under that age the total family payments would be \$185 a month; when the oldest child reached 18 or married before that time, the widow and the younger child would get a total of \$138.80 a month. When that child reached 18 all benefit payments would stop but the widow would start getting \$69.40 monthly when she reached 65, unless she had remarried in the meanwhile.

"The tables below show benefit amounts payable to beneficiaries when an insured worker has at least a year and half of covered employment or self-employment after June, 1953.

OLD-AGE AND RETIREMENT PAYMENTS		
Average Monthly Earnings	Retired Worker	Retired Worker and Aged Wife
\$ 70	\$ 38.50	\$ 57.80
120	62.50	93.80
170	72.50	108.80
220	82.50	123.80
270	92.50	138.80
310	100.50	150.80
350	108.50	162.80

## SURVIVORS PAYMENTS

Average Monthly Earnings	Aged Widow or Widower	Widow and 1 Child	Widow and 2 Children	Widow and 3 Children
\$ 70	\$ 30.00	\$ 57.80	\$ 57.80	\$ 57.80
120	46.90	93.80	96.00	96.00
170	54.40	108.80	136.00	136.00
220	61.90	123.80	165.00	176.00
270	69.40	138.80	185.00	200.00
310	75.40	150.80	200.00	200.00
350	81.40	162.80	200.00	200.00

"If the Reverend Mr. S. chooses to retire from full-time ministry at age 65, but wishes to continue filling a pulpit occasionally, or on a part-time basis, he may still receive his old-age retirement payments subject to certain limitations. He may earn as much as \$1,200 in a year without losing any payments at all. For every \$80 (or fraction thereof) earned over \$1,200 from any type of work whether or not covered by social security, one month's social security benefit would not be payable. However, benefits *would* be payable for any month in which he neither earns more than \$80 in wages nor renders substantial services as a self-employed person. His earnings in any amount after the year in which he becomes age 72 will not affect his receipt of benefits. However, his earnings during that entire year will be used in determining whether he gets benefit checks for the months in that year before he reaches 72.

"In this connection, if he is not eligible to receive his old-age retirement payment for a certain month, no benefit checks are paid to his dependents for that month.

"The new law also contains provisions which protect a worker's social security account in the event he becomes totally disabled before age 65, assuring him that payments to him upon reaching retirement age will not be reduced by any years of disability after he has acquired at least 5 years of covered work out of the last 10 years before the disability began. One and a half of the five years must have been during the three-year period before his disability forced him to give up gainful work.

"In review: The first action to be taken by any minister who wishes his 1955 earnings to be credited for social security is to *file a certificate to that effect with the Internal Revenue Service before April 15, 1956*. He must also have a social security account card by that date. The card, and full information about old-age and survivors insurance, may be secured without cost at the nearest social security office."

## ALCOHOL UNDER THE CROSS

The Cross of Christ means more to us when we realize that every type of evil is to be seen around the foot of the Cross. All the elementary evils that torment mankind are there.

Had you realized that alcohol, and the subtle evil of alcohol, were there, presenting themselves as challenges to the Saviour? "And they gave him to drink wine mingled with myrrh: but he received it not" (Mark 15: 23).

Myrrh, or gall, is a narcotic and has a stupefying effect. The alcohol, and the added narcotic, were provided to deaden the pain. Christ refused them both. One can say that Christ refused the wine and the myrrh because He desired to keep every faculty keen, that He might experience and suffer all the pains of death in order to accomplish a complete and perfect redemption for us.

But, for us, the chief and vastly impressive lesson is that Christ refused to drink the narcotic potion, and thus the Cross becomes our ally in the fight against alcohol. —Dr. Ralph C. Walker, Pastor, Madison Avenue Baptist Church, New York.



# Neglected Youth

Rev. D. A. Windham  
Greenville, North Carolina

*"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).*

**T**HIS verse of Scripture presents some severe difficulties, as I have always contended that God said what He meant and meant what He said. However, we have seen young men and women from some of as apparently consecrated Christian homes as are to be found go completely astray. We can't lay the fault at the feet of the parents, as we know they did a splendid task in training these young men and women; yet they strayed away and never came back. Many people, whose names stand among some of the vilest people mentioned in the Old Testament, were children of those who were the very salt of the earth. In the face of these facts, I am clinging to the last clause of the test, "... he will not depart from it," even though it appears like a clash or contradiction between passages of Scripture. There are no contradictions in God's Word.

To train a child means, in the text, more than just teaching. It means to direct in a specific course toward a desired end, and covers the entire period of childhood.

Childhood training is the result of the combined efforts of the home, the church and the school, and a well-rounded training cannot be obtained without all three.

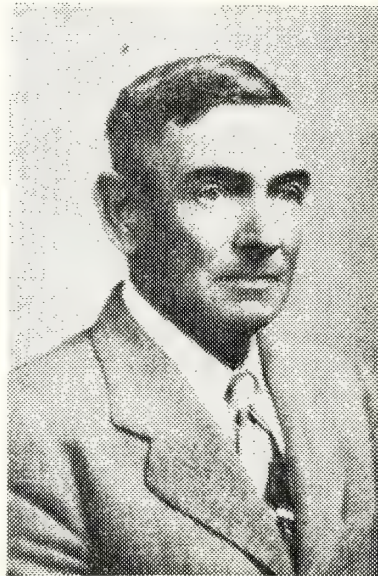
God has wisely constituted the child for such a program. With the child there is no school like the one around the corner and no church like the little chapel on the hill. You may get him away from them, but you can never get them away from him. What an opportunity to strike sledge hammer blows for God!

Who would not like to remain longer amid the lilies and sweet shrubs of childhood, but we must move on to the stern realities and problems of youth. "Time and tide wait for no man"; therefore the sweet little people of today will be the youths of tomorrow, and it is with them the remainder of this article will deal.

Around thirteen, a threefold change takes place in the life of every normal

boy and girl. No one can pin point the exact time. About this time the child begins to think, plan and decide for himself. He is no longer considered a mere child, and he knows it. The sooner the church finds this out the better it will be for all concerned.

There has been a physical, mental and social change, which is to say he has



crossed the boundary line between childhood and adolescence, and too often the church just gives him a ringside seat, one he will not fill forever. He is bubbling over with energy and is going to give vent to something; if it is not to the church it will be to something else.

I will pass over the physical change, as it more properly belongs to the medical profession and use my space for the other two changes.

From the threshold of youth to adult manhood and womanhood, hell turns loose its heavy artillery. But God means what He says, *He will not depart from it*. Yet when we read of young people in the Old Testament, and when we see some everyday, who had consecrated parents, in the gall of sin, the question remains, What has happened?

I quote from the pen of J. Edgar Hoover, who has seen as much juvenile delinquency as any living man, and leave that period from thirteen to twenty for another article:

"After reviewing the thousands of

case histories which have poured into the FBI, I am firmly convinced that there are two factors in our outlook which if not checked will plunge us headlong into national decadence.

"The first is the failure of the home itself as the first classroom and second, our national indifference toward evil influences in our life which are beyond the immediate control of parents.

"Criminals are not born. They are the products of neglect, the victims of indifference, the results of an age which has tossed morality in the junk yard. Moral chaos and crime run hand in hand as they eagerly attempt to destroy peace, order and happiness.

"Unhappily, there are many homes where parents are untrained in their obligations to their offspring... where unguarded talk is as regular as three meals a day... where disrespect for authority and criticism of officials are common occurrences... where childish independence is encouraged and refractory conduct is condoned... where breaches of discipline and antisocial whims are overlooked... and where God and religion are considered too old-fashioned in an age dedicated to materialism.

"The children of such homes need help. The Sunday schools can do much and are doing much to bring God and religion into the starved souls of these youngsters."

## A REVERIE

Mrs. M. L. Hicks  
Manning, South Carolina

When kneeling at the mercy seat,  
There comes a thought that is so sweet;  
My Saviour hears my humble plea;  
And sends His spirit down to me.

I love to kneel before His throne  
And feel His arms around me thrown;  
And sometime when this life is o'er  
I'll see His face forever more.

I look to Him for all my needs  
And He supplies and gently leads;  
He gives me strength for ever hour,  
And every day I feel His power.

I'm trusting Him through every day,  
To keep me in the heavenly way;  
And guide my footsteps through land  
And guide my footsteps through this land  
That I tread not in sinking sand.

His spirit He has giv'n to me,  
To comfort and encourage me;  
And make me love my fellow man  
And all the beauties of this land.



# Free Will Baptists

Rev. E. E. Morris  
Oklahoma City, Oklahoma

(Editor's note: This is the first in a series of articles which will appear periodically in *The Free Will Baptist*. These articles are adapted from the *Handbook of Free Will Baptist Doctrine*, written by the Reverend E. E. Morris, 2701 Southwest Thirty-Third Street, Oklahoma City 8, Oklahoma. These articles are published by permission of the author. The book may be purchased for \$1 from *The Free Will Baptist Press, Ayden, North Carolina.*)

**W**HAT we mean by *Free Will Baptist* is free moral agency.

*Free* means to act freely without restraint or necessity, and being accountable for such actions.

*Moral* pertains to the question of right or wrong.

An *agent* is one who has power to act.

A *Baptist* is a baptizer. Just to say you are a Baptist does not tell anyone what you are, but to say, "I am a Free Will Baptist," means what you are. In other words, we believe in the freedom of the will. You can accept Christ and live, or reject Christ and die. Men were made free from the beginning. "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:16, 17). Man was placed on probation. In other words, God set before man life or death even in the garden. These are the same things that Free Will Baptists believe today. Of every good thing the children may enjoy, but to sin is to die. That law hasn't changed.

*Men must make a choice.* "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deuteronomy 30:19). We believe that life and death are set before every individual, that God calls all, that Christ died to save all and

whosoever will may come and take the water of life freely.

*Moses made the choice.* "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11:24, 25). We believe that this same choice has to be made by each individual that turns from the world and looks unto the Lord Jesus Christ. In fact, Jesus said, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:25). Moses had respect unto recompense of reward. It takes the same kind of thinking today as it did then. We must look beyond the pleasures of this world to a future reward in heaven. Whatever you are, you are that by choice.

*Men can refuse.* "Because I have called and ye refused; I have stretched out my hand, and no man regarded; But ye

have set at nought all my counsel, and would none of my reproof" (Proverbs 1:24, 25). God calls all, Jesus calls all, and the Holy Ghost pleads with all to be saved. To refuse, then, is to refuse life everlasting. To accept Them is to accept eternal life.

*What about men after they are saved?* After men are saved they are still free to accept good or bad. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number" (Jeremiah 2:32).

*Where do folk go that forget God?* Psalm 9:17 says, "The wicked shall be turned into hell, and all the nations that forget God."

*Free Will Baptists also believe in free communion.* "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Corinthians 11:28). So we are called *Free Will Baptists*. It is not what you are called, it is what you are that counts. I have no objection to being called a Free Will Baptist, since the Bible teaches the freedom of will to be saved and the freedom of will to serve God after you are saved. Neither do I have any objection to the word *Baptist*, since I believe that baptism by immersion is the only correct way to baptize. I have set forth in this first chapter the reasons why we are called Free Will Baptists, and in following chapters, I will show you how positively we follow the teachings of the Word of God. I hope as you read that you will have an open mind and heart to receive the words of life and death.

## THOUSANDS JOIN RANKS OF THE LITERATE

American parents and educators in this country may debate whether or not "Johnny" can read. Meanwhile, thousands upon thousands of *adults* in the world's most backward countries are joining the ranks of the literate. Prompted by a desire to learn, illiterates are crowding to government and missionary-sponsored literacy projects. The impact upon world affairs of these new literates will be tremendous in the next few years.

With the ability to read, there has come to these people a whole new world of ideas. There has opened up to them a whole new realm of wants and needs. And with the ability to read, they are equipped to seek better employment, to participate in government, to learn more about world events. The new literacy of these thousands of people will have a tremendous effect upon their own countries and upon the world—politically, economically and socially.

But the most important result of their literacy is that now these people are able to read the Word of God for themselves. Now their evangelization does not depend wholly on word-of-mouth preaching. They can read God's Word and the Holy Spirit can use the Word to bring them to a saving knowledge of the Lord Jesus Christ.

A large proportion of these new literates are in Africa where The Pocket Testament League can reach many of them with its campaign of mass evangelization and large scale Scripture distribution. Mr. Alfred A. Kunz, international director of the league, says: "Now that these people are able to read, we as Christians have a double duty toward them—not only to preach the gospel to them, but to give it to them to read in their own language. How tragic if those who can read should not receive the Book of books!"—*The Pocket Testament League*.



# NEWS NOTES

## Reunion Chapel Church Plans Revival

The Reunion Chapel Free Will Baptist Church, Craven County, North Carolina, plans to hold its spring revival beginning April 16 and continuing through April 22. The Rev. Ralph Osborne will be the evangelist for these meetings which will begin promptly at 7:30 p. m.

The Rev. C. M. Dixon, pastor of the church, cordially invites everyone to attend the revival services.

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## N. C. Superannuation Report for March

The following is the report of the Rev. M. L. Johnson, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for March, 1956:

### Receipts

Balance on Hand March 1, 1956	\$2,759.75
Regular Receipts for March	\$202.35
Retirement Funds for March	20.00

Total Receipts for March	222.35
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Total to Account For	\$2,982.10
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### Disbursements

Superannuated Ministers'	
Monthly Checks	\$195.00
Widows' Quarterly Checks	317.50
Operating Expense	35.14
Paid to the National Board	16.72

Total Disbursements	564.36
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Balance on Hand April 1, 1956	\$2,417.74
Balance Retirement Fund	238.00

Balance General Fund	\$2,179.74
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### Receipts by Conferences

Blue Ridge Conference	\$ 11.49
Eastern	65.00
Pee Dee	15.00
Western	110.86

Total Regular Receipts	\$202.35
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## North Carolina State League Convention

The State Free Will Baptist League Convention of North Carolina will convene at Mount Olive College, Mount Olive, North Carolina, May 11, 12, 1956. A fellowship supper and vesper service is planned for Friday afternoon, at 5:30 p. m. All leaguers are urged to come in time for this period. You will be expected to bring your own bag supper. The drinks will be furnished by the college.

An annual feature of the convention is the Intermediate Sword Drill. Every intermediate league should have a contestant (ages 13-16). For detailed information write Miss Leah McGlohon, Mount Olive College, Mount Olive, North Carolina. Include the name, age and address of each contestant. The contestants should be registered at least

## Oak Ridge, Tenn., Church Asking for Contributions

We quote from a letter received from the Oak Ridge Free Will Baptist Church, Oak Ridge, Tennessee:

"We, the Oak Ridge Free Will Baptist Church, were organized as a church in April of 1955.

"We have recently purchased two acres of land for our building site. The lot is one of the best in town, easily reached from any part of town and in a nice section.

"We are planning to start building this spring. We must raise five thousand dollars in order to build this year.

"There is a wonderful field for Free Will Baptists in this city. The city is young and there are a large number of people here who are not in church.

"We feel sure your church would like to share in this work for the Lord. Any freewill offering or donation, large or small, would be greatly appreciated. All contributions will be acknowledged. Make checks or money orders payable to Oak Ridge Free Will Baptist Church. Address all correspondence to: Rev. Milton Crowson, 105 Marquette Road, Oak Ridge, Tennessee."

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## Rev. Cherry to Conduct Hull Road Revival

The Rev. F. B. Cherry will be the evangelist for a revival meeting at Hull Road Free Will Baptist Church, Greene County, North Carolina, beginning Sunday evening, April 15, and continuing through April 21. The Rev. Michael Pelt is pastor of the church.

The public is cordially invited to attend these services which will begin each evening at 7:30.

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## Rev. Clifton Rice Resigns Pastorate of Hugo Church

The Rev. Clifton T. Rice, Free Will Baptist minister of Kinston, North Carolina, has resigned the pastorate of the Hugo Free Will Baptist Church, Hugo, North Carolina, effective at the conclusion of the 25th year in August, 1956. The church has called the Rev. Frank Davenport of Greenville, North Carolina, to succeed Mr. Rice.

Mr. Rice also serves the Deep Run Free Will Baptist Church on a half-time basis. His present pastorate there has

## Rev. Raymond Riggs to Conduct Elm Grove Revival



Revival services will be held at Elm Grove Free Will Baptist Church, Pitt County, North Carolina, with the Rev. Raymond Riggs, National Foreign Missions secretary, as the guest evangelist. Services will be held each evening at 7:30, April 15, through April 30. The public is cordially invited to attend.

The Rev. J. C. Lynn is pastor of the church.

run for three years and he also served that church some years ago.

The minister lauded the fine work of the Hugo congregation and their faithful support for a quarter of a century. He said he felt that while the relationship was most cordial, it was time for someone else to take over the reigns and the responsibility. He wishes his successor and the congregation well.

## Coming Events

April 10-27—Mission School, Mount Olive College

April 17—N. C. Alumni Association Meeting, Mount Olive College

May 13—Mother's Day

May 24—North Carolina State Auxiliary Convention

May 27—Mount Olive College Commencement

May 30—Memorial Day

June 17—Father's Day

July 4—Independence Day



two weeks before the convention. The state winner will represent North Carolina in the Nation-wide Sword Drill in June.

Since the corresponding secretary has so few addresses of league directors, she would like to have the names and addresses of each director and corresponding secretary. Please send these names and addresses, along with the number of leagues you have in your church, to Mrs. Paul Braxton, Route 2, Winterville, North Carolina. She would like to have this information so that she can send out the correct number of report blanks for the convention.

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### **Mission Board to Meet At Free Will Baptist Press**

The North Carolina State Mission Board will meet on April 12, 1956, at 10:00 a. m. This meeting will take place at the Free Will Baptist Press in Ayden, North Carolina. All members of the board are urged to be present.

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### **Twenty New Members Added to St. John's Church**

Twenty new members were added to St. John's Free Will Baptist Church, Carteret County, North Carolina, during the recent revival conducted by the Rev. W. S. Burns of Beulaville, North Carolina. The Rev. Melvin Everington, pastor, directed the singing during the services.

The pastor states, "Our revival was an old-fashioned revival, and each night was a feast of spiritual blessings sent from God."

St. John's Church would like to recommend the Rev. W. S. Burns to other churches as a capable evangelist.

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### **Wilmington Church Host to Union Meeting**

The Wilmington Original Free Will Baptist Church of 2114 Brandon Road, Wilmington, North Carolina, will be host to a District Union Meeting on Saturday, April 28, 1956. The Vocal Union will also convene at this church on the following day, April 29, 1956.

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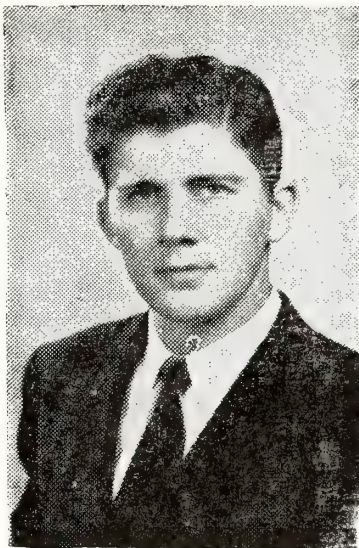
### **Twenty-five New Members Join Free Union Church**

The Free Union Free Will Baptist Church, Beaufort County, North Carolina, held a revival during the last week in February and first week in March. The Rev. Walter Carter was the evangelist. He was assisted by the pastor, Rev. Sam Kennedy.

The church reporter, Mrs. B. M. Ratcliff, makes the following statement:

"Our church had a wonderful revival

### **Revival at Unity Church, Jacksonville, Florida**



The evangelist, Bobby Jackson, brought inspirational messages during a series of revival services held at the Unity Free Will Baptist Church, Jacksonville, Florida, during which twenty decisions for Christ were made.

Brother Jackson was assisted during the meetings by the pastor, Rev. W. A. Hansley, and the music director, Mr. L. W. Fortner.

Rev. Hansley makes the following statement concerning the revival: "We, the people of the church, take this opportunity to thank Brother Jackson for the work which he is doing for the denomination. The work of a full time evangelist is not an easy task, however, with the educational background and deep yearning passion for lost souls, as Brother Jackson possesses, we know that he will be a blessing to every church in which he ministers.

"We call upon the Free Will Baptist people of the nation who read this article to remember Brother Jackson, our national evangelist, in prayer."

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### **New Church Now Nearing Completion**

The Slocomb, Alabama, Free Will Baptist Church, which is now under construction, should be ready for occupancy in the near future. The pastor, Rev. Rufus Hyman, reports that the church is in a new section of town which is growing fast. He states, "This has been a hard fight so far, but we believe the Lord will give us victory. We re-

## **THE MAIL BOX**

### **Available for Supply Work**

"I would like to announce that I am available for supply work on the second week-end in each month. I shall be happy to fill pulpits or to do evangelistic preaching, teaching or musical work. Perhaps I can help in the training or organization of your choir. Please contact me by writing or phoning 23861 and arrange for a special service that is different but presents the gospel. There are other dates also that could be arranged."—Rev. J. Albert Harris, 234 Sycamore Avenue, Newport News, Virginia.

### **Revival Work Wanted**

"I would like to notify the Free Will Baptist people that I am available for revival services within 75 miles of Wadesboro, North Carolina, or week-end services anywhere in North Carolina and South Carolina.

"I have a radio program each Sunday afternoon at 2:00 o'clock over W. C. R. E. in Cheraw, South Carolina. If anyone knows of any Free Will Baptist people in Cheraw please send me this information."—Charlie W. Maness, 10 East Wade Street, Wadesboro, North Carolina.

### **Wants Harrison and Barfield History**

"If anyone reading this article has a copy of Harrison and Barfield's History of Free Will Baptists, or knows of anyone else who has one, will you please contact me regarding selling the book to me. You may contact me at Box 56, Saratoga, North Carolina, or phone Stantonsburg 316-6."—Rev. Hubert Burress, Box 56, Saratoga, North Carolina.

—o—

quest the prayers of God's people."

The pastor further states, "Any aid on our church building will be appreciated, and can be mailed to the church treasurer, E. L. Hidle of Slocomb, Alabama."

### **Dilda's Grove Announces Revival**

Dilda's Grove Free Will Baptist Church, Pitt County, North Carolina, will conduct its spring revival beginning April 15, 1956, and continuing through April 21. The Reverend Earl Glenn of Wilson, North Carolina, will be the evangelist, assisted by the pastor, the Reverend R. L. Norville. Special singing will be conducted each evening by the Reverend Clyde Cox.

The public is cordially invited to attend these revival services which will begin promptly at 7:45 p. m.

## **Serenity**

Here's a sigh to those who love me  
And a smile to those who hate;  
And whatever sky's above me,  
Here's a heart for every fate.

—Lord Byron



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: What attitude should a Christian take toward the United Nations? Should we have hope that it may either make provision for permanent peace and security, or that it may become Christian in character? Do we have Scripture on these points or that would tell us how to behave in a company of people such as the members of this organization are since they do not pray to our God neither give Jesus His rightful place in their plans and activities?—A. V. Prince, Woodbine, Tennessee.

Answer: Dr. Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary, was asked similar questions to these first two of yours while teaching a class in prophecy at Winona Lake School of Theology, July, 1950. He said he thought that both we as individuals and our government as the spokesman of Christian people should do all that could be done to promote world peace; that our government should maintain a friendly relation to any nation or group of nations that is sincerely striving to maintain what peace treaties we have and to set up organizations with powers to bring about a better relationship between the peoples of the earth. He seems to think that this negotiated peace which we have had since the first world war is symbolized by the white horse and his rider that are set forth in Revelation 6:2, and that this type of peace will be maintained by such man-made organizations as the League of Nations, the World Court and the United Nations, until all such have run their courses. He said that when all these have broken down and failed, a thing which they must do sooner or later, there will be a time of war and bloodshed such as never has been seen in the whole history of man. It is his opinion that God is allowing these to maintain a semblance of order and safety so as to allow time and opportunity for the Christians to finish taking the gospel to those who have never once heard it. His view on this subject seems quite logical to me and in keeping with what the Bible has to say on the question. We are called upon, in the Bible, to pray for the peace

of Jerusalem. "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6), and also to obey those in authority over us when obedience to such superiors is not in conflict with God Himself, who is the first person and power in authority. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, . . ." (Hebrews 13:17). "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ" (Ephesians 6:5). ". . . We ought to obey God rather than men" (Acts 5:29).

Since our nation is a member of the United Nations, the United Nations has influence over the United States and in this relation has authority over us. Jesus said, ". . . Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21), also ". . . For there is no power but of God: . . ." (Romans 13:1). Read all of Romans 13:1-8.

The answer to your second question is in the negative, for there can be no kind of permanent peace that will precede the coming of the Prince of Peace except of course, that personal peace given by Christ to His own followers. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27); "These things I have spoken unto you, that in me ye might have peace. . . ." (John 16:33).

Jesus will bring sudden condemnation and judgment to all the agencies of the earth that leave Him out of their peace negotiations. "He that deviseth to do evil shall be called a mischievous person" (Proverbs 24:8), "For their calamity shall rise suddenly; and who knoweth the ruin of them both" (Proverbs 24:22). "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isaiah 60:12). "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). See Isaiah 17:10-14; 41:20-24; 47:10, 11; Jeremiah

15:6, 7; 25:32, 33; Proverbs 1:26-31; Hosea 13:1-3.

There is no question in my mind as to whether or not we as a nation should trust God more and the other nations of the world less, because it took God's intervention to save us from disaster in two world wars and another tangle in Korea. But instead of trusting God as we should and being wise to the treachery of the nations, we continue to frantically reach as a drowning man for a worthless straw to unethical nations for new alliances and entanglements and say to them in effect, your gods are as good perhaps in some ways better than our God; therefore fearing that we might incur the wrath of these nations' gods, we just leave ours out at the United Nations' peace conferences and whatever else we work together with China and Russia in. Instead of such folly we should say as Jacob did while in Padanaram. Jehovah God gave us the victories received or won in the last two world wars and He let us out of Korea without allowing us to be annihilated. In the event that we keep on leaving God out in this way and a third world war comes, which is inevitable, will we have the nerve to wait until disaster is in sight before we flee from all else to Him and then expect Him to again be our mighty deliverer? If so, I doubt not that our damage will be greater than it has yet been if He heeds our crying at all. "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). It surely occurs to me that like Israel we have been a "stiff-necked gainsaying people," and that God is about ready to say as He said to Israel, "A fierce and destructive people shall come in and carry you into captivity." With this in mind we need to remember that it is not too late now, for 1 Chronicles 7:14, Isaiah 1:18, Matthew 11:28-30, 1 John 1:9, Jeremiah 26:13, Isaiah 26:13 and Proverbs 28:13 still apply to us as a people and certainly as individuals.

## Rich Beyond Telling

Had we not a friend in all the world but the Lord Jesus, we should yet be rich beyond all telling. He only can help in every time of trouble. His infinite tenderness and boundless sympathy meet our every need. His wisdom and guidance are ever at our disposal. His presence sheds light and joy wherever He comes. The touch of His hand has still its soothing, healing power, and His voice still brings a sense of rest and comfort and strength.—F. J. Horsefield.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

These, together with the last four words of the nineteenth verse, are the first recorded words of the risen Christ spoken to His disciples to be found in the Gospel according to John. It is my desire, in this message, to direct your thinking to the importance of the last part of the text: "As my Father hath sent me, even so send I you." We read in the twenty-second verse, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." This bespeaks of the power given them for the tasks before them. They needed the power that could be obtained only by receiving the Holy Ghost. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). Witnessing to the things they had heard and seen of Christ was the special and peculiar work of the apostles. No less is it the work assigned to the followers of Christ today, but without the power of the Holy Ghost we are poor witnesses.

Let us go back to the text and consider, "As my Father hath sent me, even so send I you." Now, we believe that Christ did everything that God assigned to Him. Not one thing was left undone.

More than ever, after His death and resurrection, Christ sought for those who would be faithful witnesses of the great things He had taught. Now they had a new and vital message to give to the world, a message of the assurance of real salvation and all the blessedness of the future with God and the redeemed. It is no less the duty and privilege of all who have accepted Christ as our Saviour and King to use all the means in our power to win personally our friends and neighbors and all those with whom we come in contact to our Christ. We must, if we do the will of God, be distinctly witnesses for Christ, or we will witness against Him. If those who have not accepted Christ see no difference between themselves and those who have

taken membership with the church, they will not be won and become witnesses themselves.

Christ has sent us to be living witnesses for Him in the upbuilding of His kingdom. The following story illustrates what I believe that Jesus meant when He said, "Even so send I you."

A young man came to a pastor and asked for Christian work. After some conversation the pastor said: "God has so placed you, so filled your day, that I don't see where you can get time for outside Christian work. But see here, Murray, here's something for you to do. Let all the men in the office know that you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his

oaths or his beer. Show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live with God's help. Will you try?"

The young man promised. A few weeks later the superintendent of the department where the young man worked met the pastor, and asked, "What's come over Murray?" "I don't know," the latter replied, "I didn't know anything had." "Well, there has. He's the best clerk in the whole force, and has become so in the last month. He's the best influence about the whole place. The men all notice it. He's quiet, earnest, and full of a spirit that imparts itself to others. Something's come over Murray."—Selected.

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known —F.B.C

F. B. CHERRY

## THE LORD OMNIPRESENT

(Psalm 139:1-4)

1. He sees evil in our hearts (Genesis 6:5; Jeremiah 17:9, 10).
2. The ways of man are before His eyes (Proverbs 5:21; Jeremiah 16:17).
3. "His eyes behold the children of men" (Psalm 11:4).
4. He sees all, good and bad (Jeremiah 32:19; 2 Chronicles 16:9).
5. Do not try to hide in darkness (Isaiah 29:15, 16; 30:1).
6. The eyes of God in the sanctuary (1 Kings 9:3; Job 15:15).
7. God sees the Blood (Exodus 12:23; 1 John 1:7; 1 Peter 1:19).

## FOUNTAINS OF JOY

(Psalm 16:11)

1. The joy of obedience (Acts 8:39; Psalm 97:11).
2. The joy of God's presence (1 Peter 4:13).
3. The joy of election (Luke 10:20; Psalm 32:11).
4. The joy of redemption (1 Peter 1:8; Romans 5:2).



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*

Free Will Baptist Bible College  
Nashville, Tennessee

## Alumni Association Conference

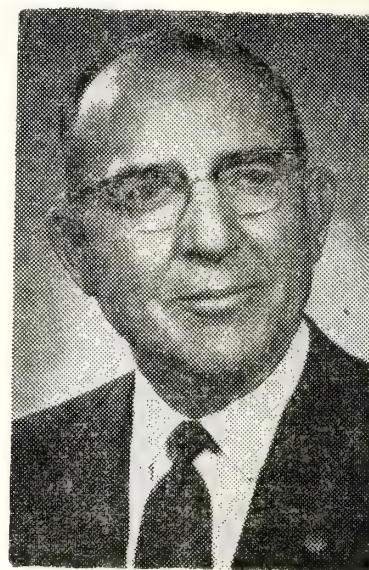
On Wednesday, April 17, 1953, there will be a reunion of the students of the Ayden, North Carolina, Seminary and Eureka College at Mount Olive College, Mount Olive, North Carolina.

The program will begin at 10:30 a. m. in the college auditorium, and the highlight of the day will be the unveiling of a portrait of the Rev. J. C. Moye Sr. in appreciation of an endowment fund in the amount of \$12,500 which he recently gave to the college. Lunch will be served in the college cafeteria. In the afternoon there will be a period for re-

newing old acquaintances and a short business session.

Last year the alumni association met and reorganized with the following officers: president, J. W. Alford; vice-president, L. A. Holliday; recording secretary, J. A. Evans; treasurer, I. J. Blackwelder; corresponding secretary, Mrs. H. L. Spivey.

The program for the conference is as follows:



O. P. Johnson, President  
North Carolina Education Association

### Morning Session

- 10:00—Registration
- 10:30—Opening Devotional, Elbert M. Prescott
- 10:45—"Educational Problems, State or National," O. P. Johnson
- 11:15—Music, College Chorus
- 11:30—"Education from Denominational Viewpoint," L. R. Ennis
  - Official Naming of Library
  - Library Presentation
- 12:30—Lunch

### Afternoon Session

- 1:30—"History of Ayden Seminary and Eureka College," Mrs. H. L. Spivey
- 1:45—Business Session

5. The joy of God's promises (Isaiah 35:10; John 14:1-3).
6. The joy of His protection (Psalm 5:11; Romans 8:31).
7. The joy of eternal life with Christ (Matthew 25:21).

## GOD IS MERCIFUL

(Psalm 86:5)

1. His mercy is eternal (Psalm 103:17; 106:1).
2. Moves us to repentance (Joel 2:13; Romans 2:4).
3. It makes salvation possible (Titus 3:5; Lamentations 3:22).
4. Is the source of our forgiveness (Micah 7:18; Ephesians 2:4).
5. Is the basis of our hope (Psalm 130:7; 147:11).
6. Offered to repentant sinners (Psalm 32:5; Proverbs 28:13; Luke 15:18-20).

## TITLES OF THE HOLY SPIRIT

(Acts 4:8)

1. Holy Ghost (Luke 11:13; John 14:26).
2. Spirit of God (Genesis 1:2; 2 Chronicles 15:1; Matthew 3:16).
3. Spirit of Jehovah (Judges 6:34; Ezekiel 11:5; Isaiah 59:19).
4. Spirit of the Lord (Isaiah 61:1; Luke 4:18; Acts 8:39).
5. Spirit of Christ (Romans 8:9; Philippians 1:19; 1 Peter 1:11).
6. Spirit of Truth (John 14:17; 15:26; 1 John 4:6).
7. Spirit of Promise (Ephesians 1:13; Acts 2:33).
8. Spirit of Grace (Hebrews 10:29; Matthew 12:31; Ephesians 4:30).

—Selected.

## "What Think Ye of Christ?"

A chaplain, in World War II, was ready to preach to a regiment of soldiers, just back from the front trenches. They were tired and weary. The rain began to fall. They were standing in the field, under the open sky, to hear his message. "My text," he began, "is 'What think ye of Christ?'" He paused and then he continued, "My sermon is, 'What think ye of Christ?'" Then he shouted: "Dismissed!"

The question determining our destiny, whether heaven or hell, is, "What think ye of Christ?"—Selected.



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### THE LORD'S SUPPER (Continued)

#### *The Supper Connected With the Second Coming of the Lord*

Not only is the supper to be observed in remembrance of the death of Christ, but the command is to observe it "... till he come" (1 Corinthians 11:26).

I have known a few people who do not believe that Jesus will ever come to earth again, but they would take the bread and they would drink from the cup, observing what we call the *Lord's Supper*. If I did not believe that Christ would come again, I certainly would not touch the bread nor drink from the cup, and say that I was doing it in *remembrance of Christ*. I would be afraid of the judgment of the Lord. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (1 Corinthians 11:27).

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Corinthians 10:16, 17). Here we learn that *we are all partakers of that one bread*, and Christ is the bread spoken of. Christ said Himself, "I am that bread of life" (John 6:48). This life of Christ must be taken into our lives. When we partake of the bread and drink from the cup we confess to the world and to our brethren and sisters in Christ, that we have accepted Christ as our personal Saviour. We say by our actions that we believe that *Christ died for our sins, that His blood atoned for our sins, and that we are children of God*.

In reality, if we are the children of God, saved by faith in the atonement made by Christ, and we partake in the remembrance of Christ, we are saying that we love Him, and that because we love Him we exemplify our love by *communing with others who believe*. Free Will Baptists do not commune to

make themselves children of God, but because we *are believers in Christ and saved thereby*. We do not commune because *we are worthy*, but because *Christ is worthy—for our goodness, but for His goodness*.

To *refuse to commune* is a confession that we are not children of God or a confession that we are in a backslidden state. It is a sin not to commune in remembrance of the death and resurrection and the promise of His return for His very own. When we refuse, we take our stand with the unbelievers. We are Free Will Baptists by choice. Paul says, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (1 Corinthians 10:21). So if we do not discern the body of Christ it is not His table. If it is the Lord's table, then all the children of God are free to partake. No man has any right to say to the least of the children of God, "This is the Lord's table, but if you are not of our faith and order you can be excused." Thus the original Free Will Baptists practice free communion—open communion—letting the Word of God be the judge.

The apostle, Paul, said, "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Corinthians 11:28-32). For emphasis let us read again these words as stated in the Treatise about the Lord's Supper: "This is a commemoration of the death of Christ for our sins, in the use of *bread* which He made the emblem of His broken body, and the *cup*, the emblem of His shed blood, and by it the believer expresses his love for Christ, his faith and hope in Him, and pledges to Him perpetual fidelity.

"It is the privilege and duty of all who have spiritual union with Christ to commemorate His death; and no man has a right to forbid these tokens to the least of His disciples."

#### *The Commemoration of the Death of Christ for Our Sins*

We actually say when we partake of that bread that we believe Jesus Christ paid our sin debt—that we have accepted in full the death of Christ on the Cross to redeem us from the curse of the law which condemned us, due to the fact that "... all have sinned, and come short

of the glory of God" (Romans 3:23). We confess with Isaiah by saying, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:4-6).

#### *The Emblem of His Shed Blood*

The believer in Christ testifies in the partaking of the cup to the salvation by the shed blood of Christ. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Hebrews 9:12-15).

Since this is true, Free Will Baptists and others who believe in the shed blood of Christ believe that our sins were purged on the Cross when Christ made the atonement. And we say with John, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). We can say of a truth, "... Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13). Thus there is no need for a purgatory after death since Christ purged our sins on the Cross and is now our Mediator in heaven. It really means something to *eat the bread and to drink from the cup*.

We find that *all* the disciples partook on the night of the institution of the Lord's Supper, so the command is to us, "Drink ye all." Remember that it is a *command* from the Lord. True Free Will Baptists believe in *obedience to the commands of Jesus Christ*.

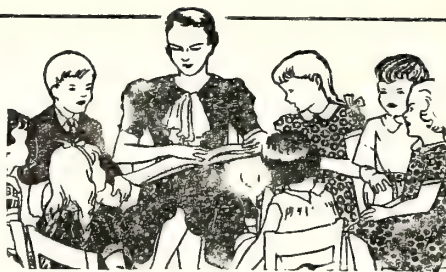
There are three kinds of missionaries: Co-missionaries; Go-missionaries; and O-missionaries? To which category do you belong?—*Selected*.



# STORIES

FOR OUR

## BOYS and GIRLS



### The Promise Tree

**R**OBERT and Mancer had come out to Grandpa's for a week-end visit and were delighted to find the apple trees all in bloom, and looking like big pink bouquets.

"What kind of a tree is that down by the fence that has such white blossoms on it, while all of the others have pink blossoms?" asked Robert.

"It looks just like a big snowball," said Mancer.

"Oh, that is just a promise tree," said Grandpa.

By this time Eleanor and Ruth and Bob and Allen had come up to where the boys were, and all exclaimed together, "A promise tree! What is a promise tree? We never heard of one before."

"Don't you have nature study in your schools? I should think you would learn all about promise trees at school."

"We learn about birds and flowers, but we don't know much about trees."

"Hasn't Robert been to the Boy Scout camp a few times? He ought to learn something about trees at the camps."

"We do learn about some trees," said Robert. "I know oak trees and walnuts and poplars and maples and sycamores and beeches and pines, but I never heard of the promise tree before."

"Please, Grandpa, won't you tell us all about the promise tree?" said Ruth.

"I see Nelson coming, and yonder comes Marie and John. Eleanor, you get Doris Jean and we will go over to the promise tree and take a close look at it, then I will tell you all about it."

"Now, everybody get a bunch of blossoms and then sit down on the grass and I will explain about the promise tree," said Grandpa.

"It looks just like our big cherry tree," said Marie.

"But it has so many more blossoms."

"Well, it is just a promise tree," said Grandpa.

"Oh, I see," said Eleanor, "the blossoms are just promises of cheeriness, but they never fulfill them and you don't

get any cherries. Is that what you mean, Grandpa?"

"Yes, that is it. Now everybody look into the corner of a blossom, and notice that little green ball about as big as a pinhead, which has a little horn sticking out at the end. That little green ball would become a large red ripe cherry if the tree had kept its promise. Every May it is full of these pretty white blossoms, but we never get any cherries. And that reminds me of some boys and girls I know, who make a lot of nice promises but don't always live up to them."

"And I know some like that," said Ruth. "They promised the teacher that they would not whisper in school any more, and in the afternoon they were at it again."

"I get tired trying to study all the time," said John.

"And I just forget, and whisper to John before I think," said Ruth.

"And I know a girl who promised to have better lessons next time, but she didn't."

"I guess we all have made promises that we did not fulfill," said Grandpa.

"I have. I promised Mother that I would wash the dishes without being

told, but I forgot all about it until she called me from the playhouse," said Marie.

"And I know some boys who promised to put the tools away when they have been working at their wagons and airplanes," said Eleanor, "but just leave them lying on the ground where they used them, and Grandpa has to gather them up and put them away every time they have them out."

"Well, we just forget, don't we, Allen?" said Bob, and grinned at Grandpa.

"That must have been a promise tree that Jesus went to when He was hungry and thought He would get some figs, but it had nothing on it but leaves," said Robert.

"Yes, and the tree died after that," said Eleanor. "If it had been full of nice ripe figs, it might have lived a long time."

"Do you know that boys and girls are just blossom promises?" said Grandpa. "Just as apples and cherries grow out of blossoms, so men and women must grow out of boys and girls. You see, every little boy is a promise to become a man, and every little girl is a promise to become a woman. But sometimes a blossom dies and then there will be no apple."

"And, Grandpa, would Mr. Reese's little baby that died last week have become a big woman if she had lived?" said Ruth. "And will little Bettie Ann be a woman sometime if she lives?"

"Yes, every little baby will become a man or a woman if thy live."

"What do you think of the promise tree now, Robert?" said Grandpa.

"Oh, I understand it now, and I think it is a fine lesson for all of us to try to live up to our promises. They don't count for anything unless we fulfill them."—*My Pleasure.*

### A Straight Line

**R**OBBIIE was working away at his drawing lesson. Presently, the teacher came around to see what progress he was making.

"Look here, Robbie," she said, "that line isn't straight."

"No, it isn't straight, I know," answered Robbit, "but I can fix that up later."

"A straight line never needs straightening," said the teacher quietly, as she turned away to look at the work of another scholar.

That simple remark which the teacher made set Robbie to thinking. "A straight line never needs straightening."

How much better, then, to make the straight line, rather than to draw a crooked line which would have to be straightened afterward. Besides, a line that has been partly rubbed out and then made straight never looks quiet as well as a line which is drawn perfectly straight the first time.

When we speak the truth we do not have to stop and correct what we have said.—*Selected.*

Human strength and good resolutions are not sufficient to enable us to cope with our enemies; we need a God who is able to deliver us.—*Selected.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Tarboro, N. C.—The Woman's Auxiliary of the Tarboro Free Will Baptist Church held its regular monthly meeting on March 20, in the home of Mrs. Jean Pollard. The meeting was opened by the group singing "My Faith Looks Up to Thee." Mrs. Dilda led the group in the opening prayer. The evening Scripture was taken from Hebrews 1:1-30.

Those taking part on the program were: Mrs. Douglas Norville, Mrs. Jean Pollard, Mrs. Matthew Peele, Mrs. Dilda and Mrs. Alton Hathaway. The 20 members and 1 visitor present were dismissed with prayer by Mrs. Raymond Webb.

Scranton, S. C.—The Woman's Auxiliary of the High Hill Church held its pre-Easter week of prayer with good attendance; holding the meetings at the church with the exception of Friday night when the meeting was held in the home of a sick member of the church.

The auxiliary has chosen a project for the month of April which is beautifying the church and church yard. The ladies also plan to visit the children's home to help mend and remodel clothes for the children.

Timmons ville, S. C.—The Vernilla Granger Circle of the Bethany Church held its regular monthly meeting for March at the home of Mrs. Hampton Thornhill with Mrs. R. W. McClam as co-hostess. Mrs. Dick Granger presided at the meeting.

The program chairman, Mrs. Margarie Hicks, introduced the program. Those taking parts were: Mrs. Gladys Vause, Mrs. Alice Kirby, Mrs. Grace Louis, Mrs. Gladys Welch and Mrs. Ruby Lee Severance. Mrs. Ruby Lee Severance and Mrs. Nellie Kirby rendered a duet. After a brief business period the hostess served refreshments to the 22 members and 1 visitor present.

## Trampled Under Foot!

A Scottist botanist lay flat on his back in a meadow. He was looking through his microscope at a common heather bell. He seemed to be oblivious of the shepherd near him until his shadow announced his presence. Looking up, the botanist said to the shepherd, "Take this and look into it!" The rugged shepherd, for the first time, saw the heather bell magnified in all of its intricate beauty and marvelous design! As he continued to look, tears began to trickle down his weather-beaten face. Regaining his composure, he said to the botanist, "And just to think I have been trampling these beneath my rough feet over the years!"

There is a greater act of sacrilege, or wanton desecration of which we can be guilty. We may trample "the Rose of Sharon," the Lord Jesus Christ, beneath our feet. Warningly, God's Word says, "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, . . . an unholy thing, . . ." (Hebrews 10:28, 29).

## "My Talent Is to Speak My Mind!"

A woman came to John Wesley and said, "Mr. Wesley, my talent is to speak my mind!" Looking into the face of the woman, Mr. Wesley said, "I am certain that God wouldn't care at all if you buried that talent!" When God's children unhinge their tongues and give others a piece of their mind they have no peace of mind left!

When Leonardo da Vinci was painting his great masterpiece, "The Last Supper," he became quite angry with a friend. He lashed him with hot and bitter words. He then threatened the friend with vengeance. Returning to his canvas, he began to paint the face of Jesus. He found, however, that he was so perturbed and disquieted that he could not compose himself sufficiently for the delicate work before him. He went out immediately, sought his hurt friend, and humbly asked his forgiveness for the tongue lashing he had administered to him. Then he was in possession of that inner calm which enabled him to give to the Master's face the tender and delicate expression he so well knew it must have.—Selected.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Lucy Linton Daugherty

On November 19, 1955, God in His infinite mercy saw fit to call from this earth Mrs. Lucy Daugherty. She was born on July 10, 1870, making her stay on this earth a little more than 85 years. Mrs. Daugherty was staying at the convalescent home in Washington, North Carolina, at the time of her death.

Mrs. Daugherty and some others, with the help and cooperation of the Eastern Conference, organized the Eastern Convention in October, 1909, which was then known as the Home Mission Sunday School and Little Workers League Convention. This league finally ceased to exist. Later another young people's group was organized at St. Mary's Church, New Bern, North Carolina. Mrs. Daugherty was president of this convention for a number of years, and assumed great responsibility in the convention up until 1916. The home mission group did not stay organized very long since many of the churches decided to have only one society which became known as the Ladies Aid Society.

After Mrs. Daugherty was married she seldom attended the conventions; however, we feel that she did not turn away from God and that she was true to Him all the way. May we commend to all her example of life as being eminently worthy of being followed.

Written by,  
Mrs. J. J. Blizzard

Self-made men and women have quite an acceptance and a "pull" in the world; but if God is to have them He will have to unmake them and obliterate all the "works of men's hands," that He may have a chance to show His Divine power in and through them. If you want God to really use you for His glory, do not spend your precious time and means in "making yourself." Why create kindling for the burning, when you may have precious stones for your eternal enjoyment? If you want to be spared much suffering, let God do the making of you, and then watch Him work His wonders in your life.—Selected.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee


NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## MISSION TO MEXICO

Damon C. Dodd, Promotional Secretary

National Home Mission Board

 OUR newest venture in home missions is Mexico. This country offers one of the most challenging mission fields of our present day and especially to Free Will Baptists. Its close proximity to the United States makes it easily accessible and the facility of travel—by train, plane or bus—puts one in close touch with any part of the country. Entrance restrictions are most reasonable, the Mexican government requiring only personal proof of American citizenship and smallpox vaccinations not more than three years old. In lieu of the vaccination, a recent test showing the last vaccination to still be effective is acceptable. A tourist permit, good for six months, is granted and one may enter Mexico.

The Mexican constitution regulates church organizations in the country and states that "Places of public worship are the property of the nation as represented by the federal government, which shall determine which of them may continue to devote to their present purpose." The constitution also stipulates that "State legislatures are given the power to determine the maximum number of ministers of religious creeds, according to the needs of each locality, and only a Mexican by birth may be a minister of any religion."

It is to be noted also that religious schools and institutions are barred. On this point the constitution states, "Public and private charitable institutions, for sick and needy, for scientific research, or for the effusion of knowledge may not be under the patronage, direction, administration, charge or supervision of religious sects or their institutions, nor of any religious sect or their dependents, even though the former or the latter shall not be in service."

All of this gives a coloring of the impossible to our challenging Mexico task. And a task it really is. There are 30 million people in Mexico and only 250,000 of them are Christians. It is estimated that 425 protestant missionaries are working there, which means one missionary to 71,000 population. The ratio

of missionary to people is more staggering in view of the severe restrictions under which the gospel must be preached. What, then, is the answer?

The dilemma has been partially solved by stationing missionaries in the American border towns and sending them in on short excursions to reach the towns nearby. This is the method which we are presently using. In this way we are serving two Mexican towns, Monterrey and Jiminez.

Monterrey is located south of Laredo and west of McAllen, Texas, in the state of Nuevo de Leon. It is an important and busy city, and the center of trade for the state of Nuevo de Leon. Our Free Will Baptist mission has an attendance of 55 to 60 and has been in operation about two years. The Mexican pastor is Juan Lopez. Rev. Lopez carries on a small rural mission near Monterrey as well as the work in the city, and for all of his work he receives no pay whatever. In fact, he actually supports the work out of his own earnings as a day laborer, paying rent on the building in town and providing for its upkeep. Recently the church in North Belmont, North Carolina, of which Rev. Ralph Staten is pastor, volunteered to underwrite the rent for the building, which is 100 pesos Mexican (\$12.50 American) per month, as well as \$10 per month toward the support of the pastor. This church is to be commended most highly for this wonderful gesture, and especially so, since they were already sending \$40 per month to support two national workers on foreign fields.

Our other Free Will Baptist mission is in Jiminez, Mexico. This town of 700 people is south of Eagle Pass, Texas, in the Mexican state of Coahuila. The pastor, German Rodriguez, is assisted in the work by Deacon Guadalupe Rodriguez. The attendance ranges from 35 to 45 and is growing slowly. This is the only Protestant church in town and one of the very few in the entire area. It reaches many of the rural people who have not before had a chance to hear the gospel. The pastor receives nothing

for his services and supports himself and family by day labor. The group is building an adobe church and is having a struggle, financially, to keep going.

Piedras Negras, Mexico, a thriving city of 25,000, is situated in Coahuila, just across the Rio Grande River from Eagle Pass. This is a needy city, spiritually, since there are few Protestant churches there. Like Monterrey, it is the commercial and social capital of its state and offers a real challenge to us in our missionary program. We are told that a Free Will Baptist church could easily be established there, as well as in the small rural communities surrounding it.

These are our immediate prospects in Mexico. We have two missionaries, Rev. James Timmons and Miss Bessie Yeley, and the three national workers, Rev. Juan Lopez, Rev. German Rodriguez and Deacon Guadalupe Rodriguez. This staff is pitifully small, but it is all we can afford, financially, at this time. We are looking forward to the time when we will have at least 12 American missionaries to assign to this field.

What are our needs? Briefly, here they are:

1. An additional \$25 per month for the pastor in Monterrey. This would make a salary of \$35 per month for him.
2. A salary of \$25 per month for the pastor in Jiminez.
3. At least \$150 to complete the church now under construction in Jiminez.
4. 24 churches to give \$10 a month to underwrite the salary and house rent for Rev. James Timmons, one of our missionaries to Mexico.
5. Above all things, 100,000 prayer warriors to pray daily for the success of this work.

6. Missionary volunteers to go to Mexico and give themselves wholeheartedly to the task of seeking out the lost.

If you or your church, league group, Sunday school class, woman's auxiliary, Y. P. A., G. T. A., or any other group can help the home mission board meet any of the above needs, please let us hear from you. Our address is 3801 Richland Avenue, Nashville 5, Tennessee.

## Missions on the Home Front

(Editor's Note: Rev. Damon C. Dodd, promotional secretary of the National Home Mission Board, sends in the following items of news from the home front. This news is greatly appreciated

(continued on page sixteen)



# St. Claire Bible Class

M B HUTCHINSON, McArthur, Ohio



## Suffering for the Faith

(Lesson for April 22)

Lesson: Acts 6:8-10; 7:51, 60.

Golden Text: Philippians 1:29.

### I. INTRODUCTION

The religious leaders of the Jewish people had instigated the crucifixion of Christ (John 19:6), and they now revealed their continued enmity against Him. And in so doing they unconsciously fulfilled one of the parables of Jesus. It is the parable of the nobleman who . . . went into a far country to receive for himself a kingdom, and to return. . . . But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us" (Luke 19:12-14). Stephen became the messenger who was sent after Him with this message.

Jesus had foretold the coming of persecution and tribulation which would come upon His followers, but strangely enough the first martyr was not one of the apostles; he was a Jew with a Grecian name who is mentioned for the first time in the chapter preceding the one that contains an account of his death. Stephen's career was a short but useful one.—*Selected*.

### II. HELPFUL HINTS

1. The fullness of faith and spiritual power will always produce unusual results (Vs. 8).
2. The wisdom and spirit of holy men are more than a match for wicked men (Vv. 9, 10).
3. When stubborn unbelief rules the hearts of men, the Holy Ghost cannot come in (Vs. 51).
4. Men who reject the Spirit of God will likely be possessed by the spirit of Satan (Vv. 52, 53).
5. Those who are beastly and brutal within will often act like dogs instead of men (Vs. 54).
6. Men who are full of the Holy Ghost often get a glimpse of the glories of heaven (Vv. 55, 56).
7. Those who hate Jesus are disturbed and enraged when they hear His witness testify for Him (Vv. 57, 58).
8. Those who fall asleep in Jesus on earth are sure to wake up with Him in

glory (Vv. 59, 60).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. *Stephen was well-qualified for the task assigned him of God.* Luke wanted Bible readers to know that Stephen was an outstanding follower of Jesus and not just one of the group; therefore, he said that Stephen was full of faith and power. Perhaps there were some of the members of this band who were not especially outstanding in their faith, as there are some today who do not distinguish themselves in the service of the Master. At least, we know that there were two of these early followers, Ananias and his wife, Sapphira, who lied to the Holy Ghost and lost their lives.

Stephen revealed a thorough knowledge of the Bible in his message before the Jewish council, the text of which is given in Chapter 7. Furthermore, Bible scholars say that Stephen was looked upon by the Jews as a man of excellent training and education. They say that he had perhaps studied under the great teacher, Gamaliel.—*The Bible Student* (F. W. B.).

2. *Stephen was a man full of the Holy Ghost.* This was the next answer to his faith. The Holy Spirit comes to all who accept Christ as their Saviour. As Paul writes to the Ephesians: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Ephesians 1:13). "For by one Spirit are we all baptized into one body, . . ." (1 Corinthians 12:13). But while all believers have the Spirit, not all have the fullness of the Spirit. Being filled with the Spirit depends upon one's obedience to the known will of God. Any sin permitted in the life will quench the Spirit or grieve Him and limit His power in us. Being filled with the Spirit means that one is wholly devoted to the Lord and is walking in a manner well pleasing to Him. The normal life of the Christian is to be filled with the Spirit. Service and contact with the world will, in a measure, empty us. But we are to resort to prayer, confession and meditation and we will be filled again and again (Ephesians 5:18). Stephen as a Christian lived up to all his obligations

and so realized all the blessing. We can all do the same and receive the same.—*Robert Clark, D. D.*

3. *Stephen was a man who was full of the Word of God.* This is seen in the defense he made before the council. He showed that he had a comprehensive and accurate knowledge of Israel's past history. But more than that, he showed that he had clear perception of its spiritual meaning. And this is what he emphasized as he spoke to the council. It was this spiritual meaning of Israel's history that condemned his judges and enraged them against him. They could not deny the truth of his charges or give him an adequate answer. So they silenced him by destroying him.

4. *A little girl of eight years was sent on an errand by her parents.* While on her way, she was attracted by the singing of a gospel meeting in the open air, and drew near. The conductor of the meeting was so struck with the child's earnestness that he spoke to her and told her about Jesus. She did not know much about Him, but the gentleman told her of His love to her. On returning home, her father asked her what had detained her. She told him, and he cruelly beat her, forbidding her to go to any such meeting again. About a fortnight afterward, she was so taken up with what she had previously heard of Jesus, that she forgot all about her message. She saw the same gentleman, who again told her more about the Saviour. On her return home, she again told her father, as before, where she had been, and that she had not brought what she had been sent for, but that she had brought Jesus. Her father was enraged, and kicked the poor little creature until the blood came. She never recovered from this brutal treatment. Just before she breathed her last, she called her mother and said: "Mother, I have been praying to Jesus to save you and Father." Then pointing to her little dress, she said: "Mother, cut me a bit out of the bloodstained piece of my dress." The mother, wondering, did so. "Now," said the dying child, "Christ shed His blood for my sake, and I am going to take this to Jesus to show Him that I shed my blood for His sake." Thus she died, holding firmly the piece of her dress, stained with her own blood. The testimony of that dear child was the means of leading both father and mother to Christ.—*Faithful Words*.

5. *You are urged to read all that Brother Pelt has to say in the Advanced Quarterly, and see if you can stand to be pelted with truths.* If our hearts are right we will not become angry as Stephen's enemies did.



## MISSIONS

(continued from page fourteen)

and we thank Mr. Dodd for it.—J. O. F.)

*Wenatchee, Washington:* The first Free Will Baptist churches ever to be set up in the state of Washington are slated for organization this spring. Rev. J. J. Postlewaite, home missionary to Washington and Oregon, has made the initial contacts in three cities where there are Free Will Baptist families and reports that first response from each place was most encouraging. Mr. Postlewaite is moving from Milton-Freewater, Oregon, to Wenatchee, Washington, so as to be in closer contact with the new fields. The missionary is also eyeing prospects in Washington's atomic city, Richlands, where there are good possibilities for a Free Will Baptist church in the not-too-distant future.

*Milton-Freewater, Oregon:* The Free Will Baptist church in Milton-Freewater has called Rev. William McClintock, Detroit, Michigan, as pastor, to take over the work vacated by Rev. Postlewaite, who has moved to Washington. Mr. McClintock is a graduate of Free Will Baptist Bible College and has been going to school and working in Detroit since finishing at Nashville. He will serve as pastor of the church, and will be in the employ of the church. This is a new group and they are to be commended for being able so soon to take over their own support.

*Shelton, Nebraska:* The Free Will Baptist church in Shelton, Nebraska, reports renewed interest, brought about by turning over the Sunday evening services to the young people of the church. Rev. G. C. Lee Jr., missionary, also writes that Elm Island Church is coming along well and that the outlook in Nebraska is bright. The Shelton Church is two years old; the Elm Island Church was the only remaining Free Will Baptist church in Nebraska when Mr. and Mrs. Lee went there as home missionaries two years ago.

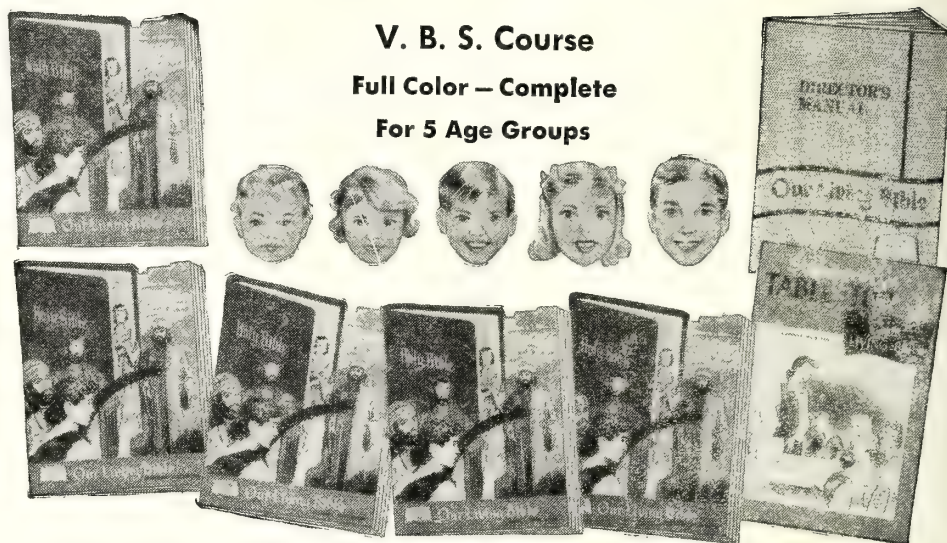
*Juneau, Alaska:* Word from the commissioner of education of Alaska informs us that there are school teaching positions open in all three districts of Alaska to qualified persons. The minimum requirements are 90 hours from an accredited college, with at least 16 hours in education or related courses. The home mission board is anxious to contact persons interested in going to Alaska

as school teacher missionaries. Information relative to application forms, salary, etc., will be sent on request. This is an open door for Free Will Baptists into Alaska and we must take advantage of it.

*El Paso, Texas:* Rev. A. F. Pierce

writes the following corrections on the new church in El Paso. "The church was organized with 13 instead of 35 charter members and has now grown to 26 members. Instead of Rev. Wayne Wegman being the pastor, it is Rev. A. F. Pierce, Box 3557, Station A, El Paso, Texas."

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# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 18, 1956

## **HERRON ACRES G. A.'s PLAY EASTER BUNNY TO ORPHANAGE CHILDREN**



The Intermediate Girls' Auxiliary of the Sherron Acres Free Will Baptist Church, Durham, North Carolina, had an evening of fun when they met Monday, March 26, to prepare 44 Easter baskets for the children at the Free Will Baptist Orphanage at Middlesex, North Carolina.

The Easter baskets were made from paper dishes with pastel braided ribbon being used for the handles. Colorful Easter seals were used to decorate the baskets that were filled with a chocolate Easter bunny and many Easter egg delights.

The Intermediate Girls' Auxiliary was organized in January with four members. They meet every Monday night at the home of their advisor, Mrs. Carroll Whitaker, and now have nine active members. For special work they have visited the county home, participated on programs, and have mailed Valentines and Easter cards to the aged and shut-in friends of the community. Each week letters are mailed with tracts to the newly wed couples, and correspondence with our foreign missionaries has proved to be interesting. The first meeting of every month is special program week at which time Margie West, program chairman, presents a timely program from the manual. In the handy craft class the girls have learned to hook rugs, and are now making waste baskets for our spring bazaar.

Officers for the year have been elected as follows: president, Peggy Partin; vice-president, Anne Pendergrass; secretary, Nancy Westbrooke; treasurer, Marian Choplin; program chairman, Margie West; stewardship chairman, Judy Whitaker; mission chairman, Barbara Harris; and library chairman, Sandra Lynn.



# EDITORIAL

## STEWARDSHIP AND BENEVOLENT OPPORTUNITIES

The subject assigned to us indicates the recognition of benevolence as a definite Christian virtue in that it is referred to as a stewardship. By this we mean that it is a sacred trust committed to us of God. He is the rightful owner who had delivered it into our keeping for use during our sojourn upon earth. As servants of our Lord we have the privilege and opportunity of putting this means of grace to work for God's glory so that it will bring returns of profit to Him.

There is also a clear indication that we shall be brought to account to God for the manner in which we have handled this solemn trust. We have only to recall the Parable of the Talents (Matthew 25:14-30) to be reminded of our accounting to, and rewards from, our Lord and Saviour for our stewardship. Just as the Lord has imparted these riches of heaven unto us, even so will He return to see how we have used His goods.

*Benevolence is the tangible expression of the overflow from a Christian heart.* Regeneration breaks up the stony heart of selfishness; God gives the Christian a new heart of love and tender compassion. Thence, from the heart of compassion and tender mercy should flow deeds of love like those from Him who is the very essence of love. The closer one gets to the fire on the altar of God, the warmer his heart gets with tender sympathy for individuals who are less fortunate than he.

*God made provision for Old Testament believers to practice benevolence.* In the Mosaic Law we hear God say, "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest: And thou shalt not glean the vineyard, neither shalt thou gather every grape of the vineyard, thou shalt leave them for the poor and stranger: I am the LORD thy God" (Leviticus 19:9, 10).

An excellent example of this type of benevolence is given in the book of Ruth. Ruth chose the fields of Boaz, the kinsman of her departed husband, in which to glean for her living. Boaz was a wealthy planter and a man who feared God. This benevolent attitude of Boaz toward Ruth soon blossomed into love; it gives us one of the most beautiful love stories ever to be written.

In addition to the *Law of the Gleanings* the Lord made further provision for benevolence in the *Law of the Tithe*. The Israelites were commanded to give a tithe of their income yearly for the support of the worship of God. After the building of the temple in Jerusalem they were also required to lay aside an additional tithe yearly to defray their expenses to Jerusalem periodically in attendance upon the religious feasts.

Furthermore, from the very first the Israelites were required to lay up, in every third year, a tithe to be used for charity, "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest" (Deuteronomy 14:28, 29).

*The New Testament teaches benevolence as an essential Christian characteristic.* Our Master, in His memorable Sermon on the Mount, says, "Give to him that asketh thee, and from him that would borrow of thee turn thou not away" (Matthew 5:42). Again He says, "Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal" (Matthew 6:19, 20).

How may we deposit this treasure in heaven? Jesus says, "For the Son of man shall come in the glory of His Father with his angels; and then he shall reward every man according to his works" (Matthew 16:27). The deeds of righteousness which Christians perform in this world are recorded in heaven to be used as the basis for their eternal rewards. Even the smallest act of kindness is remembered, for Jesus says, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matthew 10:42).

The application of this principle of benevolence is made practical in these words, "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16).

*The Church should implement this mandate of the Lord to benevolence.* Since God demands it we charge every church to set in motion definite plans for active participation in benevolent activities during the next year. Special committees may be appointed to cooperate with other agencies in the following activities:

(1) To support the benevolent program of the local church and denomination. There will be needy people in the community which the church should help. The committee from the auxiliary should have a great part in this activity. Furthermore, the committee should take an active part in securing support for superannuation, orphanage and other benevolent activities on the denominational level.

(2) To support community projects of benevolence. This committee should be active in securing funds for Red Cross, Infantile Paralysis, Crippled Children's Fund and other worthwhile activities. These committee members can be of inestimable service in soliciting blood donors for hospitals, Red Cross and other worthy causes. These activities are mentioned as suggestive; others must be added.

Volume 71

Number 16

## THE FREE WILL BAPTIST

April 18, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered  
at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

### Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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# I Was Afraid

Naaman Borders  
Waverly, Ohio

**I**N Chapter 3 of Genesis we read of the sin of Adam and Eve when they listened to the voice of the serpent. They first listened; they partook; they sinned; they fell. Next they were *afraid*. They suddenly became alarmed and when they heard the voice of the Lord they ran away and hid themselves. They crouched among the vines and underbrush, wondering what the Lord would say. Their consciences were aroused, and they were uneasy like a ferocious beast.

This is the first question the Lord asked mankind: "Where art thou?" Adam and Eve then began to make their excuses and to lay the blame on someone else. But the Lord would not hear these alibis and chastised them, driving them from the garden. Instead of trying to cover up their sins, if they had confessed, I wonder if the Lord would not have forgiven them and let them remain in the garden. Solomon said, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). John said, "If we confess our sins, he is faithful and just to forgive us our sins, . . ." (1 John 1:9). Adam lifted the floodgates of sin and the world has been engulfed in sin ever since, but Jesus has been lifting and rescuing everyone who has shown any desire to be saved.

Let us notice what disobedience will do for humanity. When Adam sinned he became frightened and was afraid to hide from the Lord. But did he succeed? ". . . be sure your sin will find you out" (Numbers 32:23). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). We can't outwit the Lord. We may run away, but we cannot hide from the Lord.

The next mortal that fell into the trap of the devil was Cain. He was a worshiper of God and offered his sacrifice, but it was not the right kind. He seemed to be a cheap kind of fellow and offered up some of the fruits instead. But Abel offered the firstlings of his flock, thus giving God the best and something that had blood in it. Cain became jealous

and slew his brother. (He is not the only one whose life has been destroyed through envy.) But listen what Cain said later: ". . . My punishment is greater than I can bear. . . . I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me" (Genesis 4:13, 14). When God asked him where his brother, Abel, was he seemed to imply that it was none of His business. No wonder Cain had to leave the presence of the Lord. When one does that, his life is desolate and sad. What can one hope for?

I wonder if Cain had confessed and not have tried to run away from the Lord, would God have forgiven him? I rather think so. God is a merciful God and delighteth not in the death of any. When one tries to justify himself for his wrongs, he is getting deeper in the mire.

David committed a greater sin than Adam and Cain and God forgave him. The Bible says that he was a *man after God's own heart*. He confessed his sin outright and did not try to hide it. He did not try to pass the buck and say that someone else was to blame. He said, "I have sinned." What a short confession, but it covered all.

The next man we will look at is Lamech. He is the first man we have any record of that had two wives. But listen what he said, ". . . Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt" (Genesis 4:23). It could have been that he had killed a man and taken his wife. It generally leads to that. But listen to his confession as his conscience was lashing him: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold" (Genesis 4:24). He had such a tremendous load of guilt and was so alarmed that he just knew trouble was ahead.

All down the ages men have been trying to hide from God. They will commit some crime and run to the farthest corner of the earth and evade the law for years and later come home, con-

fess and give up just to rid their conscience of an awful load of guilt. Just a few years ago a man in Kansas thought he had killed a man and escaped the law, going to California and staying there 30 years. During all of those years, his conscience weighed so heavy on him that he took it upon himself to come home, surrender to the law and confess outright. For 30 years he evaded the law, but he could not evade his conscience. He said that he got tired of living in hell. But luckily, the man hadn't died, and there was nothing on record against him.

Just recently, a man was captured in San Francisco who had killed six men in Indiana. He confessed to the police before they even suspected him. This man's mind was crushed with guilt so he lost his control and confessed.

A few years ago a man was put in the insane asylum in Illinois. He stayed there for years. One day a minister asked him if he had committed some crime that crushed his mind. The man was persuaded to open up and confess that he had killed a man 14 years previously. His mind soon came to him and he was released.

We have abundant proof from many wise men that if men would only confess their sins, their minds would be restored and they would be released from penitentiaries, insane asylums and rest homes. Since God made man for His own glory and in His image, sins do not fit in and satisfy man's mind. They are foreign substances that disturb him. Since God made man for Himself, He will never be satisfied until he is cleansed and comes home to His Father's house.

## Tell Him You Are Sorry

An elderly man caught his toe and fell on the sidewalk. A boy who was playing ball saw him and ran to help him to his feet, saying meanwhile: "Say, Mister, I hope you ain't hurted; wish I cud a fell fer ye; I'm younger, and then I don't hev so fer ter fall." Oh, for more love and sympathy like this among the people of God! If a brother falls we should be quick to assist him up again and not run all around the neighborhood telling the people that he has fallen. We should encourage him as much as possible; tell him that we are sorry that he fell and hope he will not be sadly hurt by it. Say it in such a way that he will know that we mean it. He will be more careful no doubt if he fully realizes that somebody cares. Then follow our words by earnest prayer in his behalf.—*Herald of Light*.



# MISSIONS

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

## N. C. Mission Budget for 1956

The North Carolina Mission Board submits the following mission budget for 1956, which has been approved by the North Carolina State Convention:

Foreign Missions	\$18,000
National Missions	2,500
State Missions	15,500
Total	\$36,000

The mission board urges all churches throughout the state to raise \$1 per member for the mission budget. All offerings should be sent to the Rev. N. Bruce Barrow, Lucama, North Carolina.

## RE-EVALUATION

Probably not since the martyrdom in China of missionaries John and Betty Stam, on December 8, 1934, has anything stirred the Christian world as the massacre by the South American Auka Indians of the five missionaries on January 8. These men were married and all but one had small children. They possessed a deep burden for this tribe of "barbarians" and made very thorough, ingenious and remarkable preparations for an entrance into their territory. Two days after the first friendly contact was made, they returned and made specific preparations for an all-out attempt to reach these Indians. Within hours their bodies were all pierced with lances, mutilated with machettes and thrown in the nearby Cururay River.

This incident brings us to a place of re-evaluation, not only of our personal lives, but in the activities of our auxiliary. Somehow the new air conditioners we provided the church do not seem so necessary. Somehow the money raising projects, so thoughtfully planned, have lost their appeal. Hours spent in planning interesting socials and suppers bring a haunting sense of spiritual delinquency from the more vital tasks of the auxiliary.

The Woman's National Auxiliary Convention adopted as a project sending out a missionary in the "person" of visual aid equipment. The Cronks plan to take these needed materials with them

when they return to India in June, 1956. Most of the states have been faithful in sending their quotas, but you may have been negligent since you thought you had several months yet.

But the time is NOW.

The states that have been using the Indian Convoy as a publicity aid will be interested to know that the South Carolina Convoy reached India first. Congratulations, South Carolina!

Send all offerings to Woman's National Auxiliary Convention, 3801 Richland Avenue, Nashville, Tennessee.

## N. C. State-Wide Missionary Conference

The North Carolina State-Wide Missionary Conference will be held at Mount Olive College, Mount Olive, North Carolina, Friday, April 27, 1956, with the Rev. Rashie Kennedy presiding over



Tom Willey Jr.  
Speaker for Missionary Conference

the morning session and the Rev. James A. Evans presiding over the afternoon session. The Scripture text is taken from Matthew 28:19, 20. The program is as follows:

Morning Session  
Theme: "Ge Ye"

10:00—Congregational Singing

10:15—Welcome, Rev. W. B. Raper  
10:20—Prayer, Rev. R. H. Jackson  
10:25—Mission's Library, Rev. D. W. Hansley  
10:35—Five Dollar Builders' Club, Rev. J. W. Alford  
10:45—Speaker, Rev. Thomas Willey Jr.  
11:15—Intermission  
11:25—Special Music and Offering  
11:30—Speaker, Rev. Homer E. Willis  
12:00—Closing Hymn  
12:05—Blessing on Lunch  
12:15—Lunch

Afternoon Session  
Theme: "And Lo"

1:30—Congregational Singing  
1:40—Prayer, Rev. Joe Ange  
1:45—Special Music, Mount Olive College  
1:50—Speaker, Rev. Homer E. Willis  
2:20—Special Music  
2:25—Foreign Mission News, Rev. J. W. Alford  
2:35—Speaker, Rev. Thomas Willey Jr.  
2:55—Congregational Singing  
3:00—Architectural Service, Rev. D. W. Hansley  
3:10—School of Mission Certificates, Rev. L. R. Ennis  
3:20—Our Gifts, Rev. N. Bruce Barrow  
3:30—Dedication of Gifts and Talents at the Altar  
3:35—Benediction

## WHY MISSIONS?

Hubert Burress

Director of Denominational Enterprises  
Saratoga, N. C.

*"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).*

Our Scripture reveals to us the *why* of missions. It embraces the entire world regardless of race or color. Jesus gave us the commission without stressing one above the other as some men do today. What right has man to say that we have no need for the one and need only the other. Jesus came to seek and to save that which was lost without favoritism.

March and April are mission months for North Carolina Sunday schools, so may we remember missions with our offerings. Send all offerings to the Rev. N. B. Barrow, Lucama, North Carolina.

## Financial Statement

February 1, 1956—February 29, 1956

Free Will Baptist Mission  
Pinar del Rio, Cuba

Cash on Hand February 1, 1956	\$ 40.41
Cash in Bank February 1, 1956	24.88
Cash in Dormitory Fund February 1, 1956	606.33
Cash in Temple Fund February 1, 1956	257.63

\$ 929.25

(continued on page thirteen)



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## S. C. District Workshop Held

The South Carolina District Woman's Auxiliary Workshop was held on March 10, 1956, at the Mt. Elon Free Will Baptist Church, Pamplico, South Carolina. The theme for the day was "Our Need for Such a Time as This."

Highlights of the worship were as follows:

"We Need Consecration for Such a Time as This"—Rev. Clyde Clearman

"We Need to Work Together in Committees Through the Co-Laborer Plan"—Mrs. L. C. DeFee

"We Need to Make Time for Family Altars"—Mrs. T. L. Saverance

Morning Message—Rev. Raymond Riggs

Afternoon Devotions—Mrs. Christine Bryan

"The Needs of Youth in a Topsy-Turvy World"—Mrs. Wylie Johnson

"Our Need for Tithers for a Time of Unequalled Opportunity"—Mrs. Oscar Denham

Playlet—Beulah Auxiliary

"We Need to Know"—Mrs. Ronald Creech

Special Music—Mrs. Myrtis Carnes and the Horse Branch Auxiliary

Mrs. Rufus Coffey

## Tidewater Woman's Auxiliary Convention

The Tidewater Woman's Auxiliary Convention convened with the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, on April 7, with five auxiliaries in the district represented.

The theme for the convention was "Prayer." Several speakers brought inspiring messages during the meeting. Special music was rendered by the Woman's Trio from the Richmond, Virginia, Church and Tommy and Emma Ruth Willey.

Mrs. Mildred Little was recognized as the outstanding auxiliary woman of the year. Her award from the district will be \$25 toward expenses to attend the W. N. A. C. in Huntington, West Virginia, during the month of July.

Miss Juanita Deuell and Robert Bryan were awarded trophies for their Y. P. A. and G. T. A. declamations on "Missions." These young people are from the First Free Will Baptist Church of Warwick, Virginia, and they will attend the W. N. A. C. in July.

The next session of the Tidewater Woman's Auxiliary Convention will be held at Warwick, Virginia, in October.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Church met April 3, at the church with 12 members, 1 new member and 1 visitor present. Mrs. Milton Cauley, president, presided over the meeting, and Mrs. Rodolph Deaver led the group in the opening prayer.

Mrs. Mildred Cauley introduced the program. Others participating in the discussion were the Mesdames Rodolph Deaver, Lester Gray and Robert Pike. Mrs. Bernice Gray dismissed the ladies with prayer. Following the program the ladies enjoyed a brief social period and refreshments served by Mrs. Milton Cauley.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church observed a pre-Easter week of prayer with an average attendance of 30 each night. A guest speaker rendered the messages each evening with the exception of Friday night when the members of the auxiliary were in charge of the meeting. The auxiliary feels that the week of prayer was quite successful.

Tulsa, Okla.—The Woman's Auxiliary of the Trinity Temple Church reports a program of varied activities which they sponsored during the month of March. On March 6, the auxiliary sponsored a program at the church with the G. T. A.'s in charge, and 29 present. A study course, conducted by Leona Mayfield, was held on March 13, with 14 present. Between March 19 and March 23, the auxiliary observed a pre-Easter week of prayer with an average attendance of 20. On March 27, the auxiliary held a business meeting in the home of Clara Beal with 26 members present. For the entire month of March the auxiliary had an average attendance of 25.

Kenansville, N. C.—The Woman's Auxiliary of the Sarecta Free Will Baptist Church met at the church on April 2, 1956. The president called the meeting to order, and Mrs. Rivers Winstead had charge of the devotions, which were taken from Ephesians 2:8-10. The program, "We Need Consecrated Laborers for Such a Time as This," was written and presented in the form of a playlet by Mrs. Winstead. Following the business period the meeting was adjourned.

Lockhart, S. C.—The Woman's Auxiliary of Lockhart Church held its regular monthly meeting on Tuesday night, April 3, in the home of Mrs. Grady Brannon. Mrs. Joe Thompson led the opening prayer and Mrs. A. F. Lawter gave the devotions.

Those taking part on the program were: Mrs. Loretta Canupps, Mrs. Grady Brannon, Mrs. Sara Childers and Mrs. Effie Taylor. Mrs. Blanche Hawkins led the group in the closing prayer. The hostess, Mrs. Brannon, then served refreshments.

Columbia, N. C.—The Woman's Auxiliary of the Sound Side Free Will Baptist Church held its April meeting in the home of Mrs. Edmond Brickhouse.

Kathleen Swain was in charge of the program, "We Need Consecrated Laborers for Such a Time as This." Those participating on the program were: Mrs. Nancy Sawyer, Mrs. J. A. Etheridge, Mrs. Edmond Brickhouse, Miss Vera Swain and Miss Mozella Brickhouse. Mrs. Neva Brickhouse also gave a talk on "Consecration."

The meeting closed with the praying of the Lord's Prayer. Afterwards everyone enjoyed refreshments.

Clarkstown, Ohio—The Woman's Auxiliary of the Long Run Free Will Baptist Church recently held its regular monthly session at the church. Mrs. Lillian Henthorne was in charge of the devotion, and the group gathered around the altar for united prayer.

Those participating in the evening's program were: Mrs. Grace Clark, Mrs. Lorraine Deemer, Mrs. Thelma Nourse, Mrs. Kathryn Laidley and Mrs. Gladys Burns. Mrs. Grace Clark presided over the business session, and Mrs. Carrie Sparks read the secretary's and treasurer's reports. A sick committee for the month of April was appointed. The committee is composed of Mrs. Gladys Chandler, Mrs. Mildred Burns, Mrs. Lorraine Deemer and Mrs. Mable Knore. The daily vacation Bible school dates were set for June 18-29.

After welcoming the two new members, Mrs. Nannie Harris and Mrs. Flossie Cunningham, the auxiliary was dismissed with prayer by Mrs. Ruby Collins.

Clarkstown, Ohio—The Woman's Auxiliary of the Porter Free Will Baptist Church met recently with the Woman's Auxiliary of the Long Run Free Will Baptist Church for two study course lessons on "Evangelism."

Mrs. Lorraine Deemer, study course  
(continued on page sixteen)



# NEWS NOTES

## Rev. Coffman Completes New Love Well Revival

The Rev. Lawnie Coffman of Searcy, Arkansas, completed a spring revival at the New Love Well Free Will Baptist Church, Green County, Mississippi, on Friday night, March 30, 1956.

Mrs. J. T. Quick submits the following statement:

"From the first night the Lord was real to our church in a wonderful way and gave us burdened hearts for the lost. God heard and answered our prayers, opened a window of heaven, and poured out conviction power on the lost. We thank the Lord for Brother Coffman's service, and we feel that God used him as an instrument in His hands to lead the sinners to the altar."

The church received 15 new members, 11 were converted and 5 rededicated their lives. The church feels that the revival was a great success.

—o—

## First Free Will Baptist Church Host to Union Meeting

The Northeast Florida Association of Free Will Baptists will convene with the First Free Will Baptist Church, 3480 Commonwealth Avenue, Jacksonville 5, Florida, on April 28, 1956.

The following is the submitted program for the day:

### Morning Session

- 10:00—Call to Order, Moderator
- 10:05—Opening Prayer, Brother Allgood
- 10:10—Congregational Singing
- 10:15—Moderator's Message, Rev. Q. Hansley
- 10:25—Welcome, Rev. Biar
- 10:35—Response, Rev. Jamison
- 10:45—Roll Call and Seating of Delegates
- 10:55—Roll Call of Deacons and Ministers
- 11:00—Appointing of Committees
- 11:10—Congregational Song and Prayer
- 11:20—Morning Message, Rev. W. A. Hansley
- 12:00—Lunch

### Afternoon Session

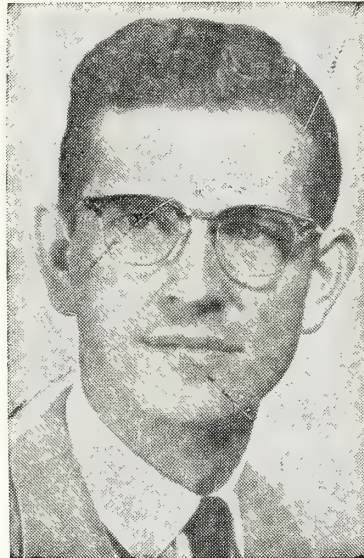
- 1:15—Congregational Singing
- 1:20—Prayer, Rev. Burroughs
- 1:25—Devotions, Rev. Carrdill
- 1:35—Special Music, Host Church
- 1:40—Committee Reports
- 2:00—Report of District Promotional Secretary
- 2:15—Business Session
- 3:15—Adjournment

—o—

## Rev. Herman Hersey, Evangelist For Morehead City Revival

Rev. Herman Hersey of Raleigh, North Carolina, recently completed a revival at the First Free Will Baptist

## Reedy Branch Church Announces Revival



The Rev. W. S. Mooneyham, executive secretary of the National Association, will be the evangelist for revival services at Reedy Branch Church, May 13-20. Services will be held each evening at 7:30 preceded by a thirty minutes prayer meeting. The pastor, Rev. Henry Melvin, will be in charge of the music. Reedy Branch Church is located on Route 2, Winterville, N. C. The public is cordially invited to attend all of the services.

Church, Morehead City, North Carolina, during which many accepted Christ as their Saviour. There was only one night in which there were no decisions for Christ.

The reporter of the church makes the following statement:

### Coming Events

- May 11, 12—N. C. State League Convention, Mt. Olive College.
- May 13—Mother's Day
- May 24—N. C. State Auxiliary Convention, Free Union Church, Beaufort County.
- May 27—Mount Olive College Commencement
- May 30—Memorial Day
- June 12-14—Seventh Nation-Wide
- June 17—Father's Day
- League Conference, East Carolina College, Greenville, N. C.
- July 4—Independence Day

"Our revival still lives on, and since the completion of it many more have come to Christ. God has given our church many blessings in the past few years. Since our pastor, Rev. Noah H. Brown, came to us in 1953 our Sunday school enrollment has increased by two hundred. We hope to start building our new church sometime this fall after our educational building is paid for. We ask the prayers of everyone that God will continue to bless us and our work for Him."

—o—

## Old Reyno Church To Hold Quarterly Meeting

Quarterly meeting will be held at the Old Reyno Church, O'kean, Arkansas, on April 27, 28, 1956. The following is the scheduled program for the entire meeting:

### Friday Evening Session

- 7:00—Singing and Prayers
- 7:30—Devotions, Rev. J. W. Russell
- 8:00—Sermon, Rev. Wayne House

### Saturday Morning Session

- 9:00—Singing, Scripture and Prayer
- 9:30—Reading of Church Letters, Mrs. Noah Graham and Jearldene Graham
- 10:20—Welcome Address, Brother Ray Watkins
- 10:25—Response, Brother Edwin Bibbs
- 10:40—"How to Create More Interest in League Work," Brother Claude Harmon
- 11:00—Sermon, Rev. Norlin D. Jones
- Alternate, Rev. Will S. White
- 12:00—Lunch

### Saturday Afternoon Session

- 1:30—Devotions, Rev. Ira Gates
- 2:00—Reports of Boards and Committees
- 3:00—Ordination Service
- 4:00—Adjournment

—o—

## N. C. Fifth Eastern League Convention April 28

The Fifth Eastern League Convention of North Carolina will convene with the Oak Grove Free Will Baptist Church, Vanceboro, North Carolina, on April 28, 1956, at 7:45 p. m. The theme of the meeting will be "Salvation," and the theme verse will be "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).

The following is the scheduled program for the convention:

- Welcome—Pastor
- Response—Dorothy Gallegen
- Devotions—Rev. E. E. Edwards
- Hymn—"The Regions Beyond"
- Business Session—M. C. Perry, President
- Bible Quiz—Ernest Hughes, New Haven Church
- Sword Drill—Mrs. M. C. Perry, Ruth's Chapel Church
- Hymn—"Send the Light"
- Programs—(To Be Announced)
- Benediction—"... The LORD watch between me and thee, when we are absent one from another" (Genesis 31:49)



Motto—The Kingdom of God First (Matthew 6:33)  
Definition—The Training Service of the Church  
Colors—Gold and White  
Song—"Onward Christian Leaguers"  
—o—

National Superannuation Report  
For March, 1956

Rev. K. B. Shutes, promotional secretary of the National Superannuation Board of Free Will Baptists, reports as follows for the month of March, 1956:

Balance Brought Forward	\$ 696.20
Receipts from States	
Alabama	\$ 4.57
Florida	126.00
Georgia	15.83
North Carolina	355.22
South Carolina	5.00
Tennessee	29.00
Virginia	3.03

Total \$ 538.79

Cooperative Program by States

Alabama	\$ 1.93
Arkansas (Designated)	10.13
California	11.40
Florida	.86
Illinois	3.07
Kentucky	1.57
Missouri	28.58
North Carolina	7.05
Oklahoma	27.15
South Carolina	.40
Tennessee	7.93
Texas	15.33
Virginia	12.68

Total from Cooperative Program \$ 128.08

Other Receipts

Premiums on Policies	\$326.91
Refunds	26.81

Total Other Receipts \$ 353.72

Total Receipts for March, Plus Balance \$1,716.79

Disbursements for March

Salary of Promotional Secretary	\$400.00
Traveling Expense of Promotional Secretary	60.00
Ministers' Life and Casualty Union	500.48
Telephone Call	4.29
Refunds	8.66

Total Disbursements \$ 973.43

Cash on Hand April 1, 1956 \$ 743.38

Virginia Free Will Baptists  
Show Great Progress

The Free Will Baptists in the state of Virginia have made great progress in the last few years, according to Wilton H. Dail, chairman of the Virginia Home Mission Board. Mr. Dail makes the following statements concerning this progress:

"Last year the Virginia State Association met with the Russell Fork Church at Council, Virginia, on June 17 and 18. At this time the association appointed Wilton H. Dail to be in charge of organ-

izing a State Home Mission Board, setting the date of September 9, 1955, with the West Bristol Church, Bristol, Virginia, for the purpose of organizing a board, appointing other members, outlining plans, etc.

"Numerous things were discussed as to the plans for the work of the Home Mission Board. During this meeting the following officers were elected to serve on the board: Mr. M. E. Howard, Richmond, Virginia; Elder C. C. Pressley, Honaker, Virginia; Mr. Kelly Estep, Kingsport, Tennessee; Rev. Winston Sweeney, Bristol, Tennessee; and Wilton H. Dail, Norfolk, Virginia, chairman of the board. Rev. Sweeney later resigned from the board.

"Also it was decided at this meeting to form a Ministerial Association, this association to meet yearly, the first meeting to be held on November 11, 1955, at the West Bristol Church.

"The first Ministerial Association was held on the above date, in the West Bristol Church. Various officers were elected. It was decided that the yearly meeting of the Ministerial Association would be held one day prior to the date and place of the regular yearly State Association.

"The next session of the Virginia State Association will convene with the Mary's Chapel Free Will Baptist Church in Colburn, Virginia, June 15, 16, 1956. Rev. Fred A. Rivenbark is scheduled to bring the opening message, and Rev. S. M. McFalls is scheduled to bring the closing message."

Long Run Church  
Dedicates Building

The Long Run Free Will Baptist Church, Clarkstown, Ohio, held a dedication service on April 8, 1956, at 2:00 p. m., with the Rev. Homer Nelson as the dedicatory speaker. Brother Paul Nibert served as organist, and Ruth Arthurs as pianist.

The Ladies' Trio of the church and the Union Gospel Quartet rendered special music for the service.

The Rev. Floyd Estep offered prayer, and Rev. Forrest Chamberlin, pastor of the church, burned the mortgage while the church members gathered for prayer around the altar. The Rev. Melford Riddlebarger dismissed the service with prayer.

Youth for Christ Rally  
To Be Held April 21

A Youth for Christ Rally is scheduled for April 21, at the Mount Olive Free Will Baptist Church, Beaufort County, North Carolina, with the Rev. James Lupton as the evening speaker.

Everyone is cordially invited to attend this rally.

Bethlehem Church  
Host to Union Meeting

The Second Union of the Mount Moriah Free Will Baptist Conference of South Carolina will convene with the Bethlehem Free Will Baptist Church, Patrick, South Carolina, on Saturday, April 28, 1956. The meeting will begin at 10:30 a. m., with the Rev. R. L. Clark preaching the opening sermon.

Everyone is invited to attend this meeting. Dinner will be served on the church grounds.

North Carolina Orphanage  
Report for March, 1956

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports the following receipts for March, 1956.

Receipts have been mailed to each individual, auxiliary or person contributing, but only totals are shown here for each conference for the period covered. The books and files are open at the orphanage for inspection or checking for any particular receipt. Receipts reaching the office later than March 31, 1956, will appear in the April report.

General Fund	
Central Conference	\$550.85
Eastern Conference	567.50
Western Conference	336.14
Cape Fear Conference	12.59
Piedmont Association	36.55
Jack's Creek Association	97.00
Blue Ridge Association	40.00
Rockfish Association	10.00
French Broad Association	16.41
Miscellaneous	486.25

Clothing Fund	
Central Conference	\$490.00
Eastern Conference	485.00
Western Conference	740.00
Cape Fear Conference	290.00
Piedmont Association	90.00
Albemarle Association	120.00
French Broad Association	80.00

Piano Fund	
Piedmont Association	\$ 57.60
Central Conference	5.00

College Student Fund	
Jesse Gay	\$ 5.00
C. B. Hansley	15.00
M. L. Baxley	10.00
S. A. Smith	20.00
H. M. Mallard	5.00
M. L. Johnson	5.00
R. L. Spencer	5.00
W. H. Calvert	6.00
Mrs. J. C. Moye	10.40
R. N. Hinnant	10.00

Grand Totals	
General Fund	\$2,153.29
Clothing Fund	2,295.00
Piano Fund	62.60
College Students Fund	91.40

Total \$4,602.29

(continued on page thirteen)



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Will you please explain, "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43)? Does this mean that death bed repentance is possible? Some friends of mine and I have been discussing this subject, but have not reached a satisfactory agreement.—Mrs. B. F. C., Farmville, North Carolina.

Answer: I believe that this thief on the cross was saved, also that under similar circumstances a person on his deathbed might have been saved then. Furthermore, I am of the opinion that this man never had an opportunity to accept Jesus as Saviour before and that upon his first chance he called upon Him earnestly and in sincerity and that Jesus had compassion on him and saved him instantly. In this same way Jesus would save a person today who is on the brink of death that had the gospel presented to him for the first time. I am not certain that under different circumstances and conditions a person might have an opportunity to accept Christ and be saved on his deathbed. In fact I have heard Christian leaders repeat testimonies from sinners that were told them as the sinner died that indicated the sinner had been warned of his condition and given the gospel with a last opportunity to come to Christ. Being aware of this, one girl said as she died, "Don't talk about that now for it's too late. I knew better than to go to that dance, but I went." She had reference to a ball given in her honor, just two days after she had gone forward in a gospel tent meeting. It was here that she pledged her life to Christ, but for her mother's sake did not attend the meeting again, but instead spent the time in preparation for the ball.

I heard of a Christian woman whose unsaved husband was taken ill and she sent for her minister. When the minister came the sick man told him he would like to take Christ as his Saviour, but it was too late for he could feel the flames of hell enveloping him. He said that he had rejected Christ many times for the past 20 years, but now he was bound and

could not get to Him. The minister read from the Bible and prayed as he slipped away unsaved. However, only a short while ago I read of a girl on her deathbed, who thought that it was too late to accept Christ. But when a Christian worker came, read from the Bible, prayed and talked with her, she accepted Christ as her Saviour, gave a glowing testimony, caused a friend to accept Christ and immediately thereafter died and went to be with her Saviour. Having such testimonies before us we should be reminded of the urgency of the need to get the gospel to every one possible and insist that they make Jesus Christ Lord of their lives at once. God's invitation is offered now and takes in all classes. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). Whatever exceptions there may be, if any, are between God and the one we give out the message to. As Christian workers we know no exceptions, therefore we are told to, "... Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23); "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Even though I do not think that we need to tell a sinner that it is too late for some that have often heard and rejected the gospel such seems to be taught in the Bible. "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1, 2); "He, that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). Recently Rev. J. E. Daniels, a returned missionary from Korea, told the Bible College Foreign Missionary Fellowship, to whom he spoke, that

he knew a most devout, fervent Christian pastor in North Korea that was captured by the Red army and put through great torture in a prolonged interrogation of about six weeks, that finally broke, publicly denounced Christ and at a large gathering of both soldiers and civilians burned his Bible and other Christian books before a great audience. When the war was over, being free, he slipped across the line into South Korea where the Koreans enjoyed freedom of worship. This one-time powerful Christian leader went to many Christian meetings and went forward seeking repentance, but found none. This missionary said that even though he had never seen such before, he thought that this was one man who had fallen from grace and that he would never be able to come back.

Such testimonies as these make me feel that all Christians should determine to never deny Christ regardless what may be the circumstances and that we should urge people every where to repent before it's too late. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18). See Hebrews 6:4-6; 10:29-35; 2 Peter 2:3-6, 20-22; Matthew 12:22-39; Revelation 21:8.

Another reason why we should discourage a person's putting off coming to Christ until he is confined to his deathbed is that Christ went away leaving His followers instructions to be ready and expect His return at an unannounced time. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:27, 36).

## A Preacher Should Have:

The innocence of a lamb,  
The wisdom of an owl,  
The cheerfulness of a cricket,  
The friendliness of a squirrel,  
The complacency of a camel,  
The adaptability of a chameleon,  
The diligence of a beaver,  
The fleetness of a deer,  
The vision of an eagle,  
The agility of a panther,  
The patience of an ox,  
The endurance of an elephant,  
The tenacity of a bulldog,  
The courage and strength of a lion.

—Selected.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"... And he answered and said, I go, sir: and went not" (Matthew 21:30).

This text is a part of a verse taken out of the parable told by Jesus concerning a certain man who had two sons and a vineyard. To the first the father came and said, "Son, go work to-day in my vineyard." This young man answered his father by saying, "I will not," but afterward he repented, and went. He came to the second son and gave the same directive. His answer was just as direct as was that of the first one; only seemingly ready to do his father's will. But, alas, after declaring "I go, sir," something happened, "and went not." Jesus asked the question, "Whether of them twain did the will of his father?" You may read this parable in Matthew 21:28-32.

There must be intelligent Christian living if we are to accomplish much in the task of bringing the Kingdom of God to pass in the earth as it is in heaven. Without this element of obedience all the others would be in vain. If the world is ever brought to Christ it will be due to a great extent to the lives of His people. It is certain that the church whose members live well will succeed well and must grow strong. A great many times the only sermons people hear are the ones they hear and see in the lives of Christians in everyday life. The following by Edgar A. Guest, illustrates what I am trying to say:

### "SERMONS WE SEE"

"I'd rather see a sermon than hear one any day,  
I'd rather one should walk with me than merely tell the way,  
The eye's a better pupil and more willing than the ear,  
Fine counsel is confusing, but example's always clear,  
And the best of all the preachers are the men who live their creeds,  
For to see good put in action is what everybody needs.

"I can soon learn how to do it if you'll let me see it done,  
I can watch your hands in action, but your tongue too fast may run,  
And the lectures you deliver may be very wise and true,  
But I'd rather get my lessons by observing what you do,  
For I may misunderstand you and the high

advice you give,  
But there's no misunderstanding how you act and how you live.

"When I see a deed of kindness I am eager to be kind.  
When a weaker brother stumbles and a strong man stays behind  
Just to see if he can help him, then the wish grows strong in me  
To become as big and thoughtful as I know that friend to be.  
And all travellers can witness that the best of guides today  
Is not the one who tells them, but the one who shows the way.

"One good man teaches many, men believe what they behold,  
One deed of kindness noticed is worth forty that are told.  
Who stands with men of honor learns to hold his honor dear,

For right living speaks a language which to everyone is clear,  
Though an able speaker charms me with his eloquence, I say,  
I'd rather see a sermon than to hear one any day."

—Selected.

Someone else has said, "A holy life is the best sermon, the most powerful plea. The prayers of faith can remove mountains of sin by bringing the sinner to confess and repent and be forgiven." But we can live holy lives, and pray in faith, and lead the lost to Christ only as we obey Him and do His will.

"... And he answered and said, I go, sir: and went not."

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

### Christian Light about Ruining Homes

(Genesis 27:30-35; Matthew 5:31, 32; Luke 12:13-15)

#### I. HOMES ARE RUINED BY DECEPTION (Genesis 27:30-35).

1. Deception that causes wrong impression.
2. Deception that tricks another.
3. Deception that leads others contrary to their wishes.
4. Deception that secures right end through wrong method.
5. Deception that brings disappointment.
6. Deception that shocks (breaks) confidence.
7. Deception that causes sorrow.
8. Deception that causes bitterness.
9. Deception that takes advantage.

#### II. HOMES ARE RUINED BY UNBIBLICAL DIVORCE (Matthew 5:31, 32).

1. By divorce on other than Biblical grounds.

#### III. HOMES ARE RUINED BY COVETOUSNESS (Luke 12:13-15).

1. Covetousness that thinks only of self.
2. Covetousness that hoards.
3. Covetousness that fails to share.
4. Covetousness that is thoughtless and selfish.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Randall Mozingo

It was on the last day of March, 1956, that a shadow of sadness fell over the home of Mr. and Mrs. Noah Mozingo of Ormondsville, North Carolina. On that day the spirit of their son, Randall Mozingo, was taken from this earth when

he was involved in an automobile collision. May we all realize that God in His wisdom and mercy does all things well.

Randall was a member of the Ormondsville Free Will Baptist Church, a young husband and father. He was only 33 years old. His funeral was conducted on Easter Monday by the Rev. D. W. Alexander, before a large congregation of sorrowing relatives, friends and loved ones. His body was laid to rest in the Ayden, North Carolina, Cemetery beneath a beautiful mound of flowers.

He leaves to mourn his wife, Evelyn, and son, Randall Ray. He also leaves his mother and father, Mr. and Mrs. Noah Mozingo; four half brothers,

5. Covetousness that grasps.
6. Covetousness that desires for self, not God.
7. Covetousness that would use others wrongly.
8. Covetousness rebuked by Jesus.
9. Covetousness which deceives.
10. Covetousness which ruins true family relationship.

### Lessons from the Life of Daniel

1. *Daniel was a man of purpose* (Daniel 1:8). He had a conviction that this thing was wrong. How easy to drift with the crowd—no resistance. Study three characters (1 Kings 22:14; Ruth 1:15-18; Mark 10:22).

2. *Daniel was a man of prayer* (Daniel 6:10). Circumstances and surroundings made no difference. Many pray when popular and when unpopular do not pray. Prayer was a fixed part of Daniel's life.

3. *Daniel was a man of faith* (Hebrews 11:32, 33). The outstanding men of the Bible were men of faith. If they had not been men of faith they would not be outstanding (Hebrews 11). Men like Enoch and Abraham.

4. *Daniel was a man of excellent spirit* (Daniel 6:3). Exceptional, extraordinary, worthy, choice. Excelling he passed all the others, and this did not just happen so (Daniel 6:4; Proverbs 3:1-6; Titus 2:11-14).

5. *Daniel was a man of testimony* (Daniel 6:4, 5). It was found in the life that he lived. A man with the above outstanding characteristics would be a man of testimony (Philippians 2:15; 1 Peter 4:12-16; Philippians 3:13, 14).

## THE MAIL BOX

### Opening for Pastor

"We have three churches in Tyrrell County, North Carolina, and a parsonage for a pastor to live in. This is a full time work, as there are services twice a month at one of the three churches. Any minister who feels that he could accept this position is asked to write Mr. W. M. Armstrong, Route 3, Box 90, Columbia, North Carolina."—Mr. W. M. Armstrong, Route 3, Box 90, Columbia, North Carolina.

Harvey Lee Mozingo, Roy Wood, William Wood and Lyman Wood; one whole sister, Mrs. Keith Bowen; four half sisters, Mrs. Howard Shirley, Mrs. Robert Mooring, Mrs. John Thomas Dail and Mrs. Henry Meadows; and many other relatives and friends. May the Lord who loves and comforts keep them in the time of their trouble and sorrow.

Written by,  
Mrs. Edward Mooring

### Barbara Elizabeth Mercer

On March 11, 1956, our heavenly Father saw fit to call to her reward one of His faithful servants, Sister Barbara Elizabeth Mercer, of Beulaville, North Carolina. The people of Beulaville are deeply conscious of a vacant place in the church, in the community and in their hearts. The members of Cabin Church wish to express their appreciation for her life and service.

She was active in every phase of her church. To know her was to love her. She always carried a smile, and her prayer was for everyone to know Christ as she knew Him. She was born on April 25, 1877, and died March 11, 1956, being 78 years, 10 months and 15 days old. Heartfelt sympathy is extended to all her loved ones.

Written by,  
Mrs. Roy Kennedy

## Notice to Nursery Sunday School Teachers

Through an oversight on our part the name of the chorus book which is recommended for use in the Nursery Department of Free Will Baptist Sunday Schools is "Little Songs for Little Singers," by Mildred Adair. This book may be ordered from The Free Will Baptist Press, Ayden, North Carolina. The price is \$ .60 per copy.



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### WASHING THE SAINTS' FEET

"This is a sacred ordinance which teaches humility and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ, and called an *example* on the night of His betrayal, and in connection with the institution of the Lord's Supper. It is the duty and happy prerogative of every believer to observe this sacred ordinance."—*Treatise*.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" (John 13:1). May we notice the fact that Jesus washed the feet of His disciples. Certainly as the Treatise says, it teaches *humility*, but there is a higher reason as expressed by the writer—*having loved his own . . . he loved them unto the end*. Why did He wash their feet? The answer is quite plain—*having loved . . . he loved them unto the end*. The great loving heart of the Lord could not return to the Father without doing the *unusual*—something He had not done before and something that was to be an *example* for His followers during the *Church Age*.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my

feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?" (John 13:2-12).

May we notice in Verse 7 that Jesus said *What I do thou knowest not now; but thou shalt know hereafter*. It was only a few minutes later that it was revealed unto Peter what the Lord meant. Jesus said *Know ye what I have done to you?* Certainly Peter knew that the Lord had washed the feet of His disciples. Christ had *actually* washed their feet, and it could not be denied.

"Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:13-15). We do not have to be a master of language to understand these words. They are simple. I am sure that Peter understood the words *ought* and *example*. Webster says that the word *ought* means *to be under obligation*. So, according to this, Peter and the other disciples realized that they were *under obligation* to obey the Master. Webster also says that the word *example* means *sample, instance, pattern or model*.

Jesus did not tell them they ought to wash one another's feet and stop there, but He showed them *how* to do it. He taught by *example*. He obligated the disciples, not only those who were there on that night, but all disciples of all ages, with the command, *ye also ought to wash one another's feet*.

### The Meaning of the Verb, Ought

Jesus told the Pharisees and hypocrites what they *ought* to have done in Matthew 23:23. Peter says in Acts 5:29, ". . . We ought to obey God rather than men." Did the Lord know the meaning of *ought* when He told the disciples *ye also ought to wash one another's feet?* I am sure that He knew and meant what He said. Did Peter know the meaning of the very, *ought*, when he said *we ought to obey God?* Yes, Peter knew that he was under obligation to obey God.

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). Should we pray? Should we obey God? Every Christian would answer, "Yes, we ought to pray and obey God." Then

why should we ignore the *ought* in John 13:14? If the word *ought* binds us by obligating us to observe one command, why is it not binding in all commands?

"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:16, 17). Why did Christ use the word *things* when washing feet is only *one thing*. The Word says *And supper being ended*, thus the bread and cup were included when the Lord used the word *things*. So it is very plain that all these things took place the same night and in the same place which was the upper room in the city of Jerusalem. (Read Luke 22:12.)

### The New Commandment

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). How much did Jesus love? *Having loved his own which were in the world, he loved them unto the end*. This was His last demonstration of His matchless love, before He went to the Cross. He knew that He came from God and was going to return to God, so He did the most humble act possible to prove His love, not in words but in deed.

Jesus said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50).

Our Treatise says "It is the duty . . . of every believer to observe this sacred ordinance." Therefore Free Will Baptists believe in washing the saints' feet.

## The Balky Horse

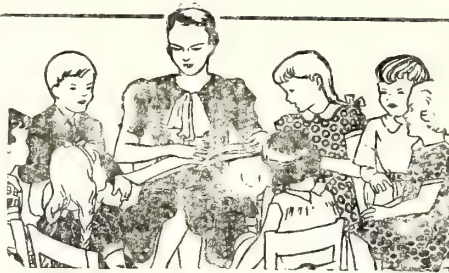
Robby was one day looking out of the window, watching a balky horse. The load was not heavy, but the horse was stubborn and would not go. The driver first coaxed and then whipped him, but the horse would not move one step, and there he stood for hours. Robby at last said: "Aunty, I think the reason why there are bad horses now is because they were not trained right when they were colts." Then he thought a little and added: "I see now the reason why you are always telling me not to do things. It is because you want me to be a good man; good boys make good men." I think Robby has it about right; don't you?—*Selected*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### The OFFERING

Margery Wyks

**T**EN cents. Ten whole cents." The shiny coin in Jimmy's little hand caught the rays of the sun and gave a glistening wink back at him as he rolled it back and forth. His mother's words still rang in his ears as he marched along the dusty road.

"Put the *whole* ten cents in the collection plate and wait down in the Sunday school room for Daddy and me. Don't stop along the way, and *don't* get your new shoes all scuffed up the first day."

His mother had stooped to pat his blonde curly head and plant a loving kiss on his freshly-scrubbed face. Securing a coin in his chubby fist, she gave him a gentle push toward the door. As the little boy left the house to begin the trek to Sunday school, a final reminder broke the stillness of the quiet morning.

"The *whole* ten cents, Jimmy!"

She didn't have to say any more. He knew what she meant.

It was a beautiful little piece of silver—round and flat and oh, so bright in the sun.

"It isn't heavy, but it's sure worth an awful lot," thought Jimmy.

He sniffed the lovely spring morning appreciatively. The rain of the previous night had given everything a sweet fresh smell. Unconsciously, he began to push up the sleeves of his crisp blue shirt. This was so much more comfortable. He put one hand in his pocket and pulled it out quickly. Empty! Sometimes Jimmy wished his calendar didn't include Sunday, for then he'd never have to get all dressed up. Furthermore, he could stuff his pockets as full of frogs, rusty nails, worms, bits of string, marbles, and gum as he pleased.

Somehow his mother couldn't seem to understand how necessary these things were to his everyday living. She was always complaining about his bulging pockets. A long sigh escaped from the depths of his being. Oh, well! there was nothing he could do about it anyway.

Down the road he trudged, soon lost to the eyes of his mother. His gaze

wondered away from the coin and off to the side of the road where a tiny creek gurgled merrily. Without thinking what he was doing, he left the road and pushed his way through the bushes and tall grass to the edge of the creek.

Save for the sound of the water bubbling over the rocks and the cry of an occasional bird overhead, all was still. A sudden movement under the water caught his attention and the little boy watched the course of a fat brown fish as it darted here and there through the rocks.

"Say!" he exclaimed. "What a beautiful fish!" Reaching into a pocket overlooked by his mother, he pulled out a long piece of string. Now if only he had some bait. The shiny dime! It would be perfect bait. The fish would see it and be sure to swallow it. His mother wouldn't mind his using the dime that way when she saw the beautiful fish he'd bring home. Besides, he'd have both the dime and the fish.

He fastened the dime to the end of the string and was ready to throw it out into the water, when the words of his mother echoed in his ears.

"The *whole* ten cents—in the collection plate."

Slowly, reluctantly, the little fisherman untied the coin, stuffed the string back into his pocket and retraced his steps back to the road. Oh, well, there'd still be fish in the creek tomorrow—and the next day—and the day after that.

The road wound past Old Ben's country store. Old Ben had his store open seven days a week, not even closing for church. Most everyone went to church around this part of the state; all except Old Ben.

As Jimmy neared the store, he could see the owner propped up in a rickety old chair against the building. His unlit pipe sagged from the corner of his mouth as he dozed in the warm sun.

"A big hunk of bubble gum would sure taste good right now." Jimmy was thinking aloud. "Or maybe a big lollipop or a long stick of licorice."

Stopping in front of the store, he

planted himself directly in front of Old Ben and stared intently at the sagging pipe and the great massive frame balanced precariously in the tottering chair.

His little brow puckered as he considered all the tempting possibilities. Opening his chubby fist, he studied his silver treasure. Even if he bought all three, bubble gum, lollipop, and stick of licorice, he's still have five cents to put in the collection plate. After all, something was better than nothing, wasn't it? Should he or shouldn't he? It was such a weighty decision for a small boy to make.

Moving up beside Old Ben, Jimmy listened to his slow and labored breathing before opening his mouth to rouse the man. His words never were uttered for again the voice rang in his ears.

"The *whole* ten cents—in the collection plate."

Jimmy moistened his lips before shutting his mouth on the unspoken words.

Oh, well, he thought, maybe Mom will give me a penny for gum tomorrow. On he trudged, his mind determined not to wander anymore.

Soon the little white church came into view. This was the building in which Mr. Holmes taught a class of boys—all of Jimmy's age and most of whom were Jimmy's pals. The church bell clanged just as he reached the door.

As he twisted the knob and opened the door, the clatter of youthful voices reached him. Sunday school hadn't as yet started and each boy was taking unrestrained advantage of every moment of freedom by pulling his neighbor's hair or upsetting him onto the floor.

With a wild squeal of abandon, Jimmy leaped into the center of his friends and proceeded to twist the ear of a little freckled-faced lad. The room looked as though a mild tornado had swept through by the time Mr. Holmes entered.

"Say, fellows, how about a little quiet? I don't doubt but that you could be heard way up in the next county."

The scuffle ended and the boys settled down in a circle of chairs around the teacher. Mr. Holmes had a way that seemed to command attention and so they sat with angelic little faces turned to him.

The older man opened his well-worn Bible to the book of Job and read, "Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry." He then reminded the boys of their nice homes, good food and plenty of clothing and even how they could come each Sunday and hear about Jesus.

The room was quiet as he said, "You



now, fellows, there are many boys just your age in other countries who don't have these nice things."

This was news to Jimmy. His concept of the world ended at the boundary lines of Hopedale, and his imagination couldn't stretch enough to think of there being boys his age outside of Hopedale.

The teacher told of a missionary in Africa who tried to help little boys in that land. Jimmy's eyes were glued to the speaker and he was unconscious of the boys around him as he was carried out to the dark and heathen continent of Africa.

He thought, "Isn't that something! No food, no clothes, no houses."

Mr. Holmes closed his lesson with the reminder that God loves a cheerful giver and He really wanted little boys to give to help missionaries like this one in Africa.

Funny how his mother's words had

come back to him all the way to Sunday school.

"The whole ten cents—in the collection plate."

Jimmy felt sort of glad he hadn't used his dime for fishing and glad he hadn't used half of it for candy. He was sure God wanted the whole ten cents. God must have told his mother so she could tell him.

The closing prayer was made and Mr. Holmes passed the plates for the offering. Jimmy turned his shiny dime over and over in his hand.

As the teacher passed Jimmy, the little boy reached over and touched his hand.

"Mr. Holmes," he whispered, "I'm glad I didn't get any candy today cuz now some little boy in Africa can hear about Jesus—and get some bubble gum, too."

And the coin went "plink" as he dropped it into the collection plate.

—My Pleasure.

**Rev. Wesley Price to Deliver Grant's Chapel Dedication Message**

The Grant's Chapel Free Will Baptist Church, Route 2, Seven Springs, North Carolina, will hold its dedication services on Sunday, April 29, following Sunday school at 10:00 a. m. A former pastor of the church, Rev. Wesley Price of Seven Springs will deliver the dedication message.

Following the dedication services, a picnic lunch will be served on the church grounds. Afterwards the church history and a program of gospel singing will be held.

All former pastors, members and friends are invited to attend these services.

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**Williamston Church Announces Revival**

The Williamston Free Will Baptist Church, Williamston, North Carolina, will hold its revival services April 23-28, 1956. The Rev. James C. Lynn, pastor of the Elm Grove Free Will Baptist Church near Ayden, North Carolina, will be the evangelist for these services. The Rev. Roland C. Cherry is the pastor of the Williamston Church.

Everyone is invited to attend these services.

—o—

**Jack Paramore, Evangelist For May's Chapel Revival**

Sunday evening, April 15, revival services began at May's Chapel Free Will Baptist Church, Wayne County, North Carolina, with the Rev. Jack Paramore as the evangelist. The meeting will continue through Sunday evening, April 22.

The pastor, Rev. Melvin Everington, is conducting the singing during the meeting, and he invites everyone to attend the few remaining nights of this meeting.

—o—

**D. V. B. S. Workshop At Mount Olive College**

A daily vacation Bible school workshop will be held at Mount Olive College, Mount Olive, North Carolina, on Saturday, April 21, 9:30 a. m.—3:30 p. m.

Mrs. Bagley Morris, state director, wishes to urge all vacation Bible school workers in the state of North Carolina to attend this meeting since it is the only one to be held in the state this year. Other district meetings were planned but, due to the illness of the Rev. W. B. Raper, president of Mount Olive College, these district meetings have been canceled.

All workers attending the meeting should bring lunches with them.

**MISSIONS**

(continued from page four)

<b>Received</b>	Miscellaneous	18.12
Check from Mission Board \$2,645.54		
Check for Mr. Willy's Trip to Latin America 600.00		\$4,388.29
Check for Phenecie Boys 130.00		
Gifts 127.00		
Gift Received for Payment on Lot in Jaruco (Mr. and Mrs. Paul Williams) 100.00	Cash on Hand February 29, 1956	\$ 3.73
Refunds Books and Quotas 2.25	Cash in General Fund in Bank February 29, 1956	13.04
Sale of Light Plant 300.00	Cash in Dormitory Fund February 29, 1956	384.11
Sales 12.76	Cash in Temple Fund, February 28, 1956	57.63
		\$ 458.51
		\$4,846.80

<b>Expenses</b>	
Food	\$ 194.31
<b>Salaries:</b>	
National Workers	1,316.55
American Missionaries	390.00
Phenecie Boys	130.00
Rent	269.50
Hospitalization	77.81
Licenses for Cars	52.90
Maintenance of Equipment	71.10
Gas and Oil	75.80
Hardware	126.07
Fuel	29.17
Payment on Lot in San Juan	200.00
Payment on Lot in Jaruco	100.00
Girls' Dormitory Repairs	222.22
Animal Feed	122.02
Passage	14.85
Office Expense	7.28
Printing Press (Final Payment)	200.00
Printing Press (Payment on Loan)	28.60
School Supplies	.70
Payment on Deep Freeze (Final Payment)	100.00
Posts	35.00
Check to Mr. Willey for Trip	543.43
Film for Trip to Latin America	56.57
Bank Exchange	6.29

**NEWS NOTES**

(continued from page seven)

**Central Conference Ministers Consider Social Security**

The ministers of the Central Conference of North Carolina met in special session at the Free Will Baptist Press, Ayden, North Carolina, on April 12, 1956. The purpose of the meeting was to discuss the social security law as it may affect ministers. By special invitation of the moderator, a representative from the social security office was present to explain the program.

By virtue of the information gained in the meeting, the moderator, Rev. N. Bruce Barrow, issues the recommendation that all churches in the conference discuss with their pastors the possibility of the pastor's coverage under social security.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

## Bible College Objectives

L. C. Johnson, L. H. D.

**F**REE Will Baptist Bible College has had a clear-cut objective since the first day of its operation. However, it takes a number of years for an institution to translate its objective into history before the public at large is able to see just what the major emphasis is. I believe everyone who knows anything about Free Will Baptist Bible College knows its major emphasis. In other words, what does one think of first when he thinks of Free Will Baptist Bible College?

One does not think first of our physical plant with a beautiful campus, beautiful buildings, long corridors, and marble walls. We are thankful that we are located in one of the nicest sections of Nashville on a quiet, beautifully shaded street; but we have had to take the buildings we have been able to acquire with the money given by Free Will Baptists and adapt them to school purposes. This has been done rather successfully.

One does not think first of intellectual excellences when he thinks of Free Will Baptist Bible College. Our major emphasis has never been on the intellect. We thank God for good minds and believe they should be trained to their fullest capacities, but we at all times bear in mind Paul's words to the Corinthians: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence" (1 Corinthians 1: 26-29).

The one thing I believe you think of concerning Free Will Baptist Bible College is its emphasis on exalting our Lord Jesus Christ. Some might question whether an institution that actually puts Jesus Christ before everything else and the spiritual above every other consid-

eration, can meet modern-day educational standards. There are those who would prefer to be known by their academic and scholastic standards. When any Christian institution comes to be known better for its academic rating than its Christian testimony, it has lost its basic distinctive character. The thing that makes an institution basically Christian is not the kind of clothes the young ladies wear or whether or not they wear make-up. The difference does not lie in the kind of athletic program sponsored by the institution. The basic difference is whether or not Jesus Christ and the Word of God are exalted in creed and practice above everything else. It is just as sinful to exalt educational standards above Jesus Christ as it is to exalt money or anything else above Him.

The tragic mistake that has been made by many institutions is that Jesus Christ was put in the creed and left there. Jesus Christ must not only be put in the creed but put in the classrooms, the dean's office, the science laboratory, the dormitory room and the dating parlor. He must walk the corridors and be chairman of every committee and occupy the pre-eminent place in every phase of the school life for it to be Christian.

So Free Will Baptist Bible College knows its course and knows its objective. It is simply to magnify Him who came to earth to redeem us from our sins. We believe this is the kind of institution Free Will Baptists need and want and that God will be pleased with. Such a position does not infringe on our educational standards, and we challenge anyone to question the caliber of work Free Will Baptists Bible College has done throughout the years—*Free Will Baptist Bible College Bulletin*.

## Vacation Bible School Clinic to Be Held at Mount Olive College

Mount Olive College, Mount Olive, North Carolina, is happy to join with the North Carolina State Auxiliary Convention in a clinic for daily vacation Bible school workers, to be held at the college on Saturday, April 21, 1956.

This clinic will be under the direction of Mrs. Bagley Morris, youth chairman of the North Carolina State Auxiliary Convention, and will offer instructions for teachers and workers in all departments of the vacation Bible school.

The program for the day will be as follows:

### Morning Session

9:30—Assembly

10:00—Classes for Teachers and Workers

12:00—Picnic Lunch (Please Bring Lunch)

### Afternoon Session

1:00—Classes for Teachers and Workers

3:00—Meeting of Clinic Teachers

The Free Will Baptist Press will have on display a supply of the literature and materials which they will carry this year and which will be used in the clinic. You will be able to place your order for literature and materials that day and have it mailed to you if you desire.

Please notice that there will be only one day of the clinic this year. All vacation Bible school teachers and workers who possibly can should attend this clinic.

Everyone is asked to bring a picnic lunch. The college will furnish the drink for lunch.

## Peace

Peace—abiding—abundant peace. At rest with no disturbing element.

"Peace with God through our Lord Jesus Christ."

Is this possible? May we know it in a world of unrest?

Yes! it is blessedly possible. More than that it is the true and proper portion of the Christian, and nothing less than this is right for any believer upon the Son of God. We who trust in Him can say; "Jesus our Lord 'was delivered for our offences.'" That is the foundation on which all rests. Our offenses were charged to the Lord Jesus at Calvary. He bore the judgment on account of them and glorified God "and was raised again for our justification."

God has shown His entire satisfaction with what His beloved Son has done by raising Him from the dead. Christ is clear of our offenses. And we are clear. He is beyond death and judgment and we are beyond death and judgment too.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

God having cleared us from every charge as to all our offenses "peace with God" is our happy possession.

Is it yours?—*Scattered Seed*.



# St. Claire Bible Class

W. B. HUTCHINSON, McArthur, Ohio



## The Church Reaches Out

(Lesson for April 29)

Lesson: Acts 8:4-8, 14-17, 26-28, 34, 35.

Golden Text: John 13:35.

### I. INTRODUCTION

God used the persecution of the Christians to further the cause of Christ. It is difficult, sometimes, to see how even God can take the results of man's sinfulness and make them redound to His glory. We can be sure that the death of Stephen and the severe persecution of the Christians in Jerusalem were not products of the direct will of God. Neither can they be explained as the product of the natural order of things and that God had no part in them. God controls the world and all things in it, and He keeps a constant watch upon all its operations. We can find a satisfactory explanation only in the fact that God's permissive will was in operation. The unbelieving Jews willed to persecute the Christians, and God permitted them to choose their own course. Then, when they had done their worst, He intervened to bring a blessing for His cause out of their folly.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. When the members of any church begin to witness for the Lord, a revival is always sure to come (Vs. 4).

2. Wherever the gospel is preached in its power, lost souls today are heeding its message (Vv. 5, 6).

3. When a great revival comes to any place, it always leaves great joy among the people (Vv. 7, 8).

4. We should undertake nothing in the service of the Lord without first asking His blessing in prayer (Vv. 14, 15).

5. The gift of the Spirit through the laying on of hands proved to all that the Lord was there (Vs. 16, 17).

6. Those who are willing to be led of the Lord will be directed to their places of service (Vv. 26-28).

7. Those who are hungry for the truth of God's Word are delighted to have the Bible explained (Vs. 34).

8. Jesus can be preached from any Bible text, either in the Old or in the

New Testament (Vs. 35).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. In this connection it is needful that we should know who these Samaritans really were. Strictly speaking, a Samaritan would be an inhabitant of the city of Samaria; but the term was applied to all the people of the Kingdom of Israel, the Northern or ten tribe Kingdom. After the captivity of Israel, B. C. 721, and in our Lord's time, the name was applied to a peculiar people. At the final captivity of Israel by Shalmaneser, we may conclude that the cities of Samaria were not merely partially but wholly depopulated of their inhabitants, and remained desolate for some time. Finally the king of Assyria brought men from Babylon, and from Cuthah, and from Ava (Ivah—2 Kings 18:34), and from the cities of Samaria (17:24). The cities of Samaria were populated with Assyrians according to this historical record. Thus the new Samaritans were Assyrians by birth or subjugation. These strangers placed in the cities of Samaria by Esarhaddon, were idolaters at the time. Through the influence of one of the captive priests sent unto them by the king of Assyria, they later on came to fear the Lord, and from thence had a mixture of idolatry and the worship of Jehovah (Vs. 41). Living in the country of Samaria, among the remaining Israelites, there was undoubtedly a good deal of intermarriage, so that the people at last became half-breeds or hybrids, to a large extent.—*W. S. Hottel, D. D.*

2. Matthew Henry says: "Samson's riddle is here again unriddled: Out of the eater comes forth meat, and out of the strong sweatness. The persecution that was designed to extirpate the church was by the overruling providence of God made an occasion of the enlargement of it. Christ had said, I am come to send fire on the earth; and they thought that by scattering those that were kindled by that fire to have put it out, but instead of this they did but help to spread it."

We hope you have memorized Acts 1:8. Some of the apostles could have gone to Samaria inside thirty days after the day of Pentecost. Thus we see

that our prejudices and our slothfulness can hinder and retard the leadership of the Holy Spirit.

3. In Acts 1:8, Jesus recognizes three racial groups, the Jews, the gentiles and the Samaritans, who were of mixed blood, racially speaking.

In Matthew 16:19, Jesus gave Peter the keys of the kingdom, and this meant that he had the honor and privilege of opening the gospel door to the Jew, Samaritan and gentile. But we note that Peter was not overly anxious to use the keys, except in the case of the Jews. It required a vision from heaven before he would go to the home of Cornelius and open the door for the gentiles. Note also that the Jews received water baptism first and then that of the Holy Spirit. In the case of the gentiles the order was reversed.

4. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Vs. 26). Why was an angel sent to Philip? Why didn't God use the promptings of the Spirit? Philip was filled with Him. Let us be practical in our thinking about this unique way that God used to get His servant to go to a desert on a mission, which reached into eternity for one who was seeking spiritual help. Philip, even though he was a spirit filled, zealous, loyal, devoted Christian, the fact still remains that he was a human being; and as such he would have remained by the warm, glowing fires of his successful revival in Samaria if God had employed anything less than an angel to turn his steps toward Gaza. In spite of his victorious work in Samaria, Philip obeyed with the promptness of one whose will is to do God's will. God's timing and Philip's strict obedience brought him to the desired crossroads at precisely the opportune moment. "And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet" (Vv. 27, 28).—*The Advanced Quarterly* (F. W. B.).

5. Read Acts 8:35-40 carefully. Suppose you were reading these verses for the first time. Would you think the eunuch was sprinkled, poured or immersed?

Many a man expects to be buried from the church who does nothing about keeping it open till he gets there.—*The Announcer, Trinity F. W. B. Church Bulletin, Fort Worth, Texas.*



## WOMAN'S AUXILIARY

(continued from page five)

chairman of the host auxiliary, and Mrs. Thelma Nourse were in charge of the devotions. Prayers were offered by the Rev. Russell Milam and Mrs. Gladys Burns.

The Rev. Robert Crawford, pastor of the Greenville, North Carolina, Free Will Baptist Church, was the teacher of the lessons which were of great benefit to both the auxiliaries.

*Washington, D. C.:* Information reaching us from the Department of Indian Affairs points out that there are openings for school teachers and nurses on the Indian Reservations in the United States. These positions are classified as Civil Service jobs and carry a corresponding Civil Service grade. Here again there are possibilities of teachers and nurses doing missionary work in connection with their official duties.

*Nashville, Tennessee:* Letters are going out soon from the home mission office in Nashville, requesting gifts of \$10 each from at least 200 persons for the purpose of paying off the loan which the board had to take last December in order to keep up the home mission program. This note will be due in June of this year, and every effort is being made to pay it off in full even before it comes due. Please do your part in helping to make this possible. If you do not receive a personal request by letter, please consider this as your invitation to share in the victory with us, by sending your check or money order for \$10 for this cause.

*Tampa, Florida:* Miss Bessie Yeley left here March 15 for Pearsall, Texas, where she will work with the Mexican mission in Loreda and Eagle Pass, Texas. The Central Free Will Baptist Church, Tampa, missionary, Robert Wilfong, in charge, reports four decisions for Christ recently. This church serves both Americans and Cubans in Tampa, near the Cuban settlement of Ybor City.

## Eternity

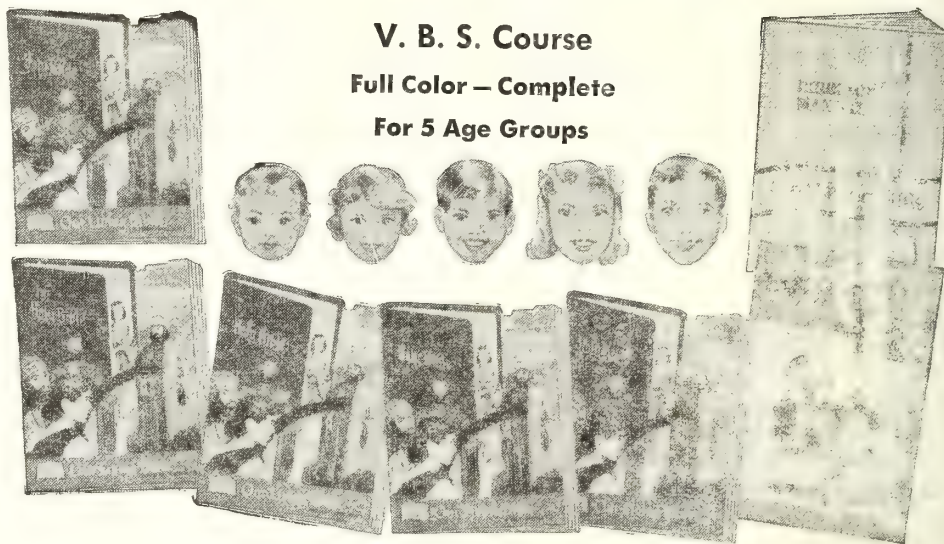
H. B. Musselman

A gay and worldly lady had a pious servant. Night after night she was kept up till four or five o'clock, waiting for her mistress' return from her fashionable

parties; and night after night she was found reading the Bible or some good book. One night, the mistress looked over her shoulder, and asked, laughing, "What melancholy stuff are you reading this time?" But her eye had caught the word *eternity*; and suddenly the laugh

was changed for a strange feeling of sadness. Sleep fled from her eyes, and mirth from her heart, and the word *eternity* still haunted her, until a conviction of her unprepared state led to serious inquiry, and that to a full surrender of her heart to God.—Selected.

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# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 25, 1956

## RAUL CASTILLO AND HIS CUBAN CHURCH



Pictured above, on horseback, is Raul Castilla, one of last year's graduates from the Cuban Free Will Baptist School of Missions of which the Rev. Thomas H. Willey Sr., is president. Raul lives alone in the church building, a life of sacrifice. His labor takes hours on horseback over the lonely stretches of sandy Cuban roads. Mr. Willey states that he made a three-day trip with Mr. Castillo in January, 1956, and the homes of the believers had even less to offer him than the unspeakable economical slums of Cuba.

For a more complete story of the Rev. Raul Castillo, see the article entitled *Raul Castillo* in MISSIONS.



# EDITORIAL

## A COMPARISON

In our issue of April 11 we dedicated the editorial to a discussion of social security for ministers. In that article we gave facts as they were issued in a circular from the social security office. The purpose of this editorial is to make a comparison of that type of ministers' retirement with the retirement program of the Free Will Baptist denomination as it is administered by the National Superannuation Board.

Let us consider first the benefits which the minister derives from his policy with the National Superannuation Board:

(1) His policy carries the features of good insurance. If he should die before the date of maturity of the policy his beneficiary will draw the face value of the policy, together with all accumulated dividends which have accrued to the credit of the policy throughout its life. The Superannuation Board has an agreement with the Ministers Life and Casualty Union, the company which handles the policies for the board, whereby the company credits all annual dividends to the policies.

(2) All policies of ministers whose health records are adequate carry a disability rider which will pay the minister, in case of total and permanent disability, the amount of \$10 per thousand per month, and will effect the waiver of all future premiums of the insured minister. These benefits are in addition to the regular features of the policy and do not nullify payment of the face value of the policy plus accumulated dividends at the time of death of the insured or maturity of the policy.

(3) Upon maturity of a minister's policy (at Age 65 or 70, according to the stipulation in his policy) the minister, or his beneficiary, will be given the option of receiving the full value of the policy in one check, or a stipulated amount each month for an agreed number of years, or a stipulated amount until his or her death.

Now, let us compare the cost of the two plans of retirement for the minister. We shall give figures on the cost to a person who enters the programs at 21 years of age. Since we do not have the figures at hand on the retirement plan of the Superannuation Board for ministers who retire at Age 65, we shall use figures on retirement at age 70. The cost will be slightly higher, possibly a dollar or two a year, for retirement at Age 65.

Under the Superannuation Board plan the minister, Age 21, will pay \$6.19 per thousand the first year and \$8.72 per thousand per year during subsequent years. At this rate he will pay a total of \$383.68 during the 44 years until he is 65. Let us remember that, under this plan, the Superannuation Board pays an equal amount on his policy from funds sent in from the field. He may multiply this total by the number of thousands of dollars retirement which he holds with the Superannuation Board and determine how much he will pay on his retirement. For instance, if he has \$5,000 in a retirement policy, he will pay a total of \$1,918.40 during the life of the policy. This will give him insurance throughout the life of the policy and will pay him better than \$5,000 at maturity.

Now, let us see what this same person will pay and receive under social security. We shall have to establish an average annual salary to arrive at figures for comparison. A lower salary will cost proportionately less. Let us set the average salary at \$2,640 per year, or \$220 per month. During

the first three years (until 1960) this person, Age 21, will pay \$237.60. During the next five years (until 1965) he will pay \$495.00. During the next five years (until 1970) he will pay \$594.00. During the next five years (until 1975) he will pay \$726.00. During the remaining 26 years he will pay \$4,118.40. This will make his total contribution to social security until the date of his retirement amount to \$6,171.00. Together, he and his wife will draw \$1,485.60 per year while both are living. Please keep in mind that, once the minister begins this program, he cannot get out of it. He must continue to pay every year until retirement to be fully insured and draw these full payments.

When we compare this contribution of this minister to social security with a similar contribution under the National Superannuation program, we shall be able to compare the benefits derived. With the same contribution to the National Superannuation program this minister could pay for approximately \$16,000 worth of retirement pay. If he and (or) his wife should live to be 75 years of age they would receive what would amount to \$1,600.00 per year. In addition to this, he would have had the security of insurance in case of death during these years and also an additional \$160.00 per month the remainder of his life in case of his total and permanent disability at any time before he reaches his fifty-sixth birthday.

Of course, the young minister must consider the fact that the Superannuation program is in its comparative infancy. At the present time it offers only \$2,000 coverage per minister provided the board pays half his premiums; but its hope is to increase its offering to \$5,000 and ultimately \$10,000 coverage per minister. This can be done, however, only if our ministers and churches become sufficiently interested in the plan to support it.

We firmly believe that the most economical and most beneficial program of retirement for a minister under 40 years of age can be worked out through the National Superannuation Board. If the church or charge of the minister will agree to pay half the premiums on policies offered through the National Superannuation Board and the minister will pay the other half, even under existing circumstances, we believe that the young minister can get better coverage with the Superannuation Board than under social security. Ministers who are over 40 years of age should investigate thoroughly the two plans to see which will offer the best program. We suggest that ministers take the matter of retirement up with Rev. K. V. Shutes, National Superannuation, 3801 Richland Avenue, Nashville, Tennessee.

Volume 71

Number 1

## THE FREE WILL BAPTIST

April 25, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager..... L. A. Dunn  
Editor..... J. O. Foster

### Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

### Board of Directors

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# The Worth of a Family Altar

Larry Denham, Bay Branch Church  
Timmons ville, South Carolina

(Editor's Note: This is the winning essay of the contest sponsored by the South Carolina District Woman's Auxiliary in cooperation with the Woman's National Auxiliary Convention. The writer is fourteen years old and in the eighth grade at Timmons ville High school, Timmons ville, South Carolina.)

I like to begin the day with God,  
Kneel down to Him in prayer;  
Lift up my heart to His abode,  
And seek His love to share.  
Open my Bible and  
Read a portion there,  
That it may hollow all my thoughts  
And sweeten all my care.  
I go through the day with God,  
Where'er my work may be;  
Where'er I am, at home, at school,  
He still is near to me.

The first step in a Christian home is to promote a happy, normal establishment of a family altar. Every home that is Christian should have this for a foundation. Prayer is the tie that ties a family together. Without prayer a house is divided and therefore will not stand very long. The family who loves God and each other and shows honor and respect for God and the home has something that will not perish. There is a well known slogan, "The family that prays together stays together." We as young people can be taught and must be taught by faithful example to pledge our allegiance to our churches. This can be done through the family altar.

The family altar needs to be re-established in every home. The religion of Christ should be allowed to permeate into every child's life. In Psalm 78:6, God appointed a law "That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep His commandments." The greatest things that can be given to us when we are young are not the things that money can buy, but abiding faith

in God—a faith that will help us keep our eyes on things eternal and not material things. As families we need to read the Bible together as well as pray together. Out of homes where family altars are observed comes the young Christian people who serve God today and will be the leaders of tomorrow.

We should be thankful for the Christian parents who have established family altars. The blessings that come from these family altars can be felt not only in the homes but will extend into the community. It is united prayer as well as private prayer that produces this mighty force. Thus, to build a building for the Lord, the foundation must begin when the child is young or at the beginning of the marriage. Then as the building grows, a heart-felt worship will develop which will prove valuable to everyone. Young people cannot be brought up in the nurture and admonition of the Lord without worship, the family altar.

The family altar will hold, as nothing else, the boys and girls when they have gone from beneath the parental roof. The family altar is valuable because it determines the eternal salvation of the children in Christian homes. To the guests who visit, it proves to be an influence.

The most successful worship that I know about is to have prayer which is in reality worship before meals. Then at night have the family worship as the psalmist said, "As for me, I will call upon God; and the LORD shall save me. Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice" (Psalm 55:16, 17). As we go about our daily tasks, the family altar sends us forth with cheerful hearts, strength for the work, and determination in whatever is done therein to glorify God.

The family altar gives me strength

to meet the discouragements, disappointments, unexpected adversities and sometimes the blind hopes that fall my way. But we know that we have the abiding presence of Jesus who will help us to be victorious over everything—even that which is simple. The family altar in our home sweetens the home life and enriches home relationships as nothing else can do. It dissolves the misunderstandings which intrude into the sacred nearness of family life. It will enforce, as nothing else can, the work of my pastor in pulpit and pew. It stimulates the life of my church in its every activity.

A family altar influences other homes too. It should be a challenge for each member to endeavor greater things in service and for a deeper devotion to our Lord Jesus.

The Word of God exhorts parents in the training of their children in the way that they should go (Proverbs 22:6). What is the worth of a family altar? It is the act in which we learn to honor God, to confess our sins one to another and to God, to recognize what sin is, to believe and practice moral living both for the family's sake and for Jesus' sake, to have a deeper sense of appreciation for family life, and to daily praise God from whom all blessings flow—all these and more, but only eternity can reveal what its real worth is!

## May Is Orphanage Month

R. H. JACKSON, Superintendent  
Free Will Baptist Children's Home  
Middlesex, North Carolina

First of all I want to thank you for everything you have done for the children of the Orphanage. The people of North Carolina have responded wonderfully to the needs of the Home. Each dollar you have invested and each hour you have spent in efforts for the children is money and time well invested.

In order to be able to feed, clothe, send the children to school, and renovate the old building, we are going to need several thousand dollars. I am appealing to you at this time to please do everything you can to get your church to make its offering in May as large as they can. This will help us carry on the work without having to go in debt.

Also, we would like for you to subscribe to the Orphanage paper, "The

(continued on page eleven)



# THE TRIUNE GOD

Elder A. J. Jenkins  
McArthur, Ohio

(Editor's Note: This is the last in the series of articles by the author on the general subject, "What Is God Like.")

**T**HE Holy Trinity consists of the Father, the Son and the Holy Spirit who are three persons of one essence. Although this doctrine cannot be completely explained because of divine mystery and the limitations of the human mind, it is clearly and unmistakably taught in the Scriptures. From among the many references in the Word of God we invite you to consider the baptismal formula given by the Master in the Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). For the other reference you may examine the benediction of the apostle, Paul, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Corinthians 13:14).

These statements show clearly the three persons who make up the Godhead. And, since God is *one God*, the three persons are, of necessity, one in essence. The Bible ascribes the same attributes to one of these persons that it ascribes to the other two.

*The concept of God as a trinity came as a result of the activity of God.* The Jewish background of the early Christians gave them the belief in one God, according to the first of the Ten Commandments. However, when Jesus came to live among them, they began to look upon Him as God. This they did because He taught them that He was the only begotten Son of the Father, and because of the mighty works which He did.

After the ascension of Jesus and the coming of the Holy Spirit, the Christians came to look upon the Spirit as God. Therefore, the Christian experience of today is that of God in Christ working among them through the Holy Spirit. The Holy Spirit leads Christians to do the will of Christ whose will is that of the Father.

*This triune God not only is, but is also the Cause, Preservation and Maintenance of His Creation.* This includes, among other things, His activities in the plan of man's redemption.

God is the maker of heaven and earth and all that are therein, "In the beginning God created the heaven and the earth" (Genesis 1:1). And Jesus was

with the Father in creation, for John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-3). It is evident, therefore, that the *us* to whom God referred when He said, "... Let us make man in our image, after our likeness: ..." (Genesis 1:26), were His Son, Jesus, and the Holy Spirit. This plainly shows that God is the primal Cause of this world, notwithstanding the claims of evolutionists.

When things went wrong in the world which God had made, He immediately set to work to make them right. Man, who was made in the image and likeness of God, yielded to the temptation of Satan and marred the image. Then God at once began the work of re-creation to redeem fallen man from his fallen state and to give him another chance.

The divine image of God may be restored after one has been regenerated or has experienced the New Birth, "And that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24).

*God maintains all things according to His will through both natural providence and supernatural intervention.* The laws of nature are the ordinary means whereby God maintains and preserves the universe. By these laws all things operate to perform His will. By these we have day and night, the seasons of the year, rain from the heavens, the productivity of the soil, the laws of science and astronomy and all others. On the other hand, God may see fit to supersede the natural laws at times with supernatural activities. Then He performs miraculous works. However, all these are the workings of God.

*It is an historical fact of the Christian faith that God is able to make all things work together for good to them that love Him.* God has a purpose for the human race—to worship, serve and give glory to Him. In order that man might be a fit instrument to fulfill His purpose, God has to redeem man. He is in the process of accomplishing that task, and in the end will be victorious in His efforts. He is redeeming men and women, boys and girls, out of the world who will turn to Him by faith in His Son, Jesus, to form the great company in heaven to fulfill His purpose for man.

God can be hindered in His work by the forces of Satan, but He cannot be defeated. Multitudes of souls will be eternally saved, and those who reject will be judged with eternal damnation.

## WHAT THE CHURCH OWES THE LEAGUE

Millie Tripp  
Ayden, North Carolina

**I** AM a youth! In the modern days of our twentieth century we, the youth, are becoming more restless and we are becoming more demanding too. Today the world is offering us more amusements and more sinful attractions to allure us, many of which are contrary to our home teaching. In our confusion someone has pointed many of us to the church. There we find fellowship with older Christians and sources which answer many of our questions. New problems arise and many of us return for added advice.

Somewhere though, we desire to talk with others our own age, hear their problems—how they have been solved and discuss them together. We want to learn to counsel with others and help them over life's most confusing age as we are being helped. We would even like to someday fill positions which those who have aided us filled—to be

church workers, Sunday school teachers and superintendents. So, we come to the league, the training service of the church.

If we are lucky there are adults there who can give us further instruction those who understand our confusing needs and desires. There, with other young people, we learn to express ourselves and gain practical experience in this art. We learn to cope with problems of the church and Sunday school. Our sponsor also encourages our effort at playing various musical instruments singing and many other phases of church work; for it is in our league that we are trained for positions in our church.

However, if our church is lax when we come to league, we find no sponsor or a very disinterested one. It only adds to our confusion when we see a class of beginners or primaries coming to the house of God for training, which is most appropriate now, and watch while oth-



ers discuss who must accept the unwanted job of being their sponsor. We listen while many refuse the challenge; while others make excuses which are not even reasons. Must our young children be looked upon as an unwanted burden instead of a challenging opportunity? This is perhaps the most important thing the church owes the league—its leaders. One need not be a specialist in order to become a good sponsor, but rather one needs only to care enough for us as youths to make it his business to discover our needs, our interests, our abilities and our limitations—just become our friends.

The influence that the sponsor exerts in the league is expressed quite well in his poem:

A builder builded a temple,  
He wrought it with grace and skill—  
Pillars and groins and arches  
All fashioned to work his will.  
Men said, as they saw its beauty,  
"It shall never know decay;  
Great is thy skill, O builder!  
As you build from day to day."

A sponsor builded a temple  
With loving and infinite care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised her unceasing efforts,  
None knew of her wondrous plan,  
For the temple the sponsor builded  
Was unseen by the eye of man.

Gone is the builders temple.  
Crumbled into the dust;  
Low lies each stately pillar,  
Food for consuming rust.  
But the temple the teacher builded  
Will last while the ages roll,  
For that beautiful, unseen temple  
Is a child's immortal soul.

Besides our sponsors, there is also another group of adults who have come to the league for the same purpose as most of us—to be trained. Because they come, we know they are interested in improving their church and themselves. They are setting an example which we would like to follow. When only a few of them attend league, however, we wonder if they are interested in the future welfare of their church. Then, if they are not interested, we wonder why the problems of the church should disturb us; so we become unconcerned too. The members of the church should therefore take a personal interest in the league, providing it with moral support through their regular attendance. They should advertise the league and boost its membership whenever possible. Through these channels of interested, encouraging sponsors and adults, we, the youth, being the ones for which the league was primarily organized, will develop a league going habit which will continue throughout our adult life, thus enabling us to become better workers in our church and His Kingdom.

# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## RAUL CASTILLO

Thomas H. Willey Sr.  
Cuba

(Note: The article below was delayed in getting to our office, but we would like to share it with our readers. We believe that the answer to the gospel need in every land is through the national believers. Thus they are being trained and are working as pastors and teachers among their own people. We want you to know them better.—Raymond Riggs.)

He is one of last year's graduates, Raul Castillo, whom we want you to know and to pray for. Raul lives a life of sacrifice; his labors take hours on horseback over lonely stretches of sandy roads.

I just completed a three-day trip with Raul. He lives alone in our church building, preparing his meager meals over a small stove. The usual meal is rice and beans. The homes of the believers where he might be visiting have even less to offer him due to the unspeakable economical slump in Cuba. Tobacco in Cuba is the poorest crop in which one can make a living. It is grown because ninety-nine per cent of the farmers are share croppers, working on the basis of a fifth of the crop which must be tobacco to stay on the land. Many have been on the same farm for three generations. Tobacco is the only crop they can hang in the barn and wait until a buyer comes. So very often it is too late as the worms have begun their destruction and it is bought up at a greatly reduced price as low as \$14 and \$16 per hundred. Some of the owners have insurance, so it is much better business to set fire to the barn so that the poor share cropper must build another barn. The only clothes must be made by the mother and wife. Here we must constantly get together some clothing to send because of a desperate appeal to some faithful Christian family. Old pants and suits are received with joy.

This time of the year, January, Cuba can really get cold and the only way to keep warm is to put on more clothing if you have it. To see a whole family shivering in the cold makes the missionary want to hurry home and say to our Christians who have nice warm houses and a trunk of old clothes and covers,

"Please send help to Cuba." What are we to do, just shiver with them? It would take tons of clothing to meet the challenge.

Very often I have sat with a group like this, they pass the evening singing. The picture on the front cover are the people there who live under the most impoverished conditions. You ask yourself, "Doesn't the ground produce?" Very often, only when there is water. The winter is the dry season when it doesn't rain for months. Then comes the rainy season when there is so much rain that everything goes to tops and vines.

We have for years been praying for an agriculture missionary for Cuba and small farms to experiment with other crops to show our Christians that they must change their crops.

Our dream is to some day have a fully self-supported native ministry. This can only be possible when we have a prosperous Christian community. Please pray for us as we begin a survey among our Free Will Baptist farmers with the American cooperative point four program. We have to begin among these same people in Raul Castillo's field.

## Prayer and Praise Letter

April 5, 1956

"Dear Friends:

"As all good things must necessarily end, so also must this very pleasant time at home. Many of the things we had hoped to do remain undone and we haven't even been able to see all of you. As we looked ahead to more than a full year at home we thought that there would be time for everything which we wished to do, but the time has passed all too quickly. Still our hearts beat a little faster as we think of how soon we will be back in India.

"We praise the Lord for all His abundant extras to us this year, for giving Randy to us, for giving us good health, for providing for all our needs and for loving friends who have made our furlough so pleasant. We want to recommend to all youngsters who are looking for something to be when they grow up that they be foreign missionaries—on furlough.

(continued on page fourteen)



# NEWS NOTES

## District League Convention To Meet at Hull Road Church

All league officers and workers of the Second Union of the Central Conference of North Carolina are used to be present at the District League Convention to be held at Hull Road Free Will Baptist Church, Greene County, April 28, at 7:30 p. m.

The Rev. R. B. Crawford, pastor of the Greenville, North Carolina, Free Will Baptist Church, will give a lecture on how to organize and conduct a league.

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## Pine Prairie Church Host To Texas Ministers' Conference

The Texas State Free Will Baptist Ministers' Conference will convene with the Pine Prairie Free Will Baptist Church near Huntsville, Texas, on May 3 and 4, 1956. The following is the submitted program for the conference:

### Thursday Night Session

- 8:00—Worship Service
  - Congregational Singing
  - Evening Prayer
  - Message, Rev. J. M. Goode, Henderson
- 9:00—Film, Rev. M. L. Sutton, Ft. Worth

### Friday Morning Session

- 10:00—Song Service, Rev. Everett D. Hellard, Houston
- 10:15—Business Session, Rev. R. E. Conner, Moderator, Bowie
- 11:15—Worship Service
  - Special Music, Rev. Everett D. Hellard, Houston
  - Message, Rev. H. Z. Cox, Dallas
  - Alternate, Rev. C. B. Thompson, Iola
- 12:00—Lunch

### Friday Afternoon Session

- 2:00—Workshop
  - Church Administration, Rev. Charles Sapp, Bryan

All ministers are asked to please advise the host church if they will be able to attend this conference. The Pine Prairie Church is located on the Midway Road, just 5 miles North of Huntsville, Texas.

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## Sidney Church Host To Albemarle District Meetings

The Albemarle Conference district meetings of North Carolina will convene with the Sidney Free Will Baptist Church on April 28 and 29, 1956. The theme for the meetings is "Love," and the aim is "To help to see the need of love in the lives of Christian people."

Following are the scheduled programs for the meetings:

## Albemarle Union Meeting, April 28, 1956

### Morning Session

- 10:00—Devotions, Rev. J. D. Woodruff
- 10:10—Welcome Address, Local Pastor
  - Response, Rev. Charlie Overton
- 10:15—Moderator's Remarks
- 10:20—Minutes of Last Union
  - Roll Call of Ministers and Churches
  - Recognition of Visiting Ministers
  - Announcements
- 11:15—Congregational Singing
  - Worship Offering for Orphanage
  - Special Music, Host Church
- 11:30—Message, Rev. Walter Reynolds
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Rev. P. C. Wiggs
- 1:10—Business Period
- 2:00—Closing Hymn and Benediction

## Albemarle League Union, April 28, 1956

### Saturday Evening Session

- 8:00—Devotions, a Leaguer
- 8:10—President's Message
- 8:15—Appointment of Digest Committee
  - Roll Call of Leagues
  - Minutes of Last Union
  - Recognition of Ministers
  - Announcements
- 8:30—Business Period
  - Report of Committee
  - Awarding Banner
  - Treasurer's Report
- 8:40—Congregational Singing and Worship Offering
  - Special Music, Host Leagues
- 8:50—Program, Free Union Leagues
  - Closing Hymn
- 9:30—Adjournment

## Sunday School Convention, April 29, 1956

### Morning Session

- 10:00—Devotions, Rev. Winford Brickhouse
- 10:10—Welcome Address, Local Superintendent
  - Response, Mr. David Ange
- 10:15—President's Message
- 10:25—Sunday School Lesson, Mr. Bill Gaylord
- 10:50—Enrolling Ministers
  - Recognizing Visiting Ministers
  - Minutes of Last Convention
  - Sunday School Reports
  - Announcements

## Coming Events

May 11, 12—N. C. State League Convention, Mt. Olive College.

May 13—Mother's Day

May 24—N. C. State Auxiliary Convention, Free Union Church, Beaufort County.

May 27—Mount Olive College Commencement

May 30—Memorial Day

June 12-14—Seventh Nation-Wide League Conference, East Carolina College, Greenville, N. C.

July 4—Independence Day

- Congregational Singing
- Worship Offering for Orphanage
- Special Music, Host Sunday School
- 12:00—Convention Message, Rev. Charles Brown
- 12:30—Lunch

### Afternoon Session

- 1:30—Devotions, Rev. Willie Twiddy
- 1:40—Business Period
- 2:15—Adjournment

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## Fellowship Meeting Planned for Sunday Schools

The Sunday schools of the Fifth Eastern District of North Carolina will hold a Fellowship Meeting at the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, on Friday night, May 4, 1956, at 7:30. The president of the district is W. R. Sandlin and vice-president is W. C. Eastwood.

Following is the program for the meeting:

- Fellowship in Song—Cedric Boyd
- Welcome—Charles Jones
- Response—W. C. Eastwood
- Devotions—Billy Phipps
- Business—W. R. Sandlin
- Program—A Panel, "Effective Teaching," Core Creek Sunday School
- Special Music—Core Creek Quartet and Wintgreen Trio
- Benediction—Rev. Clinton Lupton

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## Washington, N. C., Church Holds Sunday Night Sing, April 29

The regular fifth Sunday night sing will be held in the Washington, North Carolina, Free Will Baptist Church, April 29, 1956. A cordial invitation is extended everyone to attend this service. Especially are all singing groups invited to attend and take part in the worship of the Lord in song.

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## Oak Grove Church Host to Convention

The Free Will Baptist Sunday School Convention of the Fifth Eastern District of North Carolina will convene with the Oak Grove Free Will Baptist Church, Craven County, on Sunday, April 29, 1956. The theme is "The Church Reaches Out." The music director will be James E. Davidson and the pianist will be Mrs. William Harrison.

The following is the program for the convention:

### Morning Session

- Welcome Address—Josh Smith
- Response—W. C. Eastwood
- Devotions—W. C. Eastwood
- Business Session—Walter R. Sandlin
- Lesson Sermon—Mrs. Dorcas Barrow
- Introduction of Convention Speaker—Rev. Elbert E. Edwards
- Convention Address—Rev. W. Burkette Raper
- Announcements and Offering
- Offertory—Mrs. M. V. B. Davis
- Dinner and Fellowship

### Afternoon Session

- Convention Hymn—"He Keeps Me Singing"
- Devotions—Charles J. Hines
- Recognizing Visitors



Business Session—Walter R. Sandlin  
 Special Music—Mount Olive College Trio:  
 Misses Ina Smith, Esther Etheridge and  
 Mary Alice Wetherington  
 Children's Program—Phillip Prescott  
 Young People's Program—James E. Davidson  
 Alt Program—Elbert M. Prescott  
 Benediction—Rev. Henry Armstrong  
 —o—

## L. Johnson to Serve Mount Olive College

At a meeting of the board of directors of the Mount Olive College on April 3, 1956, the Rev. M. L. Johnson was elected to the position of administrative assistant to the president of Mount Olive College, Mount Olive, North Carolina. Mr. Johnson will add the new duties to those which he already has as treasurer of the college.

Mr. Johnson will continue the duties of his pastorate of Marsh Swamp Church, Rock Ridge, North Carolina, and will devote part time to his duties at the college.

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## Financial Report of National Sunday School Board

The promotional secretary of the National Sunday School Board, William Mishler, reports that he has conducted six Sunday school workers' conferences. The total attendance of these conferences was 1670 and 32 Sunday schools were represented. Brother Mishler has also visited several state and local Sunday school conventions and reorganized a number of schools. He reports that he has never witnessed a time in our churches when people were so anxious to know how to really get the job done in their Sunday school.

Brother Mishler submits the following financial statement from the National Sunday School Board:

Balance on Hand, December 31,  
 1955 .....\$ 450.79

### Receipts

Sunday School Conventions:  
 East Side Church, Pensacola, Florida .....\$ 17.76  
 Liberty District Convention, Panama City, Florida ..... 16.60  
 E. Tupelo Church, E. Tupelo, Mississippi ..... 66.00  
 Triumphant Convention, Missouri ..... 85.00  
 Progressive League and Sunday School Convention, Alabama ..... 30.00

Total .....\$ 215.36

### Miscellaneous:

Received from Churches ..\$ 99.20  
 Received from Individuals 38.19  
 Sale of Books and Literature 865.70  
 Cooperative Program ..... 273.29  
 Free Will Baptist Press ..... 1,560.68

Total .....\$2,837.06

Grand Total .....\$3,503.21

## Disbursements

Salaries: Promotional Secretary and Office Secretary .....\$1,325.50  
 Office Supplies ..... 105.41  
 Sunday School Supplies ..... 645.93  
 Promotional Expenses ..... 321.50  
 Board Members' Expense 206.71  
 Miscellaneous ..... 390.80  
 Total .....\$2,993.85

Balance on Hand, March 31,  
 1956 .....\$ 509.36

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## Youth Revival Announced By Warden's Grove Church

The Warden's Grove Free Will Baptist Church, Lowland, North Carolina, plans to hold a youth revival on April 30—May 6, 1956. Services will include a Mother's Day service on Sunday.

The Rev. W. S. Burns of Mount Olive College will be the evangelist for these meetings which will begin at 7:45 p. m. The Rev. John Grimsley, pastor of the church, cordially invites everyone to attend these meetings.

—o—

## Mt. Zion Church Host to Union Meeting

The Second District Union Meeting of the Western Conference of North Carolina will convene with the Mount Zion Free Will Baptist Church, Nash County, on April 28, 1956. The following is the scheduled program for the day:

### Morning Session

10:00—Congregational Singing  
 10:10—Devotions, Mr. David Dickerson  
 10:20—Moderator's remarks  
 —Welcome, Mrs. Earl Bass  
 —Response, Mrs. Fred High  
 —Seating of Visitors and Ministers  
 —Roll Call of Ministers  
 —Reading of Minutes  
 —Roll Call of Churches  
 10:50—Orphanage Report  
 —Special Offering for Orphanage  
 11:00—Worship Service, Rev. S. C. Wilder  
 —Alternate, Rev. Ralph E. Clegg  
 12:00—Lunch

### Afternoon Session

1:00—Song Service  
 1:10—Devotions, Mr. Charles Morgan  
 1:20—Business Period  
 —Reports of Officers and Committees  
 2:55—Song  
 3:00—Benediction

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## Union Meeting to Convene With Spring Hill Church

The First District Union Meeting of the Western Conference of North Carolina will convene with the Spring Hill Free Will Baptist Church, Wayne County, on Saturday, April 28, 1956. The Rev. Willie Renfrow will serve as moderator. The theme for the meeting will be "The Great Commission." Following is the program for the meeting:

### Morning Session

10:00—Congregational Song, "Send the Light"

—Devotions, "Tarry Ye," Charles Simpson  
 —Reading on Missions, Kenneth Ray Smith  
 —Welcome, Spring Hill Pastor  
 —Response, Mrs. Clarence Bunn  
 —Remarks, Moderator  
 —Minutes of Last Union  
 —Roll Call of Ministers and Churches  
 —Missions News, Rev. James A. Evans  
 —Congregational Song, "Rescue the Perishing"

11:30—Sermon, "Go Ye," Rev. Willie Renfrow  
 —Alternate, Rev. J. W. Alford  
 —Offering for Orphanage  
 —Lunch

### Afternoon Session

1:00—"Seek Ye," St. Mary's Youth Auxiliary  
 —College Campaign News, Rev. S. A. Smith  
 —Special Music, Esther Etheridge and Mary Alice Weatherington  
 —Business Session  
 —Report of Committees  
 —Petition for Next Union  
 3:00—Adjournment

—o—

## Mount Zion Church, Host to Convention

The Second Western District Sunday School Convention of North Carolina will convene with the Mount Zion Free Will Baptist Church, near Nashville, North Carolina, on April 29, 1956. The following is the submitted program for the day:

### Morning Session

9:45—Song Service, Miss Phyllis Allen  
 10:00—Welcome, E. L. Denson, Mount Zion Church  
 10:05—Response, Mrs. D. O. Wilder, Friendship Church  
 10:10—Devotions, Mrs. Ruth Rose, Barnes Hill Church  
 10:20—Business Session  
 10:25—Sunday School, Algie Jones, Superintendent  
 11:00—Intermission  
 11:10—Song Service  
 11:30—Convention Sermon, Rev. Daniel F. Rivers, Lake Butler, Florida  
 12:00—Lunch

### Afternoon Session

1:15—Song Service  
 1:20—Devotions, Miss Shelby Jean Swanson, Saints' Delight Church  
 1:30—Fellowship Supper Report, J. O. Bunn  
 1:40—Special Music, Miss Ella Rae Matthews, Mount Zion Church  
 1:45—Reports of Officers and Directors  
 2:00—Local Program  
 2:10—Final Business Session  
 3:00—Adjournment

—o—

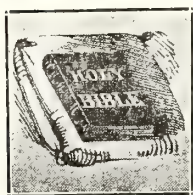
## Spring Revival Scheduled By Washington Church

Revival services will begin at the Washington Free Will Baptist Church, Washington, North Carolina, on Monday night, May 7, and continuing through May 13. The Rev. Clyde Cox, of Saratoga, North Carolina, will be the evangelist for the meetings. He will be assisted by the pastor, the Rev. Charles Keith.

The church extends a cordial invitation to everyone to worship with them at these revival services.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Do you believe in a Trinity, immortality of the human soul and eternal torment? If you do you are on the wrong road and I advise you to get on the right road, for the wrong road will lead you to the Battle of Armageddon.—A. J. S., Atlanta, Ga.

Answer: Yes, I believe in the Triune God or as you put it, "in a Trinity." This means that I believe that God has, does and always will present Himself to us in the personal manifestations of God the Father, God the Son and God the Holy (Ghost) Spirit. This belief is based on Scriptural truth which is abundant throughout the whole Bible and which the well-informed leaders of the church through all the years of church history have believed and taught, and which dominates all evangelical church creeds. Through these creeds we declare our belief in the Triune God. The following is an English translation from the Greek of the Apostles' Creed and is found in *The New Schaff-Herzog Religious Encyclopedia*, Volume 1, Page 241:

"I believe in God the Father Almighty and in Christ Jesus, his only begotten Son, our Lord, born of the Holy Ghost and of Mary, the Virgin, who was crucified under Pontius Pilate and buried; on the third day He rose from the dead, ascended into heaven, sitteth on the right hand of the Father from whence He shall come to judge the quick and the dead; and in the Holy Ghost, the holy church, the remission of sins, the resurrection of the flesh."

Let us look first at some of the Scriptures that present our God as being more than one person. "And God said, Let us make man in our image, after our likeness: . . ." (Genesis 1:26). "Go to, let us go down, and there confound their language, that they may not understand one another's speech" (Genesis 11:7). With these in view let us consider some Scriptures that clearly point our Lord Jesus Christ out as being God's Son, and therefore Himself as being God: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14); "For unto us a child is born, unto us a son is

given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6); and "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). Compare these with the following New Testament Scriptures: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:22, 23). "And the angel said unto her, Fear not, Mary: for thou hast found favour with God, And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33). "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:16, 17). See John 1:18; John 1:1; 1 John 1:1; John 10:30; John 3:15, 16; Matthew 27:40, 43; Mark 14:61, 62.

Now let us look at a few of the many Scriptures which plainly teach that Jesus Christ, our Lord, and God, our heavenly Father, are one (substance). "I and my Father are one" (John 10:30); "But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (John 10:38). "Believest thou not that I am in the Father, and the

Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:10, 11).

Finally let us consider a few of the many New Testament statements that ascribe divine works to Jesus Christ our Lord. Speaking of Jesus we read, "All things were made by him; and without him was not any thing made that was made" (John 1:3); "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Colossians 1:16); "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Revelation 4:11). Among the divine works was (1) the power to give eternal life. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2); ". . . I am come that they might have life, and that they might have it more abundantly" (John 10:10); "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25); "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6); "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1:10). (2) Jesus also had power to raise dead bodies, "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loosen him, and let him go" (John 11:43, 44); "And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother" (Luke 7:14, 15); "But when the people were put forth, he went in, and took her by the hand, and the maid arose" (Matthew 9:25). It seems to me that you or any other Jehovah's Witness or any one else misled by a similar cult could see from these Scriptures that the Bible teaches the deity of our precious Lord Jesus Christ.

(Continued Next Week)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

*"But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:7).*

This verse is taken out of the story of the Lord choosing, by His servant, Samuel, a king to rule over Israel. After God had sent Samuel to Jesse, the Bethlehemite, Jesse caused seven of his sons to pass by in succession, but in every case Samuel announced that the seven had been rejected by the Lord. The plain inference is that the rejection was occasioned by the fact that the heart was not right with God. Many who would otherwise be useful in the church limit, or altogether render themselves useless, because sin remains in their hearts. Many think because they have boosted themselves in the sight of others, or been boosted by others, that they are something great, forgetting that *the LORD looketh on the heart*. Time after time Samuel said, "Neither hath the LORD chosen this."

The heart is the seat of our troubles. Gotthold gives us the following thought provoking paragraph:

"I recollect a story of a monk, who resolved to leave his monastery, on the ground that he there too frequently met with causes of provocation, and was betrayed into anger and other sins. Accordingly he retired into the desert, in the hope that solitude would enable him to serve God with an easier mind. One day, however, his pitcher happened to be upset, and, when lifted up, fell a second time; which kindled his anger to such a pitch, that he dashed it to the ground, and broke it into a thousand pieces. He soon, however, came to himself, and said, 'I now see that I cannot be at peace, even in solitude; and that the fault lies not in others, but in myself.' He then returned to the monastery, and, after many strenuous efforts, succeeded in subduing his passions, not by flight, but by mortification and self-denial."—Selected.

I suppose that the greatest counterpart to our text to be found in the New

Testament is in the fifteenth chapter of Matthew. Jesus said in Verses 18-20, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile the man: but to eat with unwashen hands defileth not a man." It is in the heart where desire, and purpose, and all the things of life—good and evil—are formed. Evil thoughts are the seeds of evil words and deeds. Murders have their beginning with hate. Adulteries and fornications are the results of sinful desire. Theft grows out of covetousness. "These are the things which defile the man." The soul, not

the body, is the true man.

There are two verses in Proverbs which, if considered together and put in operation, will make and keep our hearts in such a condition that when God looks on them He will be pleased and say to the Holy Ghost of us as He said to Samuel of David, "... Arise, anoint him: for this is he" (1 Samuel 16:12). The first verse in Proverbs that I want us to consider is, "... give me thine heart, and let thine eyes observe my ways" (Proverbs 23:26), and to be considered with it and practiced for a pure heart and life, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23). Jesus said, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known —F.B.C.

F. B. CHERRY

### Facts and Figures About Israel

Because of its prominence in the Word of God and in the world news at this time, we thought that some of our readers might be interested in the following information on the new nation of Israel.

The population of Israel on Independence Day, May 14, 1948, was 650,000. In December of 1955, the population was 1,789,100. This number was divided as follows: Jews 1,590,600, non-Jews 198,500. Nearly 800,000 Jews have immigrated to Israel since May of 1948. Over 40% of these are from Moslem and Arabic speaking countries. What a mission field for Christians!

Communication in the country is fairly good. A 48-mile railroad linking Negev with Jerusalem, Tel Aviv and Haifa was completed in February of this year. A 700-foot jetty for the Port of Eilat on the Red Sea, at southernmost point of Negev, was completed in December, 1955, opening the port to vessels up to 2,000 tons and giving Israel access to sea routes to Africa and Asia. Ten international airlines operate in Israel. About 77,000 passengers traveled to and from Israel by plane in 1955.

Geologists using the Bible as a guidebook have rediscovered King Solomon's copper mines and large deposits of manganese and other minerals, including phosphates, potash, feldspar, mica, ceramic clays and glass sand. The Bible also serves as a guide in finding water.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*

Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive College Days

M. L. Johnson, Treasurer  
Sims, North Carolina

By now you will have noticed that April has five Sundays. We hope that you have also remembered that fifth

week-ends have been declared "Mount Olive College Days" by our North Carolina State Convention United Program.

We, at Mount Olive College, Mount Olive, North Carolina, have learned to look forward to these fifth week-end offerings and contributions. They always seem to come just at the time when our funds are running low and

The Ministry for Religious Affairs actively promotes the religious life of all groups in Israel through separate departments for the Jewish, Moslem, Christian, Druze and Bahai communities. It has also established separate religious courts for the Moslems and pays Moslem religious officials.

The per capita income in Israel in 1954 was \$444. By 1955 it had increased to \$556.

Israel is a republic. It has a president elected by the Knesseth (Parliament) in secret ballot and by majority vote. The 120 members of its one-chamber Knesseth are elected by secret ballot and by majority vote.

Love is an image of God, and not a lifeless image, but the living essence of divine nature which beams full of all goodness.—*Luther*.

Love never reasons, but profusely gives; gives, like a thoughtless prodigal, its all, and trembles then lest it has done too little.—*Hannah More*.

Love looks not with the eyes, but with the mind.—*Shakespeare*.

Love covers a multitude of sins. When a scar cannot be taken away, the next kind office is to hide it. Love is never so blind as when it is to spy faults. It is like the painter, who, being to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-top.—*South*.

we need a "pick up." We are depending upon you to remember us this fifth week-end. The funds that you send in will help us to finish up our most successful year of operation.

May I suggest that we make the offerings and contributions this fifth week-end a special feature. As most of you already know, Brother Burkette Raper, president of Mount Olive College, has recently been confined to his home because of extreme physical fatigue. We know that the cause of this was the extremely heavy schedule that he maintained in his work at and for the college. We are very happy to report that Brother Raper is improving very nicely and is at present directing the college work from his home. We look forward to having him back at the college. In the meantime, wouldn't it be very nice to designate our offerings and contributions this fifth week-end as an "expression of appreciation" for his untiring efforts for us in the college work? I am sure that if we will give of our means now as freely as he has given of his energy in the past, our offerings and contributions will enable us to meet the needs at this time.

Churches, Sunday schools, auxiliaries, leagues, union meetings, Sunday school conventions and other fifth week-end groups and individuals are urged to join in this "expression of appreciation" to Brother Raper for his labor at the college.

We will be expecting to hear from you.

Some people use Christianity like a bus; they ride on it only when it is going their way.—*The Announcer, Trinity F. W. B. Church Bulletin, Fort Worth, Texas*.

## THE MAIL BOX

### Correction!

"I wish to personally thank **The Free Will Baptist** for the nice news note concerning the Oak Ridge Free Will Baptist Church in the April 11 issue. Through the news note our church asked for donations on the new building which we are planning to erect during this year. All contributions were to be sent to the pastor, Rev. Milton Crowson; however, since Rev. Crowson will be leaving our church in the near future to go to Nashville, Tennessee, in order to attend the Bible College in the fall, we should like for all contributions now to be mailed to Oak Ridge Free Will Baptist Church, B. P. Hagood, Treasurer, 257 Louisiana Avenue, Oak Ridge, Tennessee. Any donation, large or small, will be greatly appreciated."—*William Curtis Beverly, 134 Maryville Circle, Oak Ridge, Tennessee*.



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### DEATH

"As a result of sin, all mankind, is subject to the death of the body."—*Treatise*. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). There is no way to escape death. And it is plainly stated in the Scriptures that God said, "... in the day that thou eat-est thereof thou shalt surely die" (Genesis 2:17). It is an evident fact that Adam did not die in the 24 hour day as we have it, but Adam did die *spiritually* the very moment that he disobeyed God's command and was afraid of God. His love for God turned to fear. His fellowship of light turned to fellowship of darkness. Instead of wanting to be with God, he wanted to hide from God. So *spiritually* Adam and Eve were both dead to God, but Adam died physically before the end of one of God's *one thousand year days*. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8). If we believe the Bible, we certainly know that Adam died both spiritually and also physically. Death is appointed to man. "And as it is appointed unto men once to die, ..." (Hebrews 9:27). This is an appointment that we *must* meet—prepared or unprepared.

"For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22). God can make life, both spiritually and physically. "What man is he that liveth, and shall not see death? ..." (Psalm 89:48). "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it" (Ecclesiastes 8:8).

"The soul does not die with the body; but immediately after death enters into a conscious state of happiness or misery, according to the character here pos-

essed."—*Treatise*. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12:7). Paul says, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Philippians 1:21-23). If Paul did not know about the state of being conscious, we certainly are in the dark. But Paul *did* know. Thank God that Paul gave us a clear-cut knowledge of the future. Thus we know that the doctrine of *unconsciousness* after death is a fake, concocted by Satan who found a few people ignorant enough to believe another of his lies. Paul said that he wanted to be with the Lord Jesus. What good would it be for Paul to be with Jesus, if he had no knowledge of his being? We Free Will Baptists believe that, if we are children of God through accepting the Lord Jesus as our personal Saviour, when we die we will go home to our Father. May we notice the words of Jesus when He answered the thief on the cross: "And he (one of the thieves) said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:42, 43). What good would it have been for this repentant thief to have been with Jesus, if he had no knowledge of his whereabouts? Away with that "soul-sleeping" theory!

At the time of the transfiguration of the Lord Jesus it was evidenced that Moses and Elias were alive, not as mortals, but as living spiritual beings. Let us see. "And, behold, there appeared unto them Moses and Elias talking with him" (Matthew 17:3). Here we learn that Moses and Elias were alive and could hold a conversation—*talking with him*. Again may we listen to Jesus: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matthew 22:31, 32). Therefore Abraham, Isaac and Jacob were not dead. Their flesh had died, but the real ego was alive and in full capacity of knowledge.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit" (Acts 7:59). This was the prayer, or a part of it, as offered by the first martyr for *faith* in Christ. Free

Will Baptists believe that Stephen knew what he was talking about.

## PROTESTANT MISSION IS SMASHED

The following item of news was clipped from the "Western Voice," as published in the issue of February 8, 1956, and credited to the "Chicago Tribune." This article makes one wonder if the time will come in America that Protestant property will be destroyed. It has happened in Spain, Italy and Latin America. The spirit of Rome never changes. The article reads as follows:

Aprilia, Italy, Jan. 16 (Reuters)—A gang of men tonight forced its way into a newly opened Church of Christ mission here and smashed the windows and its furniture.

The American supported Protestant Church of Christ set up the mission in two rented rooms of a private apartment in this community near Rome. Early today, a group of 2,000 Roman Catholics marched past the apartment and shouted protests. Later the gang broke into the mission. The police department said that it had opened an inquiry.

The Church of Christ was established in Italy at the end of World War II.

—*Chicago Tribune*

## May Is Orphanage Month

(continued from page three)

**Young People's Friend," so that you can keep up with what the Orphanage is doing. The subscription price is fifty cents per year.**

**Please give this considerable thought, pray about it, and then present it to your church. Ask them to help the Orphanage as much as they can.**

**Thank you for all that you have done for us. Remember us in your prayers and come to see us at any time you can.**

A lot of Church Members are like *wheelbarrows*—no good unless pushed.

Others are like *kites*—if you don't keep a string on them they fly away.

A lot are like *footballs*—you can't tell which way they'll bounce next.

A lot are like *lights*—they keep going on and off.

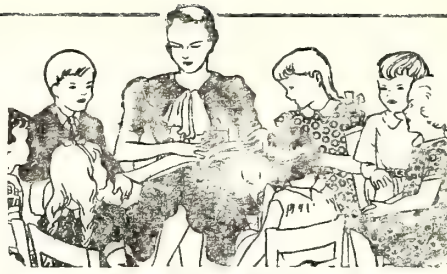
Others let the Holy Spirit lead them. They show their faith by their good works and faithful service.—*First F. W. B. Church Bulletin, Florence, S. C.*



# STORIES

FOR OUR

## BOYS and GIRLS



### Room For Elizabeth

**W**HEN the burning of the orphan asylum made it necessary to "farm out the little inmates until new quarters could be found for them, Mrs. Bennett consented to take seven-year-old Elizabeth rather reluctantly, for she felt that the noise and disorder a child would bring into the house might disturb her husband, a studious man, who greatly valued the quiet of his leisure hours.

"May I pretend you're my really aunt?" asked Elizabeth, the first morning at breakfast.

Mrs. Bennett looked at her husband with a questioning smile.

"Of course you may," he answered for her, "and I'll be your uncle temporarily."

"What's temporarily?"

"For a short time," replied Mrs. Bennett.

"Is it two weeks?"

"Well, maybe, dear; we'll see."

"I'd like to have it to be two weeks. Do we have oranges every day?"

"Yes, dear."

"Sallie Connors, she has an aunt and an uncle, and they come to the 'sylum and bring her candy and apples, but they ain't rich enough to have her visit them. They're got lots of children of their own. You haven't got any, have you?"

"No. Now, Elizabeth, eat your oatmeal."

"Yes'm, I'm eating it. It's funny God didn't send you any little children, when this is such a nice place, and oranges every day. O goody, sirup! We hardly ever have sirup at the 'sylum."

Mr. Bennett looked at his wife and smiled. "Put it on thick, Dora," he said.

One cold morning when the house was chilly, Mrs. Bennett tied a little plain shawl around Elizabeth's shoulders. Greatly to her surprise, the child burst into tears.

"Why, what is the matter, my dear?" she asked.

"I don't look like a girl with an aunt when I wear this shawl; I look like a 'sylum girl."

"Why, bless you, child, I wore it when I was little."

"Were you an orphan?"

"No, but I wore that little shawl. I thought it was pretty."

"I don't. I hate it!"

"Don't make her wear it, Dora," quickly interposed Mr. Bennett, who saw that his wife was about to try a little discipline. "Elizabeth isn't a 'sylum girl now; she's visiting us. Come here, youngster, get on my lap and I'll

### The Picture on the Wall

**N**OT a fine work of art; the keen critic would have pronounced it a daub. It did not cost much money and the frame was of plain, uncarved wood. But the picture told a story and told it well.

For the background a rough stone wall. Above it a leaden sky; in the foreground a pale, sad-eyed, weary-looking girl had fallen on a stone bench and in her arms she held a sick boy, white around his forehead just above the sunken, faded eyes. And just in front of them the Christ stood, the patient, ever-suffering, ever-loving Christ, and His hand, not yet pierced, rested upon the head of the sick boy, and his eyes, so tender, so loving, so true, caught the upturned eyes of the lad and in the faded eyes of the boy the light was beginning to come back.

The picture hung in a hospital on the dead, bare, whitewashed wall. And on a bed right opposite the picture, tossing in a fever, wild with delirium, was a wolf-reared boy of the slums. Born of rum-cursed parents and tossed in the nervous arms of a drunken mother, the boy was born to the heritage of woe. He knew nothing of what the word "father" meant, he knew the "old man" well enough to keep out of his way, he carried marks of his brutal beatings on his face, and when the fever came, the blue-coated policeman found him alone in the straw on the damp floor of his cellar.

They brought him here and hands

take off that shawl, and today Aunt Dora shall buy you a nice little sweater."

"Uncle," Elizabeth's arms went around his neck, "I wish you and Aunt Dora weren't just nick uncle and aunt."

"Nick, child, what is that?"

"Why, uncle and aunt are only nick-names for you. I wish they were really and truly names."

"How is it, Dora?" Mr. Bennett's eyes glistened above the curly head on his shoulder. "Would you rather be nick or really and truly?"

"Oh, I'd rather be really and truly," cried Mrs. Bennett, and slipping down on the floor at her husband's knees, she clasped both his hand and Elizabeth's in her own.

By-and-by, when Elizabeth was made to understand that she was not to be sent back to the "sylum," she said, very gravely, "I guess God didn't send you any children, so there'd be room for me."—*Exchange.*

soft and delicate ministered to him, while the white-souled nurse trembled with fear at his fearful oaths.

He grew better; the doctor said he would pull through.

One morning the nurse came and, pulling up the blind let the light fall upon his face, she said:

"Shall I read to you?"

"No," said the boy, and his eyes sought the picture. "No, tell me about that picture. Who is He?"

"He is the Christ," she said, and then with a prayer in her heart she told the story of His life to the boy, and as she closed she said, "Do you believe in Him?"

"I believe in you," said the boy, and the next morning he said to the nurse, "Tell me more about Him."

How glad the sad-eyed nurse was to tell him! Her life had been one of trial, but now she was anchored in a haven of rest, and the Christ's voice had brought a calm to the troubled waters of her life.

As she told the old, old story, the boy said:

"You know Him, don't you?"

"Yes," she said, "thank God I do."

"And He loves boys?"

"He loves everybody."

"Rough boys like me?"

And so, day by day, she talked of Him, and at last there came a time when she said again:

"Do you believe in Him?"

And he said: "I believe."



And two faces bathed in tears were lifted up to the picture.

The boy went from the hospital carrying next to his heart a small Bible, and in his heart the Christ.

As the years rolled on the nurse though often of the boy, but she was shut out from the world and her hours were all long hours, so she heard nothing of him, but when, gray-haired, and bent with age, she finally fell in the harness, they brought her, at her request, and placed her on the bed opposite the picture of the Christ and the child. She was fading away as a cloud at sunset kissed by the dying sun into the glory of Heaven.

Many came to see her; old men and women she had nursed back to life, children who loved her because her love her stood between them and death, the white-capped nurses crowded around her, for her life had blessed them.

The newborn day's great light stole

through the windows; all was still in that quiet ward; around the bed, dewy-eyed, stood the nurses, for she was dying. A young clergyman from the next ward had been called in. He looked upon the face on the pillow, then his eyes sought the picture. As he fell upon his knees he said, "Thank God."

"Who are you?" she said.

The eyes of the dying sought his.

Oh, how her face was glorified with glory, not of earth, as she listened, for he said: "I am the boy you told the story of the picture to. My work is with the poor. We shall meet again."

"Lift me," she said.

"Ah," he whispered, "you lifted me."

His strong right arm lifted her up; together their eyes sought the picture. The first rays of the rising sun fell upon the face of the Christ, and when he gently lowered the dead face to the pillow he knew that she saw "face to face."—*Publisher Unknown.*

held its regular monthly meeting on April 4, in the home of Mrs. Sam Bland. Mrs. Joyce Bundy led the group in the opening prayer.

Those taking part on the program were: Mrs. J. A. Fulford, Mrs. Blanche Tugwell, Mrs. Ione Corbitt, Mrs. Janie Baker and Mrs. Rubelle Manning. Mrs. Baker dismissed the 23 regular members, 2 new members and 1 visitor with prayer. Mrs. Bland, the hostess, then served refreshments.

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**Dothan, Ala.**—The Woman's Auxiliary of the First Free Will Baptist Church sponsored a pre-Easter week of prayer with services being held each night at 7:00 o'clock. The final meeting was held on March 30.

Speakers for the meetings were auxiliary members and were as follows: "What Do We See at Calvary?" Mrs. Lester Kirkland; "Come to Calvary for Rest," Mrs. W. Y. Holmes; "Come to Calvary for Cleansing," Mrs. E. T. Ingram; "Come to Calvary for Strength," Mrs. W. R. Barfield; and "Come to Calvary for Victory," Mrs. J. C. Taylor.

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**Morrisville, N. C.**—The Woman's Auxiliary of the Shady Grove Free Will Baptist Church held its regular monthly meeting on April 5, at the Fellowship House, with 12 members and 2 visitors present.

Mrs. J. R. Hildebran had charge of the program. Others participating on the program were: Mrs. J. L. Clements, Mrs. C. E. Parrish and Mrs. Dwight Ferrell.

The president, Mrs. J. L. Clemments, presided over the business meeting. The auxiliary voted to send \$10 to the Children's Home, Middlesex, North Carolina, for the piano fund. The ladies who attend the Western Auxiliary Convention urged all other members to attend the next convention.

Following the business session, the hostesses, Mrs. Fred Carpenter and Mrs. Raymond Penny, served refreshments to the group.

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**Spring Hope, N. C.**—The Woman's Auxiliary of Flood's Chapel Church held its regular monthly meeting on April 14, in the home of Mrs. Curtis Murray. Mrs. Bert Brantley gave the devotions, and Mrs. J. D. Bissette Jr. led the group in prayer.

Peggy Brantley and Mrs. J. D. Bissette Jr. rendered a duet, which was followed by the program given by Mrs. William Winstead.

The president, Mrs. Bert Brantley, welcomed Nancy Brantley into the aux-

(continued on page sixteen)

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## Woman's Auxiliary Department

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MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

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### N. C. Fourth Union Auxiliary Convention

The North Carolina Fourth Union Woman's Auxiliary Convention of the Central Conference will convene with the Owens Chapel Free Will Baptist Church, Wilson County, on April 29, 1956. Following is the scheduled program for the day:

#### Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mrs. Albert Proctor
- 11:10—Welcome, Mrs. James Everette
- Response, Mrs. Johnnie Wooten
- 11:15—Special Music, Local Church
- 11:20—Recognition of Ministers and Delegates
- 11:25—Special Music, Good Will Quartet and Lois and Joyce Letchworth
- 11:30—Sermon, Rev. N. D. Beamon
- Alternate, Rev. Clyde Cox
- 12:05—Appointment of Committees
- 12:15—Lunch

#### Afternoon Session

- 1:15—Devotions, Mrs. R. W. Allman
- 1:30—Business Session
- 2:00—Program, Local Church
- 2:30—Adjournment

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**Walstonburg, N. C.**—The Woman's Auxiliary of Spring Branch Church met in the home of Mrs. J. R. Galloway on Friday night, April 6. Mrs. Robert Bynum, president, presided over the meeting.

Those taking part on the program, "We Need Consecrated Laborers for Such a Time as This," were: Mrs. Horace Lee Gay, Mrs. John Craft, Mrs. Pearl Bailey, Mrs. Richard Owens and Mrs. Robert Bynum. Following the program, Mrs. Bynum presided over the business session. The auxiliary discussed its project which is buying new pews for the church.

After the business session the meeting was adjourned. The hostess then served refreshments to the ladies present.

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**Timmonsville, S. C.**—The Woman's Auxiliary of the Bay Branch Free Will Baptist Church conducted its regular monthly meeting at the home of Mrs. Mae Waldrop. Mrs. Leah Waddell led the group in the opening prayer, and the devotions were given by Mrs. Eddie Saverance. Mrs. Mary Welch presided over the business session.

The program was directed by Mrs. Eddie Saverance. Others participating on the program were: Mrs. Myrtle Denham and Mrs. Mary Welch. The meeting was dismissed with prayer by Mrs. Etta Denham. Mrs. Waldrop, the hostess, then served delicious refreshments.

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**Fountain, N. C.**—The Woman's Auxiliary of the King's Cross Roads Church



# MISSIONS

(continued from page five)

"We want to thank everyone of you for your prayers and for everything you have done to make this year a joyous experience.

"We thank those of you who have had a part in making it possible for us to go to school this winter to prepare ourselves for a little more effective service in India.

"We felt that the Lord would have us make this effort, but we couldn't see how it would be possible. We started in trusting Him to provide and He has provided, through you friends, enough extra gifts to meet our school tuition and to pay for the car that gets us around to the meetings. We thank you very much.

"Since we were unable to get passage on a boat from New York we will have to fly to England on June 16. We will leave England on the boat *Corfu* on June 22, and arrive in Bombay on July 8.

"The Lord is still working in India. Carlisle writes of recent conversions and baptisms in a new village and this has given us added encouragement as we start back. We praise the Lord for the way He has blessed and used Carlisle and Marie, and we trust Him with them for many more blessings to come.

"We request your prayers and increased interest in India. Still there is a vast opportunity for winning souls to Christ. While the government is making it increasingly hard for new missionaries to get to India, it seems likely that the old missionaries will be allowed to stay indefinitely. But in case we too, have to leave, the Lord still has His church there and He is adding to that church daily. Pray for the Indian Church. Pray for revival among its members. Pray for the young men who must lead. Pray definitely and regularly. Pray for the missionaries who remain that we may be the kind of inspiration that this young church needs in these trying times.

"Now, as we go, we bid you a fond farewell and pray that the Lord will keep on blessing your service for Him here at home. Some from among us will go on to be with Him before we meet again. For them it will be glory and for all who remain there is the unfinished task . . ."

Lovingly in Him,

Dan, Trula and Randy

This letter from the Cronks may appear to be a little early for their departing words, but we wanted everyone to

know of their plans; so please continue to pray that the Lord may continue to direct, and that every need may be supplied.

THANKS to everyone who helped to make the March financial report possible. Also, thanks in advance, for what we believe you will do during April. Remember this is foreign mission month. Also, this month has five Sundays, so let's put our state "out front" toward our quota.

PLEASE PRAY for the annual meeting of the Foreign Mission Board to be held in Hazel Park, Michigan, Thursday, April 26; for Brother Willey who returned from Central America quite ill; for the convention in Cuba which will convene Friday, April 27; for the Herseys, enroute to Japan; for the national Christians on each of our fields.

Sincerely yours,

Raymond Riggs

Promotional Secy.-Treas.

## Financial Statement

Board of Foreign Missions  
March, 1956

Cash in Bank, March 1, 1956	\$11,158.91
Receipts	\$9,136.22
Disbursements	7,430.23

Balance Received in March ..... \$ 1,705.99

Balance in Bank, March 31, 1956 \$12,864.90

### STATES QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,600	\$ 505.23	\$ 2,094.77
Arkansas	2,600	555.89	2,044.11
California	2,600	234.89	2,365.11
Florida	1,600	118.40	1,481.60
Georgia	3,500	372.94	3,127.06
Illinois	3,600	891.10	2,708.90
Kentucky	1,900	197.56	1,702.44
Maine	300		300.00
Michigan	12,000	3,335.79	8,664.21
Mississippi	1,600	222.09	1,377.91
Missouri	9,900	1,704.36	8,195.64
Nebraska	100	2.86	97.14
New Mexico	200	16.00	184.00
North Carolina	18,000	6,909.50	11,090.50
Ohio	2,500	397.91	2,102.09
Oklahoma	6,000	960.18	5,039.82
South Carolina	3,800	1,599.39	2,200.61
Tennessee	8,000	2,165.23	5,834.77
Texas	3,500	399.24	3,100.76
Virginia	3,100	863.89	2,236.11
West Virginia	2,500	401.94	2,098.06
Miscellaneous	3,300	425.46	2,874.54

Totals .... \$93,200 \$22,279.85 \$70,920.15

## Standing of States on India Visual Aid Project

States	Quotas	Received	Balance
Alabama	\$ 45.00	\$ 22.00	\$ 23.00
Arkansas	20.00	36.75	
California	45.00	10.00	35.00
Florida	25.00	25.00	

Georgia	60.00	70.00	
Illinois	30.00	3.70	26.30
Kentucky	20.00	25.00	
Michigan	60.00	68.25	
Mississippi	25.00	14.20	10.80
Missouri	100.00	69.85	30.15
North Carolina	175.00	15.00	160.00
Ohio	20.00	20.00	
Oklahoma	100.00	79.50	20.50
South Carolina	80.00	125.55	
Tennessee	100.00	104.00	
Texas	55.00	5.00	50.00
Virginia	20.00	20.00	
West Virginia	20.00		20.00

Totals ..... \$1,000.00 \$713.80 \$375.75

## From the Field

Bridgeton, North Carolina

Dear Brother Riggs:

Saturday night, March 10, the Youth for Christ held its Rally at Smyrna Free Will Baptist Church in Beaufort County. It is always our custom to let all of the offering but ten per cent go to the speaker. Brother C. M. Dixon brought us the message this time and he kindly suggested that the Youth for Christ send the amount to you to be applied to foreign missions, which we judged very thoughtful of him, so I am enclosing money order for ten dollars. Please accept this small gift for a worthy cause and the Youth for Christ asks you to always remember it in your prayers.

Joe Hamilton, President

Farmville, North Carolina

Dear Sirs:

Am enclosing a check for \$35 which the Ladies Auxiliary of Kings Cross Roads Church (Central Conference, North Carolina) would like to have applied to the expenses of Rev. and Mrs. Hersey. We hope to send more to foreign missions in the future but, this \$35 we would like the Herseys to have.

Mrs. J. J. Wooten

Kenly, North Carolina

Dear Brother Riggs,

We are sending \$30.13 from St. Mary's Free Will Baptist Church (Western Conference) to be used for Rev. and Mrs. Fred Hersey.

Adrian Overman, Treasurer  
Pryor, Oklahoma

Dear Sirs:

This is our ladies Free Will Baptist Mission's Easter offering to the foreign missions.

We are encouraging more to give to the foreign mission program.

Please find enclosed check for \$16.

Mrs. W. H. Spohn

Greentop, Missouri

Dear Sir:

You will find enclosed a check for \$10 for the Rev. Fred Hersey fund.

This is from the Ladies Auxiliary of Hazel Creek Church.

Miss Leona Thompson

Pleasanton, California

Brethren in Christ:

Am inclosing an offering of \$60 which I want to give to foreign missions. With this go my prayers that many souls will be brought to the knowledge of Christ. I am a member of Highway 71 Free Will Baptist Church of Alma, Arkansas, and if possible I want this credited to the Arkansas account. May God bless you in God's Service.

Boyd R. Allen



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Conversion of Saul

(Lesson for May 6)

Lesson: Acts 9:1-6, 10-19.

Golden Text: John 15:16.

### I. INTRODUCTION

Dr. Joseph Parker said: "In the conversion of Saul we see the greatest triumph which Christianity has accomplished. This was the master-miracle. Who is this man? A Jew, of an ancient and honorable pedigree; a student, a scholar, a man of high and influential station. Shrewder than Iscariot, more ardent than Peter—a very volcano of a man. There lay within him capacity to do anything that mortal ever did. When his teeth once took hold, they could only be opened by an almighty power. His hand once upon the prey, the prey was dead, unless the fingers be unloosed by almightiness. Jesus Christ Himself directly undertakes his conversion, and works thus his supreme spiritual miracle. When Saul was converted there was more than one man changed. There are those who say 'count hands,' as if one hand were equal to another. There is a conversion of quality as well as a conversion of quantity. Some conversions are to be weighed, and some are to be merely numbered. Statistics cannot help you in this matter. Let a Saul of Tarsus be converted, and you convert an army terrible with banners. He will not let the church fall asleep. He will not let the world allow him to travel through all its plains and cities incognito. Many of us will manage that little task. We can go through the house, the place of business, the market, and the exchange, and come out at the other end without anybody identifying us! Saul of Tarsus will presently show us how to go through the world. He will never pass without recognition, and no town will be in without settling up his holy testimony."

The conversion of Saul was one of the greatest of New Testament miracles. Only a personal meeting with the crucified, resurrected and ascended Christ could convince this honest but misguided man.

### II. HELPFUL HINTS

1. The enemies of Christ may bind his servants, but the gospel they preach cannot be bound (Vv. 1, 2).

2. When the light of heaven shines in a sinner's heart, the voice of the Lord is sure to be heard (Vv. 3, 4).

3. Those who earnestly enquire of the Lord will come to know who Jesus is (Vs. 5).

4. The natural question for a Spirit born soul is "Lord, what wilt thou have me to do?" (Vs. 6).

5. When the Lord calls a man into his service, He will provide someone to tell him what to do (Vv. 10-12).

6. The fear of danger often indicates wisdom instead of the weakness of cowardice (Vv. 13, 14).

7. The Lord can tame the wildest of men and make them gentle and harmless as a dove (Vs. 15).

8. Those who cause God's people to suffer will somehow reap the reward of persecution (Vs. 16).

9. The greatest saint and the chief of sinners become friends and brothers in the Lord Jesus Christ (Vs. 17).

10. When the Holy Ghost illuminates the soul, the scales of blindness will begin to fall (Vs. 18).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Throughout the remainder of Paul's life after his conversion, he could never forget the awful sin he had committed by persecuting the Christians. On one occasion he said, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Corinthians 15:9). Another time he said, "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it" (Galatians 1:13). It is believed that Paul was referring principally to his persecution of the Christians when he wrote to Timothy, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

2. *Saul was a chosen vessel unto the Lord.* It had been characteristic of God throughout the ages to raise up

men to perform the tasks which He needed done. Now the gospel must be preached before kings and princes in all the nations of the world, both Jew and gentile. And Saul of Tarsus was the man whom God had chosen for the task. His marvelously keen mind had been whetted and polished by the finest training which the world offered, both in the field of secular education and that of religion. His indomitable will had been brought into submission to the Son of God. The earnestness of a zealot could not be unleashed under the blood stained banner of the crucified and risen Lord.—*The Bible Student* (F. W. B.).

3. Dean Farrar says, "It is impossible to exaggerate the importance of St. Paul's conversion as one of the evidences of Christianity. He could question, not ancient documents, but living men. He had thousands of means close at hand whereby to test the reality or unreality of the resurrection in which, up to this time, he had so passionately and contemptuously disbelieved. In accepting this half-crushed and wholly execrated faith he had everything in the world to lose, he had nothing conceivable to gain; and yet in spite of all, overwhelmed by a conviction which he felt to be irresistible, Saul the Pharisee became a witness of the resurrection, a preacher of the cross."

The earnest student should read Philippians 3:1-14. Which verse especially shows what a poor opinion Paul had of worldly honors when compared with the glory of the risen Christ?

4. Ananias was almost staggered at the directions he had received. His mind was filled with thoughts about the terrible way in which Saul had been persecuting the disciples, all of which he had heard about. Saul's evil reputation had preceded him to Damascus, so that Ananias even knew about the authority he had in his possession to arrest and bind the Christians.

Ananias, in a perfectly simple and natural way, tells the Lord about it. The task laid upon him seems too great and heavy and he tells the Lord all that he had heard about this man Saul. Ananias obviously was afraid of Saul, the terrible persecutor. Of course, the Lord knew all about Saul, and needed not to be told about him and his evil work. He knew better than Ananias or anyone else ever could know. Then furthermore, the Lord had told Ananias that Saul was praying, so why should he fear and hesitate to go and do what the Lord had bidden him do?—*Bible Illustrator*.

The fellow who is busy lending a hand has no time to borrow trouble.—*Selected*.



## WOMAN'S AUXILIARY

(continued from page thirteen)

iliary as a new member and Mrs. Herbert Brantley of Raleigh, North Carolina, as a visitor. After a brief business session, Mrs. Brantley dismissed the group with prayer. The hostess then served the ladies refreshments.

*Lola, N. C.*—The Woman's Auxiliary of Pilgrim's Rest Church held its monthly meeting at the church on Monday night, April 9, with 9 members present. Mrs. Beatrice Lupton led in the singing of the opening hymn. Afterwards she read the Scripture for the evening and Mrs. Ruth Goodwin led the ladies in prayer.

A playlet, entitled "Aunt Martha Wins the Victory," was presented by Mrs. Rubie Goodwin and Mrs. Jean Day. Those taking part on the program, "We Need Consecrated Laborers for Such a Time as This," were: Mrs. Janet Daniels, Mrs. Jean Day, Mrs. Rubie Goodwin and Mrs. Pauline Bowen.

Following the announcements and the singing of the closing hymn, Mrs. Beatrice Lupton dismissed the auxiliary with prayer.

The Pilgrim's Rest Woman's Auxiliary also reports that its pre-Easter week of prayer was quite successful. The meetings were held in various homes in the community due to other work which was being done at the church. Nevertheless the attendance at the meetings was reported as being good.

*Merrimon, N. C.*—The Woman's Auxiliary of Edward's Chapel Church held its pre-Easter week of prayer on March 26-30. The pastor, Rev. Clifton Styron, helped the auxiliary in obtaining speakers for the meetings. Those who spoke during the week were: Rev. Elmer Goodwin, New Bern; Rev. Noah Brown, Morehead City; Rev. T. C. Smith, Sea Level; Rev. James Howard, Beaufort; and Rev. Roger Reeds, Davis. The auxiliary members arranged the Easter scene behind the pulpit to make the messages more effective. Different members also led the devotions and introduced the speakers each night. The attendance was unusually high at all the services and many blessings were received by those who attended.

*Plymouth, N. C.*—The Woman's Auxiliary of the Plymouth Free Will Baptist

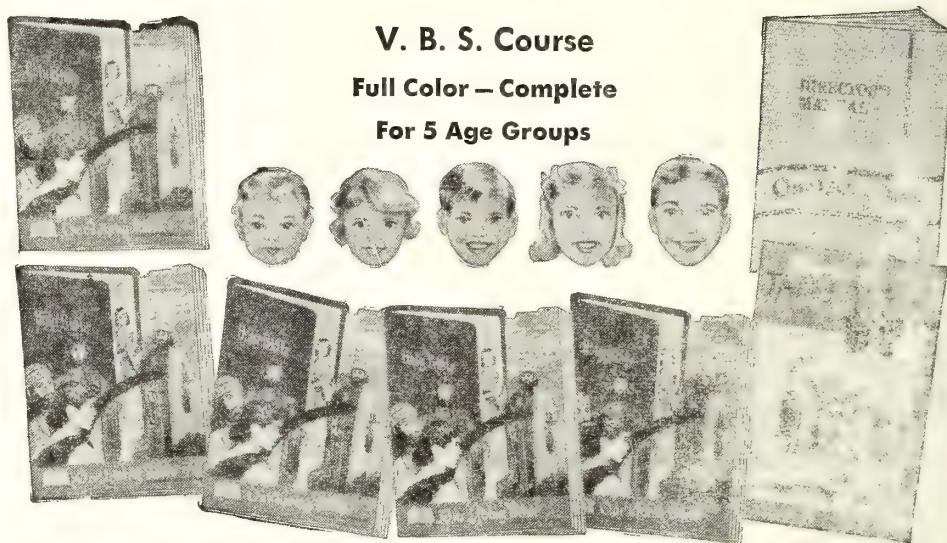
Church held its regular monthly meeting on April 3, in the home of Mrs. Dwight Miller.

Mrs. Oliver led the group in the opening prayer. Afterwards the evening Scripture, Ephesians 2:8-10, was read. Several auxiliary members participated

in the program.

There were 11 regular members, 1 new member and 2 visitors present at the meeting. The ladies were dismissed by praying together the Lord's Prayer. The hostess then served refreshments to the ladies present.

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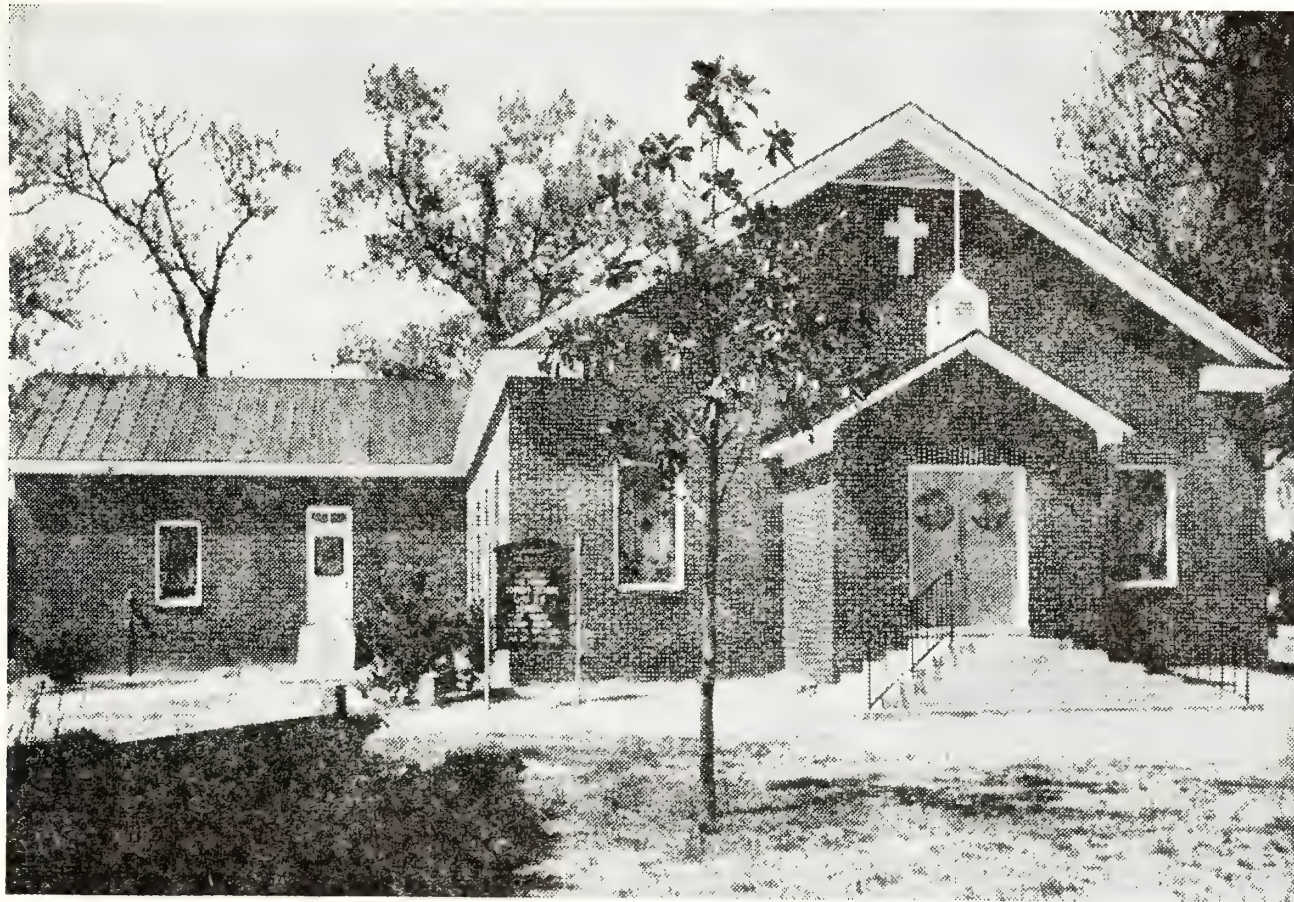


# *the* **Free Will Baptist**

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 2, 1956

## **PLEASANT GROVE CHURCH**

Pikeville, North Carolina



Pictured above is the Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina. This beautiful building is the outgrowth of 97 years of continuous worship at this place, the church having been organized in 1859. The pastor, the Rev. R. N. Hinnant of Micro, North Carolina, has led the congregation in a complete renovation of the sanctuary with the addition of a spacious educational annex.

The church plans a home-coming service on May 6, 1956. All former members and pastors are invited to attend this all-day service to rejoice with the congregation in its accomplishments.

(Story Inside)



# EDITORIAL

## HOW CAN I SERVE?

Once in a great while the pastor of a church is made to rejoice by having some member come to him and ask, "What can I do in the service of my Lord?" The minister immediately concludes that this member's experience with Christ is leading him to offer himself in self-denial and sacrificial service. The pastor is glad because he sees here a blessed ray of refreshing light shining through the clouds of his otherwise rather discouraging ministry. Here is at least one soul who has been reached by the gospel to be led into a deeper experience with the Lord. Here is another recruit for the forces of the *faithful few* who carry the burden of church administration year after year.

There is also cause for rejoicing in an instance like this in that some of the wealth of talent embraced in the congregation is being consecrated to Christ. Every minister is aware that much of the potential strength of his church is lost because many of the members refuse to accept responsibility for rendering service to Christ through the church. He is accustomed to hearing one member after another say, "I can't," when he is asked to teach a Sunday school class, sponsor a league department, conduct a prayer meeting, sing in the choir, engage in the visitation program, or render some other service administered by the church. As a general rule there seems to be much more to be done for Christ than there are people to do the tasks; however, the actual fact is that there is enough talent right in the congregation to do an excellent job if it can be enlisted. It has always been God's method to raise up servants to fill the places in His Kingdom's work. Therefore, somebody is evidently living outside God's will for him. For this reason it is refreshing to the pastor to see someone let God fulfill in him the purpose for his being.

Let us analyze some possible reasons for church members failing to fill their places in the work of the Kingdom:

There are some members who have never been converted. We cannot expect an unconverted person to be enthusiastic about spiritual matters. Paul says, "... the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). Until a person really comes face to face with Christ and makes Jesus Lord of his life, the work of the Lord is foreign to his nature. He will not enter the greater service of love because he sees no need or obligation to do so.

Some members who have been genuinely converted are not completely consecrated to the Lord. There may be several reasons for this condition. Jesus described some of these people as stony ground hearers of the Word, "But he that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended" (Matthew 13:20, 21). Another group in this category Jesus called thorny ground hearers, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matthew 13:22).

The people who receive the Word among stones and among thorns are in a serious and dangerous condition. They are earnest and sincere in their desires for the Lord and for the security of their souls. They are not hypocritical in

their faith and attitude. They are fairly regular in attendance upon the services of the church; they support the church with their means; they even receive spiritual blessing in the service and are moved by the preaching of the gospel. On the other hand, they experience an awful feeling of spiritual insecurity which sometimes makes them miserable.

What is wrong with them? Let us go back to the words of our Lord for the answer. They have taken their eyes off Jesus and His cause as the most important activity of the Christian. They have begun to look at their material existence and welfare in this world as the chief end in life. Jesus says the stony ground hearers begin to faint when tribulation and persecution begin to plague them. Their eyes are taken off Christ and placed in self-pity upon themselves. Jesus furthermore says that the thorny ground hearers begin to look with concern upon the cares of this world and the deceitfulness of riches.

It is in the matter of assigning the proper allegiance, time, energy and interest to these earthly affairs in which he must participate that the Christian is liable to charter his course in the channel which will make his unfruitful in spiritual matters. He must be convinced that Christ and His cause should be given pre-eminence above these earthly activities, and that Christ should be exalted by him in these activities.

The condition of the person who does not make the right adjustments is serious and dangerous because of the end results. Jesus says, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire; and they are burned. If ye will abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:5-7).

The church and its pastor have a grave responsibility in helping the members to establish and maintain the right relationships to Christ. The percentage of unenlisted members of the church will perhaps reveal the degree to which the affairs of the Kingdom have been rightly administered by the church and its pastors. The Great Commission from our Lord (Matthew 28:19, 20), enjoins us to first *make disciples* of people—lead them to regeneration by the Holy Spirit. Then we are to teach them *all things* which He has commanded us. To fail in either is to permit tragic consequences to souls whom Jesus loves.

It is no wonder, then, that the minister's heart leaps for joy when a member comes and says, "What can I do in the service of my Lord." God give us more of such willing servants!

Volume 71

Number 18

## THE FREE WILL BAPTIST

May 2, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager..... L. A. Dunbar  
Editor..... J. O. Forster

### Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

### Board of Directors

R. N. Hinnant..... President  
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# Progress of Pleasant Grove

**I**N the year of 1859, as recorded by our Lord Jesus Christ, the Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, was organized. P. H. Peel was the outstanding organizer and administrator in these first trying days of this Christian institution. Brother Peel also served as pastor in 1860. One year later he was replaced by a former elder of the church, Brother Joseph Sauls. For the next ten consecutive years Brother Sauls prayerfully guided the young church and watched it grow in wisdom and strength through God's help.

In 1871 Brother Davis, also one of the elders in organizing the church, became pastor and served until 1888, when he was replaced by J. P. Mazingo. This young struggling church, full of God's spirit and aware of what prayer can accomplish, gained in members, and more people realized the benefits of Christian living. In 1894 Davis became pastor and served until 1899; C. R. Pearce began then and labored until 1901, when God called him to His Kingdom. Brother Ed Gurley filled his place and continued until 1903, when, an elder of the church, Brother Lucas, became pastor and served until 1907.

At the beginning of the new century, Pleasant Grove was entirely different from the church started in 1859, except for the same belief in God and His Son, sacrificed to redeem us from our sins. In 1907 J. W. Valentine was elected pastor and served for two years. He was followed by Charlie Orten, who, after serving only one year, was replaced by a former pastor, Brother Lucas, for a period of the next four years. At Brother Lucas' death, W. G. Johnson became the pastor of the church for two years. Brothers Orten and Phillips then served one year each. From 1916 until 1921 Brother Will Howell was pastor. In 1921 he turned the church over to W. E. Anderson, who, after one year, was followed by W. G. Boykin. In 1926 E. P. Fiks served one year, followed by S. F. Styron. Brother Styron immediately realized that the growing church needed more room and began raising funds for construction of Sunday school rooms. When completed, these rooms aided the

church tremendously in its work for God. In 1941 M. E. Tyson became pastor after substituting for Brother Styron. In 1942 Clifton Rice began his wonderful guidance and continued until 1949, at which time our present pastor, Rev. R. N. Hinnant, began his victorious guidance.

## Are You Prepared?

Mrs. Margaret Simmons  
Route 5, Greenville, North Carolina

**I**N the beginning of this message which the Lord has given me for the people, saved and lost, will you turn in your Bible and read the following Scripture passages: Job 33:14-16; 1 Thessalonians 4:15-17; 5:1-6; John 20:1-18.

From these passages we can see that it is possible for the Lord to give a message in this way, and also that a woman can be used of the Lord to deliver a message for Him. If this were not so, He would not have given Mary a message to take to His disciples.

Will you keep 1 Thessalonians, Chapters 4 and 5, in mind as I give you the message as I received it in the night:

I was standing in an open field when suddenly I looked around me and saw graves which looked as though they had just exploded. The dirt was lying loosely around the open holes. As I gazed upon this sight I cried, "Oh, the dead in Christ have already been resurrected!" (1 Thessalonians 4:16).

Instantly I found myself in my home, standing in the kitchen near the back door which led out to the porch. As I looked out the door I saw tornadoes swirling destructively toward the house. And, again, as I saw the sight I cried, "Oh, the destruction is almost upon us!" (1 Thessalonians 5:3).

Then, suddenly, I was in another room, standing before a dead man and a living woman. I was begging them with all my might to get prepared for the Lord's return, for the time was short. "Get ready!" I begged, "get ready!" My voice awoke me as I was pleading with them.

When I became awake, I was aware

During the 92 years this church has been striving and prospering with and for God, there have been many changes which are too numerous to mention. However, we shall recall some: The organization of a Sunday school, youth meetings, a ladies' aid and class meetings. Some additions have been new pews, a new Bible, new song books, a new heating system and new lighting equipment. All these advancements today make us, the present-day members of the Pleasant Grove Church, proud of and loyal to our church. We know that, in the future, with God's help, we shall continue to stand upright and progress in this fight of Christianity.

that this was a spiritual revelation; therefore, I began to talk to the Lord about what I had been shown.

This is the way the Holy Spirit revealed the message to me:

The open graves represent the resurrection of the dead in Christ (1 Thessalonians 4:16).

The destruction almost at the door represents the tribulation which is to follow after the rapture has taken place (1 Thessalonians 5:3).

The dead man represents the sinner (Colossians 2:3; 1 Timothy 5:6).

The living woman represents the Christian (Proverbs 8:35; Romans 11:15; Matthew 22:32).

The Lord was showing me the need for us, as Christians, to awake to the fact that Jesus' coming is close at hand—close enough for me to grasp the urgency of warning God's children to prepare themselves. I believe that is why He caused me to witness these three experiences in harmony with the Word of God.

Of course, we know that the dead in Christ have not yet been resurrected; but, for me to get the true meaning of the vision, this was the way the Lord showed me, through the Scriptures and the experience, the meaning of it. Please study the Scriptures and compare them with the message the Lord has given me. May the Holy Spirit help you to accept this message as our Lord intended it.

May each soul who reads this become aware of his need for working, watching and praying! Will you stand before our Lord without having won a single soul?



# Let Your Light Shine

Elder Colonel Pendleton  
Nashville 10, Tennessee

**J**ESUS our blessed Saviour, Redeemer and King said, "... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. . . . As long as I am in the world, I am the light of the world" (John 8:12; 9:5).

Jesus was anointed with the Holy Ghost and with power, and went about doing good, healing all that were oppressed. God was with Him, and many wonderful things were accomplished. Jesus said unto His disciples, "Ye are the salt of the earth: . . . Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:13-16).

It is the purpose of Almighty God to glorify Himself in His people before the world. He expects those who bear the name of Christ to represent Him in thought, word and deed. Their thoughts are to be pure and their words noble, encouraging and uplifting; drawing those around them nearer to the Saviour of all mankind. God expects His people to make use of all the light that He has given to them, and to give the light of the knowledge of His glory. We read in 2 Corinthians 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

In a very special sense, God's people have been set in the world as watchmen and light bearers. To them has been entrusted the life-giving message of salvation for a perishing world. On them is shining wonderful light from the Word of God. They have been given the work of the most solemn import—the proclamation of the soon coming of our Saviour, Jesus Christ. There is no other work of so great importance, and they are to allow nothing else to absorb their attention. The most solemn truths ever entrusted to mortals have been given to us to proclaim to lost men, women, boys and girls. The proclamation of the truths of free will, free grace, free salvation and free and open communion is to be our work. *Let your light shine.*

The saints of the early church were the light of the world. We read the words of Jesus again in Acts 1:8, "But

ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This is a far-reaching statement of our Lord and Master, for it spans the centuries until His coming the second time. We Free Will Baptists are living in the days of witnessing for our Lord Jesus Christ; therefore, *let your light shine.*

The great work of the gospel is not to close with less manifestation of God's power than that which marked its beginning. The prophecies which were fulfilled in the pouring out of the former rain at the opening of the gospel age are again to be fulfilled in the latter rain at its closing. The Lord says of the people who are preaching the gospel message and letting their light shine: "Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah 60:1-3). Also read Verses 4 and 5 which give the result of the work done.

Jesus emphasized the thought of working while it is day, before the night cometh; before the powers of darkness (evil) covers the earth. He said in John 9:4, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." This does

not mean the literal day or the literal night, but the closing time of this age; before the door of opportunity closes to send forth the message of eternal life and *let our light shine.*

"In the morning sow thy seed, and in the evening withhold not thine hand: . . ." (Ecclesiastes 11:6). "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:10, 11).

This is the promise to those who scatter the seeds of truth, and let the light of God's divine Spirit shine in them. The psalmist, David, confirms these words saying, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

Then the prophet, Daniel, speaks thus: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

What a wonderful promise and what wonderful opportunities we have to *let our light shine!*

Now, let us hear the conclusion of the whole matter in the words of the apostle, Paul: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

## Blessings in Disguise

Mrs. Ruby Tarrence  
Breman, Kentucky

*"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare" (Psalm 75:1).*

**W**HY has God sent me so many aches and pains? Why-oh-why these frazzled nerves? What do I have to be thankful for? Such questions often haunt us when we realize that all people should give thanks to God.

Yes, God often sends men and women aches and pains. These bring them closer to Him. Would they take the time to pray if all were well with them? Only those who have suffered can truly be

thankful for health. Suffering not only opens up a better spiritual life for men and women; it makes them more sympathetic with those who suffer.

Those who pray to God for healing may not immediately receive relief. When their prayers are not answered in the way they expected, these people know that God will answer them in a better way.

When our strength wanes and our bodies become diseased, we may have to give up our jobs and hopes for worldly gain. However, it may be God's will

(continued on page eleven)

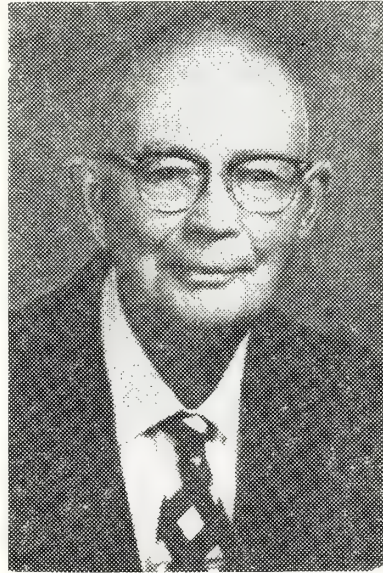


# NEWS NOTES

## FORMER PASTORS HOLD NEW HAVEN REVIVAL



Rev. W. E. Anderson



Rev. A. C. Austin

The New Haven Free Will Baptist Church near Ernul, North Carolina, had two of its former pastors, Rev. W. E. Anderson and Rev. A. C. Austin, to conduct its spring revival which took place the week of April 8-14. Rev. Anderson of Morehead City, North Carolina, and Rev. Austin of Royal, North Carolina, both preached on alternate nights throughout the revival. Mrs. W. E. Stilley submits the following information concerning these two former pastors:

"Rev. Anderson, who was born in Wendell, North Carolina, was licensed to preach at the age of 24 and ordained 58 years ago. At the age of 83 he has pastored 36 churches in various counties of North Carolina; and although he is now retired from pastoral care of churches, he is still very active and is almost constantly on call to fill pulpits for regular worship and evangelical work. It was approximately 30 years ago when Brother Anderson pastored the New Haven Church. At that time the second church building was incomplete, but it was completed and used during his leadership. The members remember his going out and helping on the building. Rev. Anderson especially remembers the rough weatherboarding he handled at that time.

"Rev. Albert C. Austin was born on April 12, 1875, and has pastored approximately 30 churches in many parts of

North Carolina. At the age of 81, he is also retired from regular work but is in good health and is active in holding revivals and regularly attends worship services. Brother Austin was ordained 50 years ago in the Rock of Zion Church near Grantsboro, North Carolina. Elder Kirk, Elder Wallace and the Rev. J. W. Alford were on the ordaining council at that time. Rev. Alford is still a member of the council. Because Rev. Austin was a pastor of the original church about 40 years ago, the members were especially glad to welcome him again for the revival. The original church was called Friendship Church, but when the new building was erected one mile from

### Coming Events

May 11, 12—N. C. State League Convention, Mt. Olive College.

May 13—Mother's Day

May 24—N. C. State Auxiliary Convention, Free Union Church, Beaufort County.

May 27—Mount Olive College Commencement

May 30—Memorial Day

June 12-14—Seventh Nation-Wide

June 17—Father's Day

League Conference, East Carolina College, Greenville, N. C.

July 4—Independence Day

the original site, it was renamed New Haven Church.

"The Rev. W. E. Stilley, present pastor of the church, is very pleased and proud of the third new church home for New Haven which has recently been completed and furnished. The church is debt free and has a growing membership of active, interested workers.

"New chimes have just recently been installed in the church and are amplified to ring out over the entire community daily. There has been a steady growth and progress in the New Haven Church, and the people thought it was wonderful and most unusual that they were able to obtain two octogenarians who were their former pastors to conduct their revival and bring them a spiritual uplift."

—o—

### Sidney Church Grows in Number

In regards to the picture of the Sidney, North Carolina, Free Will Baptist Church which appeared on the front cover of the April 11 issue of *The Free Will Baptist*, Mrs. Edwin Roper submits the following statements:

"The members of the Sidney Church are proud of their newly reconstructed building; however, they are much more grateful for the way the church has grown in number. For many years the church struggled along with only a few active members, but today, as a result of God's love and mercy, the prayers of these few have become a reality.

"The church is now on half-time basis, and has established a budget in which to help support all the work of the denomination. The Sunday school has grown from approximately 50 members to 116. Recently a church bus was purchased and as a result the membership has increased by 32.

"The Rev. Ralph Osborne is the present pastor of the Sidney Church. He has done much to help in the material and spiritual growth of the church, and the members thank God for his services."

—o—

### Valdosta, Georgia, Church Buys Pastorium

On Friday, April 6, the property located at 407 Floyd Street, Valdosta, Georgia, was transferred to the First Free Will Baptist Church of the city. Several weeks prior to this, a committee was appointed to locate property that could be bought for the building of a pastorium.

After locating the property, the committee reported to the church its findings, giving the location, price and terms on which it could be bought. Almost  
(continued on pages six and seven)



# NEWS NOTES

(continued from page five)

every resident member of the church visited the property and looked over the house and lot.

In a church conference it was voted unanimously to buy the property, and the official board was authorized to proceed with the necessary negotiations in acquiring the property.

The pastorium is located two blocks from the church and three blocks from the main business section of the city. The pastor, the Rev. J. B. Lovering, plans to move into the pastorium, with his family, by May 1.

—o—

## Mt. Olive College Approaching \$150,000 Goal

In the April 20 issue of the Mount Olive Tribune, Mount Olive, North Carolina, the following article appeared:

"Nearly \$150,000 has been pledged or contributed to Mount Olive College, Mount Olive, North Carolina, since a fund-raising campaign was launched for the school in February, 1956, drive headquarters announced today."

—o—

## State League Convention Of North Carolina

The State League Convention of North Carolina will be held at the Mount Olive College, Mount Olive, North Carolina, on May 11, 12, 1956. All leaguers are urged to attend this meeting and to bring a sack lunch on Friday night for the fellowship supper. The college will furnish the drinks.

The following is the planned program for the convention:

### Friday Night, May 11, 1956

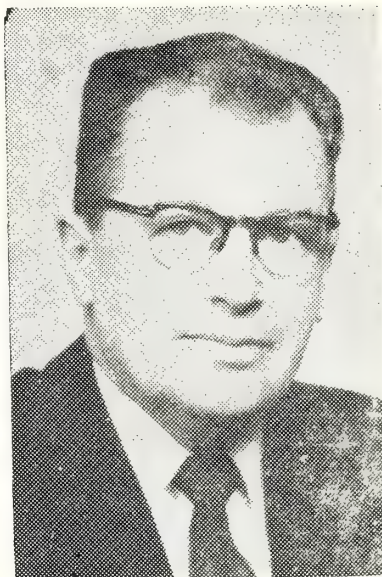
- 5:30—Fellowship Supper and Vesper Service
- 7:00—Registration
- 7:45—"Faithful Stewards in Our Singing," Rev. Clyde Cox and Mrs. Paul Braxton
- 8:00—"Faithful Stewards with Our Testimony," Jack Paramore
- 8:15—Special Music, Calvary League, Durham, North Carolina
- 8:20—"Faithful Stewardship of Life," Rev. Homer Willis, Greensboro, North Carolina
- 9:00—Appointment of Committees
- 9:15—Benediction

### Saturday, May 12, 1956

#### Morning Session

- 10:00—"Faithful Stewards in Our Devotions," Hilda Owens, Fountain, North Carolina
- 10:15—"Faithful Stewards in Singing Praises"
- 10:30—"Faithful Stewards Prepare for the Nation-Wide League Conference," Rev. R. B. Crawford, Greenville, North Carolina
- 10:45—"Faithful Stewards of the Word," Intermediate Sword Drill
- 11:10—Special Music, Holly Springs League
- 11:15—"Faithful Stewards of Our Talents,"

## Campbell to Durham For Revival



The Sherron Acres Free Will Baptist Church of Durham, North Carolina, will begin a revival on Sunday, May 6, which will continue through Sunday, May 13. Rev. Cecil H. Campbell, formerly from Missouri, and at the present time pastor of St. Mary's Free Will Baptist Church in New Bern, North Carolina, will be the evangelist.

Mrs. Venie Carney, church reporter, says, "We feel very fortunate indeed to have Brother Campbell for our revival, and we are looking forward to having wonderful services each night."

"Everyone is cordially invited to every service. The nursery will be open each night, so mothers are invited to come and really enjoy the meeting."

"We desire the prayers of Christians everywhere."

Rev. Michael Pelt, Snow Hill, North Carolina

12:00—Lunch

#### Afternoon Session

- 1:30—"Faithful Stewards in Our League Work," Business Period
- 2:00—Recognition of Faithful Stewards, Awarding of Shields
- 2:10—"Faithful Stewards of Our Possessions," Playlet, "The Trial of the Robbers," Mount Olive College
- 2:40—"Going Home to Be a More Faithful Steward"

—o—

## League Organized At Grifton, N. C., Church

The Grifton, North Carolina, Free Will Baptist Church, just three years old, organized its first Free Will Baptist league, Tuesday night, April 24. There were 26 people present at the organizational meeting.

The church was organized by the Rev. Frank Davenport in 1953 with nine charter members. The present member-

ship is 63. In 1954 the congregation erected a stone building on Wall Street.

The church adds the league to its other auxiliaries which are Sunday school, woman's auxiliary, young people's auxiliary and mid-week prayer meeting.

—o—

## Spring Branch Church Holds Singing Service

The Spring Branch Free Will Baptist Church, Walstonburg, North Carolina, was host to a singing service on April 29, 1956. This service was sponsored and planned by the youth auxiliary of the Spring Branch Church.

—o—

## State Sunday School Convention At Tulsa, Oklahoma

The Oklahoma State Sunday School Convention of Free Will Baptists will convene with the First Free Will Baptist Church, 833 North Utica, Tulsa, Oklahoma, on May 4, 5, 1956. The theme for the convention is "The Call to Evangelism."

The following is the scheduled program for the convention:

### Friday Morning Session

- 9:30—Registration
- 9:45—Singing
- 10:00—Chairman Message, Rev. N. R. Smith
- 10:20—Special Music
- 10:25—Message, Rev. Clate Risley
- 11:00—Reaching and Teaching
  - Preschool Age, Kathleen Johns
  - Primary, Earnest Harrison
  - Juniors, Clate Risley
  - Junior High, Lonnie DeVault
  - Senior High, Ed Warner
  - Young Adult, Jack Dodson
  - Adult, William Mishler
- 12:00—Lunch

### Friday Afternoon Session

- 1:30—Singing
  - Devotion, E. M. Kennedy
- 2:00—Message, Rev. William Mishler
- 2:30—Workshop
  - Principles of Departmentalization, John H. West
  - Visitation, Evert Brown
  - Visual Aids, Edmond Warner
  - Teaching Techniques, Clate Risley
- 3:30—Question and Answer Period
- 4:00—Adjournment

### Friday Night Session

- 7:30—Program, First Free Will Baptist Church
  - Welcome, Rev. John West
  - Special Music, First Church Choir
- 8:00—Message, Rev. Clate Risley
- 8:30—Film
- 9:00—Adjournment

### Saturday Morning Session

- 9:30—Singing
  - Devotion, Willard Day
- 9:50—Workshop
  - Superintendents and Pastors, William Mishler
  - Plan of Class Organization, Evert Brown
  - Records, Bessie Staires
- 10:50—Recess
- 11:00—Singing
- 11:20—Message, Rev. William Mishler
- 12:00—Benediction



## Fellowship Church Occupies New Home

The Rev. H. Ray Berry, pastor of the Fellowship Free Will Baptist Church, 406-10 Ursuline Avenue, Bryan, Texas, submits the following statements concerning the church:

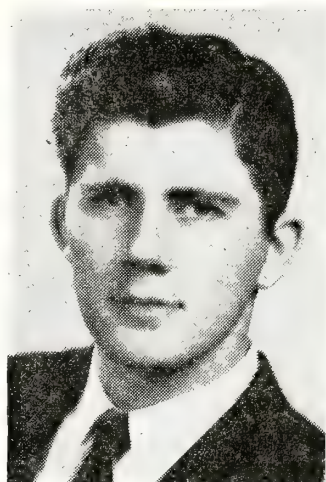
"We occupied our new church home for worship services on Sunday, April 5, 1956. We studied God's Word, worshiped and praised Him for His marvelous watchcare and keeping during the first 55 weeks of the life of Fellowship Church. We are now seeking His guidance for continued advancement. We are also praying that all arrangements may be soon accomplished for the building of a beautiful new sanctuary on a lot which the church already has in its possession. We ask all other Christians to pray for our church also."

—o—

## Home-Coming at Core Creek Church

The annual home-coming day will be observed at the Core Creek Church, Cove City, North Carolina, on Sunday, May 6. The pastor, the Rev. T. O. Berry, urges all former pastors and members to attend. Lunch will be served at the church during the noon hour.

## Bobby Jackson, Evangelist For Grace Revival



Revival services will be held at the Grace Free Will Baptist Church, Greenville, North Carolina, May 13-19, with the Rev. Bobby Jackson as the evangelist.

Bobby received his A. B. Degree from the Free Will Baptist Bible College in Nashville, Tennessee; and his M. A. Degree from Bob Jones University, Greenville, South Carolina. He is one of the best among our nation-wide evangelists.

## THE MAIL BOX

### Address Changed

"I would like to announce that my address has been changed from 1003 East Gordon Street, Valdosta, Georgia, to 407 Floyd Street, Valdosta, Georgia. Our church has recently purchased a pastorium at this new address."  
—J. B. Lovering, 407 Floyd Street, Valdosta, Georgia.

### Information Wanted

"I would like to ask the readers of *The Free Will Baptist* to contact me if they know of any Free Will Baptist people in Marion, Tennessee; Greentown, Tennessee; Fort Wayne, Tennessee; and in any other adjoining towns. Address all letters to 3512 West End Avenue, Nashville, Tennessee; or 3609 Richland Avenue, Nashville, Tennessee."—Charles Bryant, 3512 West End Avenue, Nashville, Tennessee.

## "I Don't Care"

Floy Schoonmaker Armstrong

Boys and girls, I wish to tell you  
Of a foe you entertain:  
I have seen him with you often,  
And the fact has caused me pain;  
For he only seeks the ruin  
Of your lives so young and fair—  
He's a foe, cool, sly and cunning,  
And his name is, "I don't care."

Have you ever thot, dear children,  
That "I don't care" is a thief,  
Taking from you time and order,  
Candor, friends, and all save grief?  
Don't you notice the bold falsehoods  
That he daily tells to you,  
And that make you say, "I don't care,"  
When at heart you really do?

He, at first will only cause you  
To forget yourself, and dare  
To answer parents, friends and strangers,  
With the rude words, "I don't care."  
But be warned! He'll plant within you  
The true spirit of his name;  
Then he'll disappear like magic,  
Leaving you to bear the shame.

Break the habit, children, break it,  
Do not use the common phrase;  
Smaller things than this have started  
Many a life in reckless ways.  
Guard your words, your thots, your actions,

To yourself be true; and dare  
Not let the good of life slip by you  
With a reckless, "I don't care."

—The Youth's Visitor.

## THE CITY OF THE DEAD

Mrs. M. L. Hicks  
Manning, South Carolina

O, there is a beautiful city  
Laid out in no walking squares,  
Where flowers in rich perfume,  
Perfume the summer air.

It's there the willow waves  
And the violets lift their heads,  
And we call this lovely city,  
The city of the dead.

The breeze in gentle violets,  
From flower to flower rove,  
And the very air seems pure  
In that quiet shady grove.

No sound disturbs the stillness,  
No laughter rude and loud;  
The quietude of that city  
Calms even the gayest crowd.

Side by side they slumber,  
The rich man and the poor;  
There foes lie down together,  
Never wronging each other more.

There sleeps the great and lowly,  
The same tree o'er them waves;  
Earth's proud and vain distinctions  
Are leveled by the graves.

There some weary aged lawyer  
Slumbers—quietly takes his rest;  
Beside him some pale mother lies  
With baby on her breast.

The bride in her fair beauty,  
With orange buds in her hair,  
And the wedding robe around her,  
Sleeps calm and peaceful there.

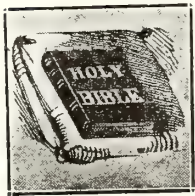
Artist and poet reposes,  
A stone at head and feet;  
A nameless one lies near them  
Who's rest is pure and sweet.

Artist, statesman and poet,  
Are alike of earthly fame,  
Their many dreams have vanished,  
And a white slab bears their names.

Who has not bowed with weeping  
Over some coffin's head?  
We all have lost some loved ones  
In the city of the dead.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

(Continued from Last Week)

**Question:** Do you believe in a Trinity, immortality of the human soul and eternal torment? If you do you are on the wrong road and I advise you to get on the right road for the wrong road will lead you to the battle of Armageddon.—A. J. S., Atlanta, Georgia.

**Answer:** Let us now turn to the Scriptures to see if the Holy Spirit (Holy Ghost) is a divine person. Peter accuses Ananias of lying to the Holy Spirit (Holy Ghost), "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3); and on the same occasion he says, "... thou hast not lied unto men, but unto God" (Acts 5:4). Persons only may be lied to, never are things lied to. No other than a divine person may be sinned against for sin is committed against God only in the truest sense. "Against thee, thee only, have I sinned, and done this evil in thy sight: ..." (Psalm 51:4). The sin against the Holy Spirit in this age is so severe that it and it alone is not forgiven. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matthew 12:31).

The Holy Spirit led Jesus into the wilderness to be tempted, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil" (Matthew 4:1). Jesus sent the Holy Spirit on the day of Pentecost to take His place as another comforter or as an advocate, *another Comforter* suggests that He is a person like Jesus. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, ... And when he is come, he will reprove the world of sin, and of righteousness, and

of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. ... Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:7-11, 13, 14). "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:10).

All three names of the blessed Trinity are associated as equals in the baptismal formulas found in "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19), and in the apostolic benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Corinthians 13:14).

I have no choice in the matter. If I accept the Bible as the divinely inspired Word of God I must accept the fact that the human soul is immortal for I cannot change the Word of God and it certainly teaches the immortality of the soul. We find this teaching both in the Old Testament and in the New Testament. See Proverbs 11:30. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:2, 3), and "And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived" (1 Kings 17:21, 22). See Revelation 6:9-11 and compare the above Scriptures with it. David says of his son who had died, "... I

shall go to him, but he shall not return to me" (2 Samuel 12:23). Both the mortality of the body and the immortality of the soul were taught by Solomon. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12:7). Enoch is said to have walked with God and to have been translated. "And Enoch walked with God: and he was not; for God took him" (Genesis 5:24). "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Hebrews 11:5). This is what immortality means. Elijah was also translated. "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2:11). He was still living when Christ was transfigured several hundred years later. "And behold, there appeared unto them Moses and Elias talking with him" (Matthew 17:3). See Matthew 17:1-6; Mark 9:2-4; Luke 9:28-31.

Jesus believed in and taught the immortality of the human soul. "... But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matthew 12:28). "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:22, 23). See Luke 16:19-31. "And behold, there talked with him two men, which were Moses and Elias" (Luke 9:20); Moses and Elijah are seen alive here several hundred years after they left this earth. "And whosoever liveth and believeth in me shall never die, ..." (John 11:26). See Luke 20:36; Matthew 10:28; John 8:51.

The apostles accepted Jesus' teaching on immortality; believed in it, taught it and wrote about it: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1); "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death swallowed up in victory" (1 Corinthians 15:53, 54); "Then we which are alive

(continued on page thirteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNAH, N. C.

*"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).*

The other day I read a sermon, by an unknown preacher, on the subject, "Unconscious Drifting." The sermon was based on the above text. For our devotional thinking this week and next, I want to pass on to you some excerpts from that sermon which I believe are worth some careful thought. The author says among other things:

"Perhaps the revised version is the best rendering of the original in this particular instance, which reads thus: 'Therefore we ought to give the more earnest heed to the things which we have heard, lest haply we drift away from them.'

"The metaphor of our text explains itself. Upon the shore are certain fixed truths. These fixed truths are centered in Christ as revealed in the first chapter—Christ, as the revelation of God, and as the Saviour of men. In Him and what is said concerning Him we have an anchorage. Those are the fixed truths upon the shore. These are fixed, immovable. They are compared with the most firm, lasting and immovable things, 'heaven and earth.' 'Heaven and earth shall pass away, but my words shall not pass away.' These shall become old and cast aside as a soiled garment; the sands of the desert will grow cold, before one jot or tittle of Christ's words shall be left unfulfilled.

"These then are the fixed truths. Namely the message of salvation as proclaimed in and by Jesus Christ. We fasten our anchor which is called hope, and sometimes faith, to those moorings. These truths being fixed and eternal as the heavens, do not slip away from us, . . . but we drift away from them.

"Take an illustration. We have been fishing out in the open sea where the current has been gaining strength. We have cast a glance toward the shore, and have imagined that we saw the houses on the mainland, fields, hills and trees sweeping rapidly past each other. But it was not the houses, fields, and trees that were moving, but our frail craft.

It was a silent signal that we were drifting.

"Our theme is: 'Unconscious Drifting.'

"Notice that it is unconscious drifting. Every man drifts without knowing it. We become so accustomed to sin that nothing appears really harmful. At last we are ready to excuse ourselves and forgive ourselves for the most heinous sins. There was a time in our lives when we would be appalled at the thought of taking God's name in vain; now we use it to fill in our vocabulary as if it were the name of the most insignificant individual that ever lived. There was a time when we would shudder at the thought of lying upon a prayerless bed; but now through custom we have got to the place where we can creep between the

sheets without any trace of fear or the slightest feeling of uneasiness.

"It does not mention the committal of any defiant, heinous, flagrant sin, but mere drifting—simply careless, thoughtless, gradual drifting.

"Have you ever noticed how the Bible emphasizes the difficulty of being saved? Christ never made it easy for would-be followers. The picture He gave was that of a line of malefactors bearing their crosses on their way to the place of execution. He stated among other things: 'That we would be hated by all men.' That we would be misunderstood, and have wrong motives ascribed to us . . . If men drift to destruction, no one ever drifted into heaven."

(Continued next week)

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known —F.B.C

F. B. CHERRY

### SOMEONE AT YOUR DOOR

Revelation 3:20

*Introduction:* When Mendelssohn first went to see the great Frieberg organ, the old custodian bluntly refused him admission. Later, however, he reluctantly permitted the musician to enter and, after tactful persuasion, consented to have him play a few notes on the famous instrument.

Once seated at the organ console, Mendelssohn soon forgot himself. Overawed, mystified like one hearing enchanting music from another world, the custodian stood speechless. Only after the last chord had faded away did he rush to the master's side to ask, "Your name, sir, tell me your name."

Then humiliated, ashamed and self-condemned, the surprised old man could only repeat, "And to think I almost refused you permission to enter."

Jesus is:

The Creator at the door of the created.  
The Almighty at the door of the frail.  
The All Wise at the door of the foolish.  
The All Holy at the door of the sinful.  
The All Loving at the door of the selfish.  
The Crucified at the door of the crucifiers.

Several things stand out in this text:



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*

Free Will Baptist Bible College  
Nashville, Tennessee

## Notable Books of 1955

This annual compilation is the responsibility of the Notable Books Council of American Library Association composed of twelve members. This council cooperates with a number of participating libraries in the selection of the titles on the list. Fifty-five libraries participated

in the project during 1955.

The books were chosen for these factors: sincerity and honesty of presentation, factual correctness, literary excellence, contribution to man's understanding of himself and the times in which he lives.

The Mount Olive College Library, Mount Olive, North Carolina, urges that

### I. GOD'S UNTIRING PATIENCE

A. *God's patience is manifest in the way He knocks.*

Poverty—prosperity.

Birth of a babe—death of a loved one.

Bloom of health—blight of disease.

B. *God's patience is manifest in the time He knocks.*

Childhood, youth, maturity, old age—still He knocks; still He waits.

### II. THE UNIVERSAL OFFER

This offer is universal, yet it is personal. Read the passage and change the *any man* to your name. His love to us is marvelous.

Sir James Simpson, the man who first discovered and used chloroform as an anesthetic, was asked what was the greatest thing he had ever discovered. Of course, his questioner expected him to say, "Chloroform." But instead he replied, "The greatest discovery of my life, gentlemen, is that Christ Jesus loves me and saves me from my sins."

### III. GOD'S GENTLE PERSISTENCE

"Hear my voice." Why the change from knock to voice?

It suggests that after He has knocked and you failed to answer, He now calls. He will never stop calling.

### IV. IT'S YOUR MOVE

"Open the door."

Holman Hunt's painting, the *Light of the World*, pictures Christ standing at the heart's door.

The story is told that a critic was viewing the picture after it was finished, when he suddenly turned and said to the artist, "But, Hunt, you have omitted something." Upon the artist's insistence he explained, "Oh, it's just a detail, but an essential one nevertheless: the latch string, you forgot to put it on the door." Hunt replied, "That, my friend, was omitted with intent. No one gets through that door unless it is opened from within."

you read the list of titles and authors carefully to see if you have any of these books. If you do have any of them and have already read them, will you render a real service to the college by donating them to the library? If you do not have any of these volumes, but would like to purchase and donate one or more to the library, please contact Mrs. Mildred Council, Librarian, Mount Olive College, Mount Olive, North Carolina.

The list of titles and authors is as follows:

*Solitary Singer* by G. W. Allen.

*World of Albert Schweitzer* by Erica Anderson.

*Government by Investigation* by Alan Barth.

*Prevalence of People* by Marston Bates.

*The Day Lincoln Was Shot* by J. A. Bishop.

*Mammals of the World, Their Life and Habits* by Francois Bourliere.

*New Dimensions of Peace* by Chester Bowles.

*The Lonely Sky* by William Bridge-

man.

*Dead Sea Scrolls* by Millar Burrows.

*The Edge of the Sea* by Rachel Carson.

*America's Music from the Pilgrims to the Present* by Gilbert Chase.

*Life and Language in the Old Testament* by M. E. Chase.

*Young Sam Johnson* by J. L. Clifford.

*The Dignity of Man* by R. W. Davenport.

*The Crime of Galileo* by George De Santillana.

*The Easy Chair* by Bernard De Voto.  
*1,000,000 Delinquents* by Benjamin Fine.

*The Sane Society* by Erich Fromm.

*Toward a Mature Faith* by E. R. Good-

enough.

*Inside Africa* by John Gunther.

*Hiroshima Diary* by Michihiko Hachi-

ya.

*Noble Savage* by Lawrence Hanson.

*Protestant, Catholic, Jew* by Will Her-

berg.

*Frontiers of Astronomy* by Fred Hoyle.

*Apes, Angels and Victorians* by Wil-

liam Irvine.

*The Supreme Court in the American System of Government* by R. H. Jack-

son.

*The World We Live In* by Life Maga-

zine.

*Gift from the Sea* by A. M. Lindbergh.

*France Against Herself* by Herbert

Luethy.

*The Living Stage* by Kenneth Mac-

Gowan.

(continued on page eleven)



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### THE SECOND COMING OF CHRIST

"The Lord Jesus, who ascended on high, and sits at the right hand of God, will come again, to close the gospel dispensation, glorify His saints, and judge the world."—*Treatise*. "...this same Jesus, which is taken up from you into heaven, so shall come in like manner as ye have seen him go into heaven" (Acts 1:11). Notice that the messenger said to the disciples, *this same Jesus will come again*—not another Jesus, nor in another form. They saw Jesus as He went up and left their sight in the clouds. They saw Him with the natural eye. They were men who could see as you and I see. It is declared that the *same* Jesus shall come again.

So He did not come at Pentecost as some people claim. If so, there is nothing said about it. The Holy Ghost came on Pentecost, but no one saw Him. They heard a *sound as a mighty rushing wind*, but there was no visible Christ. Therefore the doctrine that Jesus came according to promise on the day of Pentecost falls.

### THE SHEEP AND GOAT JUDGMENT

There is to be a judgment at the return of the Lord to the earth of the righteous and unrighteous. Jesus Himself told us about this judgment as follows: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the World: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye

came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:31-46).

We want to notice very carefully the words of Jesus in the Scripture as recorded by Matthew. Especially let us notice *the righteous on the right hand and the unrighteous on the left hand*. To the righteous Jesus said, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*. We also notice that Jesus said to the unrighteous, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*. Thus we learn that the *everlasting fire* was *prepared for the devil and his angels*. The unrighteous, Christ-rejecting sinners thus prepared themselves for the *everlasting fire*. There is *no* place found in the Scripture where these unjust, unrighteous, unbelieving children of darkness can ever get on the right hand. Thus the so-called "Second Chance Doctrine" is of the devil, the old deceiver and hater of God and Christ, in order to damn as many as he can get to disbelieve God and accept his lie.

We want to notice again Matthew 25:46, "And these shall go away into everlasting punishment: but the righteous into life eternal." *Everlasting punishment* is the opposite of *life eternal*. If one is a place of blessing, the other is a place of suffering. Notice that John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone

out into the world" (1 John 4:1). Any doctrine that denies Chapter 25 of Matthew which records the separation of the righteous and the unrighteous is a *false doctrine* and it is acknowledged by *false prophets*.

(To Be Continued.)

## Notable Books of 1955

(continued from page ten)

*Nectar in a Sieve* by Kamala Markandaya.

*Crossbowman's Story of the First Exploration of the Amazon* by G. R. Millar.

*The Family of Man* by New York (City) Museum of Modern Art.

*The Self and the Dramas of History* by Reinhold Niebuhr.

*The Cornerstone* by Zoe Oldenbourg.

*Wild America* by R. T. Peterson.

*Qataban and Sheba* by Wendell Phillips.

*Wanted: An Asian Policy* by E. O. Reischauer.

*Tiger of the Snows* by Norgay Tezing.

*The Opposing Self* by Lionel Trilling.

*American Skyline* by Christopher Tunnard.

*The Dark Eye in Africa* by Laurens Van der Post.

*China Under Communism* by R. L. Walker.

*The Open Heart* by Edward Weeks.

*A Train of Powder* by Rebecca West.

*How Far the Promised Land?* by Walter White.

## Blessings in Disguise

(continued from page four)

of abolishing egotism, selfishness, dissipation and sins of omission from our lives. Often through ignorance we set ourselves upon a pedestal. We cannot see ourselves as God sees us. It may take suffering to lift the scales from our eyes.

God had to strike Paul down in blindness on his way to Damascus before he would pursue the course He had charted for Him. In latter years he wrote to the Corinthians, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:10).

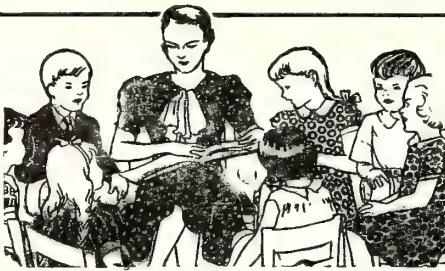
Often God has to mellow or temper us before He can pour us into the molds He has for our lives. We meet people from all walks of life who have found themselves through sickness or other handicaps. It is the touch of God's divine hand.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### WHO KNEW BEST

**J**UST think it's too bad I can't ever have a good time like other boys."

"What do you think keeps you from having a good time, Jack?" inquired his mother in a cheerful tone.

"Why—just because you're so strict and all that."

"What do you mean by 'strict,' Jack?" his mother asked, still unruffled.

"Why, you always want me to do something that the other boys don't have to do, or not to do something they are allowed to do."

"Who is the oldest boy among your associates, Jack?" queried his mother.

"Tom Frazer," answered Jack. "He's fourteen, and he's almost as strong as a man."

"And almost as wise as one, too, I suppose you think. Well, does Tom Frazer know any more than you do?"

"A whole heap," answered Jack.

"And do you suppose that when you are fourteen you will know a 'whole heap' more than you do at ten?"

"Of course I will."

"Well, then, listen. I am forty-two. Would you suppose I ought to know any better how a boy may have a good time than a boy of fourteen knows?"

Jack was silent for a moment, and then he answered in a tone which showed conviction,

"Yes, Mother."

"And don't you suppose that I want you to have a good time, as much as Tom Frazer does?"

"Yes'm, I s'pose so; but you aren't a boy, Mother."

"Well, your father and I are pretty well agreed as to what is good for our boy, and he was once a boy, and I can tell you, for my memory is pretty good, he was as lively as any in his time. He is forty-five years old, and don't you suppose that he ought to know more than Tom Frazer does what is good for a boy?"

"I s'pose so," assented Jack; but this time there was a slight ingredient of doubt in his voice.

"Well, then," went on his mother, "if there is any one who knows more about

it than your father, whom do you suppose it would be?"

Jack thought a moment. It had always seemed to him that the wisest and best man in town was Colonel Hutly, who kept a large store on the main street and drove a beautiful big car, so he finally admitted to his mother that possibly Colonel Hutly might know more about some things than his father did, because he had traveled all around the world and had been a member of Congress.

"Then would you be willing to admit that Colonel Hutly knows more about how a boy may have a good time than Tom Frazer?"

"Yes, Ma," answered Jack.

"Then," said his mother, "I want you to go and have a talk with Colonel Hutly about it."

So a few days after, Jack rang the doorbell and inquired for Colonel Hutly. He was told that he was just starting to visit one of his mills, and when he came into the room smiling and holding out his hand to Jack, he at once invited him to get into the car and take a ride with him. Jack was willing to do so.

On the way they talked about the car, about Colonel Hutly's steam yacht, and things in general; but when they came to the mill the talk at once turned upon the machinery.

"Do you see that wheel there?" asked Colonel Hutly of Jack, pointing to one of the swiftly revolving wheels.

"Yes, sir," replied Jack. "What about it?"

"Why," said the Colonel, "that is a piece of machinery which I designed myself. Do you know the way the wheel is running?"

"It is running the opposite direction from the wheels around it, answered Jack.

"Exactly," said Colonel Hutly. "I suppose if it were a boy now, it would feel a little lonesome, and as though the designer of the machinery had made a mistake and didn't know what was good for wheels; but suppose it should try to run the other way, or some one would try to

make it run the other way, do you know what would be the result?"

"The machinery would break down, I guess."

"That is just what would be done."

"Jack," said Colonel Hutly, "you know your catechism pretty well, I guess. Who made this world and all in it?"

"God," answered Jack.

"Then if the man who makes an engine knows what is best for the wheels and which way to set them spinning, don't you suppose that the great Being who could make the world and the people who inhabit it, knows best how to set a boy turning in order that he may have the best time in life?"

"Yes, sir," said Jack. "I'm sure He does."

"And you're sure, too, I guess, that the best way to have a good time, is to keep running in the direction the great Creator of the universe started you and wants you to go. Isn't that true?"

"Mother," said Jack, when he got home, "I won't say another word about your wanting me to do different from the other boys. I'm going to try to run the way the Architect wants me to."

"Who's the Architect?" asked his mother.

"God," answered Jack.—*Zion's Watchman.*

### A Hint to Him

**A** PROSPEROUS looking citizen, on a downtown corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word. But the man lingered. "How many papers do you sell here a night?" he asked.

"About fifty," said the newsie.

"What is your name?"

"Tim Manning."

"Listen, Tim," said the man. "When I was your age I had this very corner for a stand. But I sold two hundred papers a night, and I did it by carefully saying, 'Thank you' to every one who bought a paper. I said it loudly so that they would be sure to hear it."

Three evenings later the man came by again and bought another paper of the little chap on the corner.

"Thank you!" said Tim, not recognizing him. "How's business?" asked the man.

Then Tim knew him. "I'm selling seventy-five papers every night, sir," he said. "I'm not going to forget that any more, either," and he grinned all over his honest, freckled face. Tim had learned his first lesson of the value of courtesy to all.—*King's Treasuries.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Norfolk, Va.—The Woman's Auxiliary of the Fairmount Park Free Will Baptist Church has begun a series of monthly meetings for the purpose of studying the auxiliary manual. The auxiliary urges all members to attend these meetings.

The auxiliary also formed a new circle which was named the Susan Paul Circle in the memory of the late Mrs. Paul, who was an active member of the auxiliary and who loved every phase of church work.

Timmons ville, S. C.—The Vernilla Granger Circle of the Bethany Free Will Baptist Church met on Tuesday night, April 9, at the home of Mrs. Grace Lewis with Mrs. Everett Yarbarough and Mrs. Corine Lee serving as co-hostesses. The eighteen members present were presided over by the presiding officer, Mrs. Sarah Granger. Mrs. Ruby Severance led the group in prayer.

Following the business session, the program chairman, Mrs. Marjorie Hicks, introduced the program. Mrs. Ruby Severance read the Scripture. Others participating on the program were: Mrs. Elmer Revell, Mrs. Mae Hicks, Mrs. Ethelee Thornhill and Mrs. Ruby Severance. Mrs. Severance also rendered a solo, "When Jesus Comes." Mrs. Nobie Sims dismissed the group with prayer.

During the social hour the hostesses served tasty sandwiches, cookies and coffee.

Rich ton, Miss.—The women of the New Love Well Free Will Baptist Church have recently organized a woman's auxiliary with an enrollment at the present of 17. The officers of the New Love Well Woman's Auxiliary are as follows: Mrs. W. M. Brewer, president; Mrs. Hickey McLain, Treasurer; Mrs. R. Lee Brewer, reporter; Mrs. Levi Jones and Mrs. Mathie Brewer, benevolence committee; and Mrs. Erastus McLain, program chairman.

The newly-organized auxiliary meets on every second and fourth Friday nights of each month. At the present time the auxiliary is meeting on special work days to make aprons and pot holders which they will sell in order to boost the treasury.

The auxiliary is working hard to prove a credit to the New Love Well Church.

The auxiliary also asks for the prayers of all Christians that they may further their work for God's Kingdom.

Washington, N. C.—The Woman's Auxiliary of the Washington Free Will Baptist Church met Tuesday night,

April 17, at the home of Mrs. William Clark, with 20 members and 1 visitor present. Mrs. Roberta Hodges, president, opened the meeting, and Mrs. Nellie Webster led the group in prayer.

The meeting was then turned over to the program chairman, Mrs. William Clark. The theme of the program was "We Need Consecrated Laborers for Such a Time as This." Those taking part on the program were: Mrs. Orval Williams, Mrs. W. C. Spruill, Mrs. Clyde Singleton and Mrs. Sam Cherry. Following the business session, the ladies were dismissed with prayer by Mrs. Lee Williams.

## MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

### Mission at Greensboro

Rev. H. E. Willis  
Greensboro, North Carolina

Sunday school is now being held each Sunday at the new mission in Greensboro, North Carolina. We have rented a four-room building at 3213 High Point Road at Pinecroft Road, this is Highway 70-A and 29-A. The Sunday school is at 10:00 a. m., and Bible study is each Wednesday night at 7:30.

We want, and need sincerely, the prayers of all our people for this work. This is the first attempt to have a Free Will Baptist work in this part of the state, and there is no church within fifty miles. This gives us a population of one million people without a Free

Will Baptist Church. We plan to reach out to near-by cities in the future.

Please continue to send the names of any people whom you know that you feel would be interested in our work. Also, we pray your offerings to state home missions will be increased as the need is greater. Send all offerings to Rev. N. Bruce Barrow, State Missions Treasurer, Lucama, North Carolina.

Free Will Baptist people living in a community where we have no church are invited to write me at any time. I will be happy to offer my assistance in any way.

All mail to the state missionary should be addressed as follows: Rev. H. E. Willis, P. O. Box 994, Greensboro, North Carolina. My telephone number is 2-4689.

### Questions and Answers

(continued from page eight)

and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thessalonians 4:17); "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Corinthians 4:14). See Revelation 20:4.

As to my belief concerning hell and the retribution of the lost, again I have no choice in the matter. I must accept what the Bible teaches. Jesus nor anyone else who speaks authoritatively through the pages of the Bible leaves any room for my opinion in this matter more than in any other in which they

instruct us. The very same words used to describe the eternity of the saved and the place in which they are to reside are used to describe the eternity of the lost and their place of abode. See Matthew 13:36-43. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched" (Mark 9:43-45).



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *THE FREE WILL BAPTIST*.

### Resolutions of Respect Amos Riggs

Whereas, God in His infinite wisdom and mercy called Amos Riggs home to be at rest; and whereas, Brother Riggs was a member of Mosley's Creek Church, Craven County, North Carolina, be it resolved:

(1) That we, the members of the church, bow in humble submission, and thank God for the life and service of Brother Riggs.

(2) That we express in this way to his family and loved ones our deep sympathy.

(3) That a copy of these resolutions be sent to the family, a copy to *The Free Will Baptist*, and a copy be retained for the minutes of the church.

### Thomas Watson

Whereas, it has pleased our heavenly Father to call to his reward our brother in Christ, Thomas Watson, and whereas, he was a member of Mosley's Creek Church, be it resolved:

(1) That we, the members of the church, bow in humble submission to the Father's will in calling Brother Watson.

(2) That we express in this way to his family and loved ones our deep sympathy.

(3) That a copy of these resolutions be sent to the family, a copy to *The Free Will Baptist*, and a copy be retained for the minutes of the church.

### Joe Perry

Whereas, God in His infinite wisdom and mercy called Joe Perry home to be at rest, and whereas, Brother Perry was a member of Mosley's Creek Church, be it resolved:

(1) That we bow in humble submission to the heavenly Father's will in the calling of such a faithful member.

(2) That we extend to his family our deepest sympathy, and may they find comfort and peace through faith in Christ Jesus.

(3) That a copy of these resolutions be sent to the family, a copy to *The Free Will Baptist*, and a copy be retained for the minutes of the church.

### Agnes White Driver

The death angel visited the home of Eugene Hood, and took from the home a loving mother, Mrs. Agnes White Driver. Sister Driver was always kind to all she met, and we feel that she has gone to be with the Lord in the great beyond. She was a faithful member of Mosley's Creek Church.

We, the members of Mosley's Creek Church, submit the following resolutions:

(1) That we bow in humble submission to the Father's will in the calling of such a saintly mother.

(2) That we extend to her family our deepest sympathy in their hours of sorrow.

(3) That a copy of these resolutions be sent to the family, a copy to *The Free Will Baptist*, and that a copy be retained for the minutes of the church.

Mrs. Elizabeth Daugherty  
Mrs. Viola White

### Mr. Eddie Wells

On February 1, 1956, one of our dearest friends, Mr. Eddie Wells, of Elm City, North Carolina, passed away. He had been a faithful member of the People's Chapel Church for many years. He was also treasurer of the church and a deacon. We miss him very much in church each Sunday, but we feel that he has gone to a better place and is resting peacefully.

Surviving are his wife, Martha; three daughters, Rachel, Christal and Edna; two sons, Garland and Robert; and five grandchildren. We pray that God will bless his family and friends in the time of their sorrow.

Mr. Wells was 65 years old. His funeral was held at the People's Chapel Church with the Rev. J. B. Ferrell officiating.

Mrs. Paul Joyner

### Lucy Daughetry

Whereas God in His infinite wisdom saw fit to call to her eternal reward, Sister Lucy Daughetry, we, the members of the Free Will Baptist Church of Sidney, North Carolina, wish to submit the following tribute to her memory:

Sister Daughetry was 84 years old, but her zeal for Christian fellowship never grew dim, regardless of weather conditions. She was always willing to sub-

mit her talent of reciting poetry to the church services. One of her favorite poems was "I Cannot Do It Alone," which states "I cannot do it alone, but we two can win, my Lord and I." Once in a while she would demonstrate her sense of humor by reciting "I Stole 'dem Britches to Be Baptized In."

Not having a family of her own, when "Miss" Lucy realized she was no longer able to go from place to place to live, she made her home in the Beaufort County Nursing Home near Washington, North Carolina. There she continued to be active in Christian service by conducting daily devotions with the inmates. She also patched their clothes and assisted those who were not able to wait on themselves.

We, the members of the church, bow in humble submission to God's will in taking Sister Lucy to be with Him. Surely we can say hers was an active life of useful service. Therefore we feel that she has heard that sweet voice say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Submitted in Love,  
Mrs. Edwin Roper  
Mrs. Frank Edwards  
Mrs. Stephen Poole

### "I'm So Glad I Confessed Christ!"

'Twas a foggy Monday morning in the small Floridian town, Crescent City. The aged driver of the school bus had but two more children to pick up before going on to school with his load of care-free, happy children. As he was halfway across a railway track, an unseen and unheard fruit train came through the fog and crashed through the middle of the school bus! Instantly the railway track was bestrewn with horribly mangled bodies and fragments of bodies! Four children, in one family, were decapitated! The seriously injured ones were placed first in ambulances and rushed to nearby hospitals. As the writer placed one of the older girls in an ambulance, it was evident that her life was rapidly ebbing away. Said she to him, "I'm so glad I confessed Christ as my Saviour last night in the little church!" How glad I was, too, that she had confessed Him, though neither of us knew at the time that death was so near.

Have you ever known anyone standing at death's door who regretted having confessed Christ, or having lived for Him?—*Selected.*



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Preaching to the Gentiles

(Lesson for May 13)

Lesson: Acts 11:1-18.

Golden Text: Acts 10:34, 35.

### I. INTRODUCTION

The actions of a devout child of God may be misunderstood by even the most earnest of his brethren. God deals in His own way with every individual Christian, and he is responsible, first of all, to the leadership of the Spirit. This was Peter's situation in this instance.

"But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying" (Vs. 4).

Peter was eager to explain in detail. He realized that he must have a just and righteous motive for what he had done. Even so, every Christian must be willing to justify his every act, word and deed. It is presumptuous for any person to think that others must give blind blanket approval to what he does. Even one's closest friends are due an explanation for his actions which constitute a breach of existing customs and traditions. For every breach of Jewish tradition which He committed, Jesus gave His reason. Notice, in this instance, that Peter started at the beginning and explained in order what he had done and why he did it.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. It is hard for those who are prejudiced to learn that God is no respecter of men (Vv. 1-3).

2. Those who have learned the will of the Lord should earnestly strive to show it to others (Vs. 4).

3. The lessons which are taught by the Lord Himself make a vivid impression and are hard to forget (Vv. 5, 6).

4. The Lord often speaks three times or more before stubborn men will believe what He says (Vv. 7-10).

5. It is safe and good to follow the men whose leadership the Holy Spirit controls (Vv. 11, 12).

6. When the Lord leads a person to witness to another, he will also speak to the other fellow (Vv. 13, 14).

7. All of us would forget many things

if the Lord should forget to remind us of them (Vv. 15, 16).

8. Those who have witnessed the Spirit's power are happy when others are saved by it too (Vv. 17, 18).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. The report that the gentiles had received the Word of God had reached the ears of the apostles and brethren in Judea. Such an out-of-the-ordinary thing could hardly be expected not to be reported to the leaders in Jerusalem. It was real news. Ordinarily, however, such news should bring great rejoicing, but in this case it provoked criticism. In the meanwhile Peter returned to Jerusalem, not because he had been summoned by the church there to do so, but we believe by a natural desire to explain what had taken place and his relation to it. What servant of Christ would not want to report such spiritual blessing? And, of course, in this instance an explanation was in order, because it involved the gentiles, who, according to the Jewish mind were outside the pale of blessing from God, and also, ceremonially unclean. So, when Peter was back in Jerusalem, they of the circumcision contended with him. This means the Jewish Christians, for at this stage the whole church still felt disposed to emphasize the importance and obligation of circumcision. They had not yet been led out upon the ground of sovereign grace and full gospel light. These contenders were zealous for "the middle wall of partition" which circumcision raised between Jew and gentile. They did not know it had been broken down by the Cross and death of Christ, which it had been (Ephesians 2:14-18).—W. S. Hottel, D. D.

2. There is no question but that Jewish believers received the Holy Spirit on the day of Pentecost and had been filled many times since that memorable day. One big lesson we should learn is that prejudices in favor of beliefs we have received as a heritage from past generations may seriously interfere with the leadership of the Holy Spirit, and that is as true now as when Peter was "on the carpet."

3. The truth which Peter was to learn from his vision was, that the Kingdom

of God was open to all believers. The Jewish believers were ready to admit this, but on one condition, that gentile believers submitted to the rite of circumcision, becoming virtually, Jews. By submission to the rite they were no longer regarded as unclean. For a Jewish believer to enter the house of an uncircumcised gentile was regarded as a great sin (Galatians 2:12).—*Selected*.

4. Peter told how Cornelius had seen an angel, which told him to send to Joppa and to call for one Simon, whose surname was Peter. He was to tell him words whereby he and his house should be saved. The record gives here in fuller expression what the angel said to Cornelius, than was previously given. It will be noted that "salvation" is here made dependent upon "words," which means the gospel message concerning Christ. In order that Cornelius and his house might be saved, they had to hear the message of the gospel, the good news concerning Christ. That was God's method whereby His salvation was to be brought about; and still these days this is God's method in the plan of salvation (Romans 10:10-17; 1 Corinthians 1:21).—*Selected*.

5. Verse 14 contradicts the teaching that Cornelius was already saved when he sent for Peter, and that his experience after hearing the apostle's sermon was a second work of grace. During the church age no one can be saved unless they believe that Jesus Christ is the Son of God and that His shed blood is the one and only remedy for sin. Cornelius had not done this, so his prayers and gifts by themselves could not save him.

6. That is a poor Christian who does not believe in the efficacy of prayer; its importance cannot be overestimated. The wives of two pastors were busy on some household sewing. The face of one was full of sunshine and beamed good cheer and contentment, while the face of the other was a long-drawn out affair and looked as if its owner were a candidate for the mourner's bench. "Sister," said she of the gloomy countenance, "everything seems to go smoothly with you and your husband, you always look so happy, while with us nothing goes right and my work is always behind." "Perhaps our work explains it," said the other. They were both patching their husband's trousers. She of the happy face was putting a patch on the knee; the other was also sticking a patch on, but it wasn't on the knee.—*Selected*.

"The New Testament needs the Old for its authentication, and the Old Testament needs the New for its fulfillment."—*Selected*.



## Subscription Honor Roll

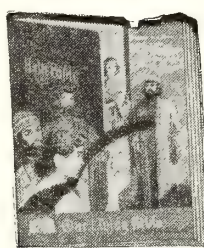
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Mrs. T. L. Parnell, Pikeville, N. C.	5
Mrs. Pearl Pearce, Goldsboro, N. C.	5
Mrs. Mae Rouse, Dudley, N. C.	8
Roy C. Sanders, Willow Run, Mich.	5
Mrs. Alton Tripp, Winterville, N. C.	5

"When you cannot walk the faith road, or find it, then take the obedience road, for it will ultimately lead to faith! . . . Believe if you can, and if you cannot, then obey and you will soon be able to believe!"—Paul Hutchens.

Some folk look askance at Christians as though they were the off-scouring of the world. The truth of the matter is that Christians are the people with the world scoured off!

—First F. W. B. Church, Savannah, Ga.

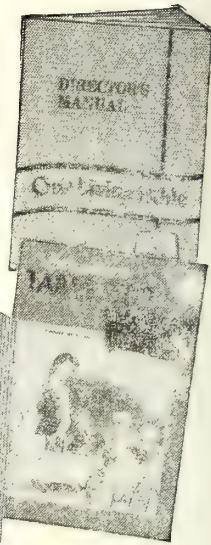
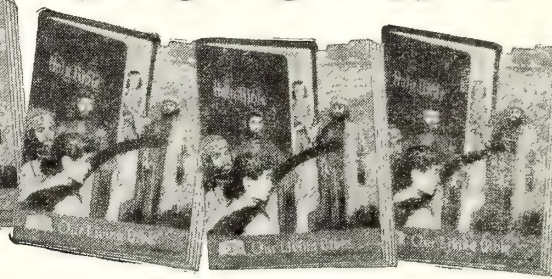
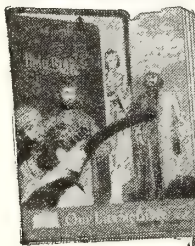
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# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 9, 1956

*Mother's Day - Sunday, May 13*





# EDITORIAL

## A VIRTUOUS WOMAN

In this Mother's Day issue let us turn our thoughts to woman, God's twice refined product of creation. We shall notice in the very beginning that, in perfecting her creation, God did not take some dust of the earth to form her as He did in creating Adam. Instead, He made her from a part of Adam's flesh and bone, "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man" (Genesis 2:21, 22). Women should realize that, by virtue of the particular manner of their creation, they are refined creatures; therefore, they should not degrade themselves by climbing down from the exalted position which God gave them.

The solemn responsibility of every woman is to fill the place for which God created her, just as it is the sacred duty of every man to fulfill his trust from God. Good women of all generations have accepted this challenge and given their best in filling their places in the plan of the ages. Godly women have gone to the Bible to find information and inspiration for the task. They have observed that the highest earthly ambition of Bible heroines was to marry, bear children and rear them in such a manner that they might go forth to serve God and be a blessing to mankind. Multitudes have been inspired by the noble desire and sacrificial heart of Hannah, the mother of Samuel. When the burden of her heart had been lifted in answer to her prayers, she took her precious child and "... lent him to the LORD; ..." (1 Samuel 1:28). They have been inspired by the faith and courage of Jochebed, the mother of Moses, who defied the commandment of Pharaoh of Egypt and, "... hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him" (Exodus 2:2-4). Among the many other examples of true motherhood, they have thrilled at the purity, faith and obedience of Mary, the mother of Jesus. When she said to the angel, "... Behold the handmaid of the Lord; be it unto me according to thy word. ..." (Luke 1:38), she was accepting the stigma of shame in the eyes of the ignorant and uninformed public in order to receive the reward of being the mother of the Son of God.

In Proverbs 31 King Lemuel, believed by some to be Solomon and by others to be an Arabian king, gives a description of a virtuous woman. Concerning this chapter, Clarence E. Macartney, in his book, *Great Women of the Bible*, says, "I knew of a minister who used to tell me how his father would sometimes read this chapter at family worship, then close the Bible before kneeling in prayer and, looking around the family circle, say, 'Boys, there's your mother.'" In this chapter the Holy Spirit inspired King Lemuel to say some things that every woman should consider. Let us note:

*A virtuous woman is a tower of strength in the home.* He could not conceive of a good woman apart from marriage, home life and motherhood. Of course, there are some good women who are deprived by providence or some other influence from one or more of these institutions. However, the general rule is that woman is created for participation in all

of these noble activities. Let every woman know beyond doubt that if she wilfully refuses these solemn responsibilities, she is denying her God-given heritage and is a sinner in the sight of God.

She is inseparably linked with the success and happiness of her husband for "... The heart of her husband doth safely trust in her, ..." (Vs. 11). In the first place, she is true to the marriage vow. The supreme need of every man, if he is to be happy, secure and successful in his work, is to have implicit faith in God. And next to this is faith in his wife. He needs to be assured that she is not deceiving him and just waiting for the time when she, as a despicable opportunist, may desert him or practice infidelity to him in sexual immorality. Furthermore, she must never stoop beneath his ideal of purity in matters of conversation or activity. Next to God she is his greatest spiritual inspiration on earth.

An understanding wife will listen patiently to her husband as he unfolds the emotions of his heart in words that he would not speak to any other living human being. She will help him as he grapples with his daily problems and pray with him for the triumph of God's will in his undertakings, "She will do him good and not evil all the days of her life" (Vs. 12).

A good woman is an inspiration, a great delight and an abiding influence for good to her children, "Her children shall arise up, and call her blessed; ..." (Vs. 28). What son or daughter might not be justly proud of a mother who stands for everything that is pure, good and spiritual? The son will say, "I want a wife just like the woman who married my father," and the daughter will say, "I want to be the same kind of wife and mother as my mother." What greater tribute could be paid to any woman? These children can look back upon her love and sacrifice for them despite their ungratefulness at the time. They can think of the times she denied herself for their sakes; the times she gave them counsel and advice that was void of any thought of herself and well-being, but was altogether based on what would be good for them; and the times that she had wrestled with God in prayer for their success and happiness. Surely children can call that kind of mother a blessed person.

*A virtuous woman is a courageous and industrious person.* Of her industry King Lemuel says that she "... worketh willingly with her hands" (Vs. 13); "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens" (Vs. 15); "... her candle goeth not out by night" (Vs. 18).

Volume 71

Number 19

## THE FREE WILL BAPTIST

May 9, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Foster

### Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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# Cragmont Youth Conference

Rev. L. E. Ballard  
Bladenboro, North Carolina

**T**IME for the General Youth Conference, sponsored each June by the North Carolina Free Will Baptist Sunday School Convention, is drawing near. The place, of course, is Cragmont Assembly, in the wonderful mountains of North Carolina, and the date is June 18-23.

All young people over 10 years of age are cordially invited to join the happy group of *Cragmonters* for a great week of inspiration, instruction and recreation in the mountains. We have tried to make plans this year to be assured of the 1956 conferences being just as great, if not greater, than in the past years. Some of the staff, which will be announced right away, will be new people, but people who love young people and are well qualified to serve them. Also there will be some old ones. Once again "Ma" Ballard, who has perhaps chaperoned more groups going to Cragmont than any other person, will ride the bus, *goin', comin', and thereabout*, to see that the young people have a good time in the right way. We announce her in advance because, every year, about the first problem the director has is that of answering letters and telephone calls from mothers, with the question, "Who's going to look after my girls and boys on the bus." Well, it will be the same one who has looked after hundreds of others, and gotten them safely back home.

This year, on account of the Nationwide Free Will Baptist League Conference in our state, the state league convention is not planning a conference at Cragmont, so we feel free to urge groups who had planned to go to the league camp to go to the General Youth Conference instead. For the benefit of leaguers, a course in Free Will Baptist league work will be taught by a qualified person. In addition, there will be the regular courses as heretofore—Sunday school work, Bible, music, youth evangelism, etc. Then there will be the sight-seeing trips to places like Cherokee Village, Mt. Mitchell, Linville Caverns, etc., as may be decided upon by the group in the *Make Ready* meeting Monday night.

**The Cost?** It's just about the same as last year: Registration fee, \$2.00; recreation fee (to cover cost of around \$15.00 worth of trips, by local rates), \$5.00;



Above is last year's June Conference group. We hope for an even larger group this year.

board, room, insurance, linens while at Cragmont, \$15.00. This will make a total of \$22.00 for all actual expenses, not counting transportation. Again this year we will have a special chartered bus, leaving New Bern at 6:00 a. m., Monday, June 18, and returning on Saturday, June 23. We have had to go up slightly on the fares, due to increase in cost of the bus. Fares for round trip from places named will be: New Bern, \$12.50; Kinston, \$12.00; Goldsboro, \$11.50; Smithfield, \$11.00; Raleigh, \$10.50.

**Bargain Offer:** We can save money and work, to say nothing of headaches for the director, if we can get in registrations early. For this reason we are cutting the registration fee to \$1.50 for all who register on or before June 1. After that it will be \$2.00.

We hope that several Sunday school classes, Free Will Baptist leagues, woman's auxiliaries or other church groups will send one or more young people to the conference, as some did last year. If you know that some are going, register them early and help us, and save money for your group or the individuals going.

**How to Register:** Registration is simple. Just send names, full mailing addresses, give ages of those who are going, tell us where they plan to get on the bus, or what other plans they may have for going, and enclose the registration fee and a \$5.00 deposit on bus fare to reserve seat on bus. A receipt, letter of instruction, and the *camper's* identification badge, to wear on bus, will be sent promptly. All letters are to be addressed to the director, Rev. L. E. Ballard, Box 381, Bladenboro, North Carolina.

## Professing with the Lips

A clock may have an excellent machinery, its weeks may revolve with regularity, but it is of no service unless it has a face and hands to profess the hours of the day. Thus it is necessary that the inward life of the believer should be made manifest in his profession. One says he let his example tell his life—true; but why not let your words and public acts as well tell the story of Jesus?—*Selected*.



# Tell Mother I'll Be There

William Ward Ayer

**M**OTHER'S DAY gives us a special opportunity to fulfill the Scriptural injunction, "Honour thy mother . . ." How far we have come from the days of honoring "thy father and thy mother"! Today's most deadly attack upon our civilization is made upon the home. It is sad that much of the motherhood of the day is not instilling in the minds and hearts of childhood the Christian ideals of the past. Any time America loses its godly motherhood, Christian America is gone. *"My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck"* (Proverbs 1:8, 9).

Why is motherhood so important for good or for ill? It is because of divine sanctity of the home. Home is earth's first, foremost, and most fundamental institution. It was established by God in the Garden of Eden. And motherhood is the heart of the home.

Literally millions of people have sung these sentimental words:

"When I was but a little child, how well I  
recollect  
How I would grieve my mother with my folly  
and neglect;  
And now that she has gone to heaven, I miss  
her tender care:  
O Saviour, tell my mother I'll be there!

"Tell mother I'll be there in answer to her  
prayer;  
This message, blessed Saviour, to her bear.  
Tell mother I'll be there, heaven's joy with her  
share  
Yes, tell mother I'll be there!"

This song has caused strong men to weep their way to Jesus, remembering as they did the childhood influence of their mothers upon their lives. The power of their mother's prayers and the influence of their mother's lives upon them bore fruit as these people saw their need of the Lord Jesus Christ as their Saviour.

Memories of mother may truly bring us back home to the simple things. Perhaps it will bring us back to the Kingdom of God. On Mother's Day, a good confession might be:

"O mother, when I think of thee,  
'Tis but a step to Calvary.  
Thy precious hand upon my brow  
Is leading me to Jesus now."

Many will remember their mother's

songs. They will feel a mother's influence in the song she sang in their childhood, remembering perhaps her voice in the church choir. Maybe the songs and hymns of the country parlor, sung there by mother and father and all the children, will come back to memory.

Others will remember their mother's prayers. It is surprising how many of the "great" of earth have attributed their greatness to the influence of their mothers. Abraham Lincoln said: "I remember my mother's prayers, and they have followed me; they have clung to me all my life. All that I am and hope to be I owe to my angel mother."

Some will remember their mother's admonition and chastisement. New-fangled mothers may talk a great deal

about prohibitions, repressions, and all the rest, but the old-time mother who spanked on occasion, and whipped more severely when it was needed, did not raise a bunch of lawless, lazy, juvenile delinquents without respect for God or man. Many of them raised a group of respectful children who were brought up in the fear and admonition of the Lord.

What would you give to be able to obliterate the years, turn back the universe, and live one blessed hour of yesterday? How cheap our present day would appear if we could only do that. Many of the things to which we have become accustomed would nauseate us if we could go back to other days of godliness, purity, and simplicity.

On this Mother's Day, with all the tender memories crowding into consciousness, permeating your whole being with their fragrance, will you not say, "Yes, to Jesus? The word of surrender may go winging its way through this universe to the throne of God. "O Saviour tell my mother I'll be there."—*American Tract Society*.

## THE ROAD TO EMMAUS

Rev. J. B. Narron  
Greenville, North Carolina

**L**UKE'S record of the incident of the two men on the way to Emmaus is another one of the great human dramas in the story of the gospel. These were average men who had been in Jerusalem for the Passover, most likely, and now were on their way home. It was about a seven mile journey and they were talking over the things that had happened during the past few days. Those days to them were days of darkness because they had seen an innocent Man nailed to a Cross. They had been followers of this Man and had thought that this Stranger of Galilee was the One that had come to redeem Israel. He had been buried in a tomb, and therefore their hope had been discouraged. But on *this* day as they left Jerusalem, they had heard something that was strange to their ears. Some women had told them that the tomb was empty. What had happened to Him? Was the body stolen, or moved to some other place? The men talked with each other trying to find a logical answer to all that had happened.

Suddenly a Stranger drew near and walked with them and broke into their conversation—as how often He does today! We note, in the experience of these men, that they became puzzled by the

interruption of the Stranger. It is true in our own experience that we have to come face to face with life's difficulties to really understand that at the deeper level of this story is a transcript of human experience, a history of God's gracious dealings with the human soul.

In the drama of these men we see that God plays the leading part. The Stranger of Galilee, now the resurrected Christ came to minister to the troubled hearts of these honest men. They related to the Stranger their shattered belief that the One crucified had been the promised Messiah whom they thought would set up His throne and rule from Jerusalem. The tragedy of the Cross had robbed these men of all hope.

The resurrected Jesus began to interpret to these men the Scriptures, showing that this Jesus of Nazareth had not come to set up an earthly kingdom, but that the Scriptures had taught that Christ, *the anointed One*, must suffer. This was God's great redemptive act. It was the plan of God. He was saying to them that His Kingdom is in the lives of men. They were members of His Kingdom because they had believed the event of the Cross and now the resurrection. They now had a new understanding of hope, for they saw that hope had



roots in God (Romans 8:24, 25), and God works all things to good to those who love Him (Romans 8:28).

A wonderful thing had happened to them as they had come along the way and as they had taken bread with Him. Their hearts had been *strangely* warmed by this Stranger of Galilee—their Lord and our Lord.

But this story does not stop here. Moffat translates Vs. 35 as, "They told what had happened. . . ." This is just exactly what they did. They rushed back to

Jerusalem and told the disciples that the Christ had been with them. They had moved from discouragement to joy, from despair to hope. They had had an experience with the resurrected Christ and they told it. That the Lord is risen is a great fact, but not just an isolated fact of history. Jesus is alive today.

The risen Christ ministers to the hearts and lives of men today as He did to those men on the road to Emmaus. "God is editing His story, all scribbled over as it has been, and with His own hand!"

# Liquor and Drugs

Naaman Borders  
Waverly, Ohio

**T**HERE has been a great deal of talk and writing about the liquor problems in America, and the time is overdue now to do something about it. All of our churches should get together and nominate and elect men to the legislature that we can trust when they get to the state capitol. It's not every man that one can trust.

The liquor problem has become frightening to the decent American. One writer says there are more barmaids in America than college girls. Nearly half of our women drink, and one-sixth of our women are alcoholics. Almost \$10,000,000,000 are spent each year in our country for liquor. Almost 4,000,000 alcoholics and problem drinkers are now our responsibility. Drinkers who stay off the job because of drinking and hangovers are problems for the employers. People who are called *responsible* frequently feel that drinking is a private matter and no one has a right to interfere in their business. But the employer must interfere when the effects of that private life drinking cause bad debts to accumulate and dishonesty which affects the employer's workaday transaction.

May I quote from a Chicago daily newspaper, "The owners of the hotel where 26 men lost their lives from fumes or fire say 40 per cent of the residents were habitual drinkers. Of the 26 who died a major proportion were probably in such a drunken stupor they were unable to respond to any alarm. There were ample exits and fire escapes." Hundreds of deaths are caused by smokers' carelessness.

What about dope? Agents of the Federal Narcotics Bureau and the U. S. Customs Service are locked in a constant battle of wits against international dope

smugglers, and share the almost impossible task of trying to keep illicit drugs—opium, cocaine, marijuana and morphine—out of this country.

Drug addiction ravages and demoralizes the body and soul, wrecking and perverting the lives of thousands of its victims. The chief of the Federal Narcotics Bureau calls the habit *murder on the installment plan*. It reduces its victim to the *walking dead* existence.

Financially, it is a devastating drain on the nation's economy. With 60,000 addicts in the country, the cost adds up to \$330,000,000 a year just to buy the drugs. Federal authorities say it costs an addict \$15 to \$50 a day to satisfy his cravings or a minimum of \$5,500 a year. The average drug slave can't pay that much so he resorts to stealing.

A United States customs official states that an ounce of 100 per cent pure heroin (the most habit forming drug) can be purchased in Hongkong for \$60. One ounce contains 437 grains, but by the time it reaches the addict it may have been cut to one-twentieth of its original strength. For one grain of diluted heroin the addict pays \$1. That means the original ounce of heroin costing \$60 will be sold for \$8,740, which is a profit of 14,466 per cent.

Crime is alarmingly increasing. A statement taken from a paper of 1954 revealed that a major crime was committed every 22 seconds in our land. A recent article in one of our daily newspapers quoted statistics by the Federal Bureau of Investigation, stating that for the first six months of 1955 major crimes totaled 1,250,000—an average of one every 13 seconds or one crime for each 144 people. The same paper later stated that we had 6,000,000 criminals while on-

ly one-fourth of them were in prison. Most crimes were committed by teenagers, while at the turn of the century the age level was around 30-year-olds. Our nation's crime bill has now reached the astounding total of \$20,000,000,000. These evils are wrecking our nation financially, physically, morally and spiritually. When Babylon and the Roman Empire and many other great nations became saturated with corruption, graft and licentiousness, they lost their power and protection of God and fell into decay. How shall we escape the wrath of God *if we neglect so great salvation?* The Federal Bureau of Investigation repeatedly says that the only hope for America is a return to almighty God—a bringing of religion back into the home.

A former boxing champion who was given dope to ease his suffering from wounds received while he was a marine on Guadalcanal said it took eight years to shake off the habit. He said that a dope addict might as well be dead. But does death end it all? Is there not a judgment? Doesn't man have to reap eternal damnation for a misspent life?

There is the claim now that our boys and girls in schools are taking up the habit. Dope and liquor are responsible for half the automobile wrecks. Eighty per cent of our inmates in jails and penitentiaries can be traced back to liquor and dope. Teen-agers will waylay innocent men in back alleys just for the thrill of it. Liquor has wrecked more homes, dug more graves, broken more hearts, and caused more sorrow than all the wars that have ever been fought in this world; yet, our folk will pray for a peaceful world; then turn right around and vote to keep the saloon in. Shall we vote as we pray or still go on making fools out of ourselves?

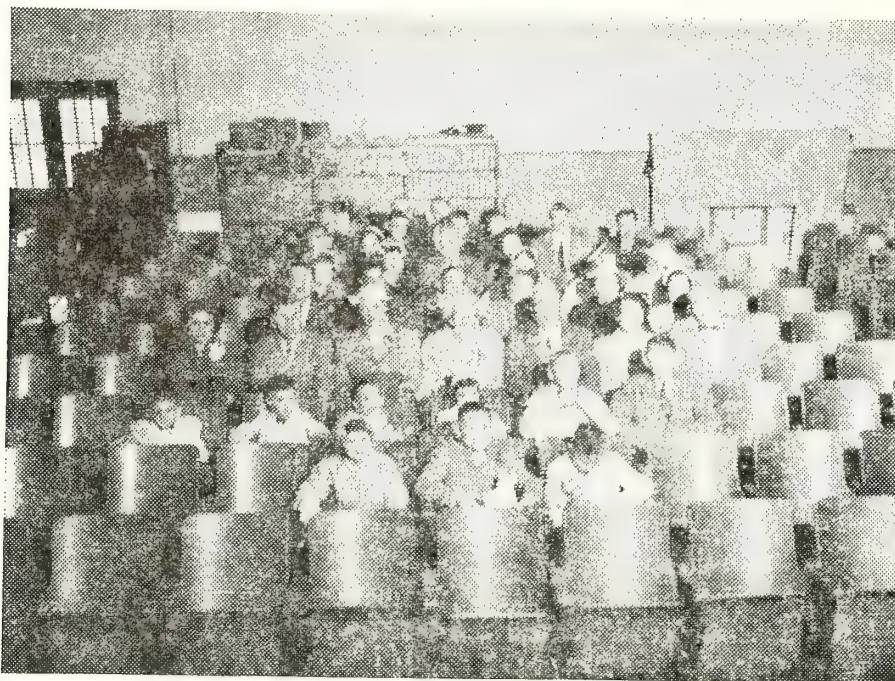
## The Inspiration of a Great Life

"I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. If anything will advance the interests of that Kingdom, it shall be given away or kept, only as by the giving or keeping of it I shall promote the glory of Him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that, not in name only, all my interests may be identified with His cause."—*David Livingstone.*



# NEWS NOTES

## NEW MISSION ORGANIZES SUNDAY SCHOOL



On the first Sunday in January, 1956, Rev. Fred A. Rivenbark, pastor of the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, led in the organization of a Free Will Baptist mission at Princess Anne, Virginia. The first meeting was held in the Princess Anne Grammer School building at 2:30 p. m.

According to the Rev. Rivenbark, all the Free Will Baptist pastors in the area are cooperating beautifully, and members of the neighboring churches are working in cooperation with the pastors. These pastors include: Rev. J. A. Alexander, Rev. E. H. Overman, Rev. J. B. Chism and Rev. Fred A. Rivenbark.

On March 25, Mr. W. H. Dail presided over a session during which a Sunday school was organized by the mission with four classes. The following officers and teachers were elected by the group: Paul Kennedy, superintendent; Jessy Belanga, assistant superintendent; Joyce Gallop, secretary-treasurer; Mrs. Alva Harris, assistant secretary-treasurer; K. C. Crawford, adult teacher; D. R. Harris, assistant adult teacher; Mrs. Calvin Barnes, beginners and primary teacher; Vernell Harris, junior and intermediate teacher; and Mrs. D. R. Harris, senior and young peoples teacher.

Rev. Fred A. Rivenbark says, "The

Fairmount Park Church has included this mission in its 1956 budget. I would like to ask all Christians to pray for this new work. If you have relatives or friends in the Princess Anne, Virginia, community, write them and urge them to attend the mission."

—o—

### North Carolina League Convention

The State Free Will Baptist League

### Coming Events

May 11, 12—N. C. State League Convention, Mt. Olive College.

May 13—Mother's Day

May 24—N. C. State Auxiliary Convention, Free Union Church, Beaufort County.

May 27—Mount Olive College Commencement

May 30—Memorial Day

June 12-14—Seventh Nation-Wide League Conference, East Carolina College, Greenville, N. C.

June 17—Father's Day

July 4—Independence Day

June 4-8—N. C. Ministerial Conference, Cragmont Assembly

June 18-23—General Youth Conference, Cragmont Assembly

Convention of North Carolina will be held at Mount Olive Junior College, Mount Olive, North Carolina, Friday night and Saturday, May 11, 12, 1956.

Rev. M. L. Johnson, administrative assistant to the Rev. W. Burkette Raper, wishes to urge all leaguers who plan to stay overnight to make their reservations before coming to the convention, if possible. For reservations write to Mount Olive Junior College, Mount Olive, North Carolina, or call 3845.

—o—

### Spring Revival and Home-Coming At Mt. Zion Church

The Rev. Clinton Lupton will be the evangelist for a spring revival at the Mt. Zion Free Will Baptist Church, Cash Corner, North Carolina, May 14-20. He will be assisted by the pastor of the church, the Rev. Elmo Harper. The final meeting of the revival will be celebrated with a home-coming service.

The Mt. Zion Church extends a cordial invitation to all former members and friends to attend these scheduled meetings.

—o—

### Cragmont, Host to Ministerial Conference

The North Carolina Ministerial Conference will convene at Cragmont Assembly near Black Mountain, North Carolina, on June 4-8, 1956. The Rev. R. P. Harris will be the pianist, and the Rev. Clyde Cox will be the song leader.

Following is the scheduled program for the week:

#### Monday Evening

7:00—Fellowship Hour

8:00—Devotions, Rev. S. A. Smith

8:20—Sermon, Rev. R. N. Hinnant

#### Tuesday Morning

9:00—Devotions, Rev. C. D. Hamilton

9:20—Sermon, Rev. Wayne Smith

10:00—Devotions, Rev. C. J. Harris

10:20—Sermon, Rev. J. C. Griffin

11:00—Devotions, Rev. W. E. Renfrow

11:20—Sermon, Rev. J. O. Fort

#### Tuesday Evening

7:00—Business Hour

8:00—Devotions, Rev. L. H. Boykin

8:20—Sermon, Rev. Frank Davenport

#### Wednesday Morning

9:00—Devotions, Rev. W. L. Hart

9:20—Sermon, Rev. N. B. Barrow

10:00—Devotions, Rev. D. W. Cleve Jr.

10:20—Testimonial Service, Rev. Noah Brown

11:00—Devotions, Rev. W. M. Everton

11:20—Sermon, Rev. W. S. Burns

#### Wednesday Evening

7:00—Devotions, Rev. James A. Evans

7:15—Election of Officers

8:00—Devotions, Rev. Willie Moretz

8:20—Sermon, Rev. D. W. Hansley

#### Thursday Morning

9:00—Devotions, Rev. H. M. Minchew

9:20—Sermon, Rev. Walter Carter

10:00—Devotions, Rev. C. M. Coates

10:20—Sermon, Rev. I. J. Blackwelder



1:00—Devotions, Rev. Charlie Maness  
1:20—Sermon, Rev. C. B. Hansley

#### Thursday Evening

7:00—Devotions, Rev. L. H. Clayton  
7:15—Communion Service, Rev. Lloyd Vernon  
8:00—Devotions, Rev. Winfred R. Floyd  
8:20—Sermon, Rev. John Cansler

#### Friday Morning

8:00—Devotions, Rev. R. W. Allman  
8:20—Sermon, Rev. L. D. Gray  
9:00—Devotions, Rev. C. H. Overman  
9:20—Sermon, Rev. Charles Keith  
1:00—Lunch

—o—

### Revival Services at Faith Church

The Rev. Frank Davenport, missionary of the Central Conference of North Carolina, will conduct revival services, May 13-20, at the Faith Free Will Baptist Church, Route 1, Kinston, North Carolina. The church may be reached by following U. S. Highway 258 north of Kinston for four miles to Mewborn's Crossroads and turning west for two miles to the church. Those traveling from Snow Hill may follow Highway 58 to Mewborn's Crossroads and turn right to the church.

Mr. Davenport urges all people in the general area of the church to support this revival in the new church. He also urges all our people to pray for the meetings and attend as much as possible.

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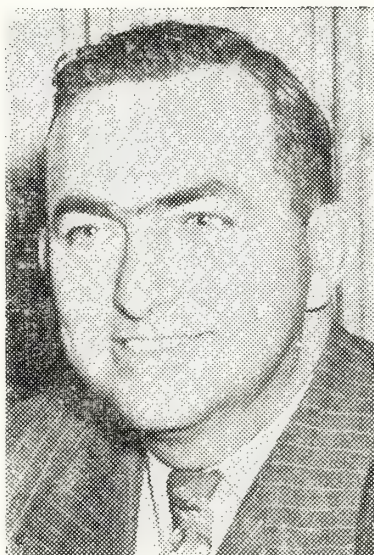
### New Church Organized at Ider, Alabama

On Sunday, April 22, 1956, a new Free Will Baptist church was organized in the small town of Ider, Alabama, with 14 charter members. Rev. C. T. Barnes, Free Will Baptist pastor of Trinton, Georgia, contacted Brother W. H. Ryland, superintendent of the Free Will Baptist Children's Home in Alabama, and arrangements were made for Brother Ryland's assistance in organizing the new church.

Also, on April 22, a Sunday school was organized for the new church. Rev. C. T. Barnes was elected pastor of the church, and Mrs. Barnes was elected clerk and treasurer. Deacons for the church were also elected and ordained during an evening service. During an afternoon service, two persons presented themselves for membership. Another service was held on the night of April 22, during which an additional two persons were added to the church roll.

Brother Ryland states, "One of the members of the new church has promised the land on which to erect a church building in the near future. Ider, Alabama, is only one of the prospective towns in this locality which has been inviting the organization of a Free Will

### Greenville Church Plans Revival



The Rev. Floyd Cherry, pastor of Black Jack and Rose Hill Free Will Baptist Churches of Pitt County, North Carolina, will be the evangelist for a revival at the Greenville Free Will Baptist Church, Greenville, North Carolina, beginning May 20. Services will begin each evening at 7:45. The pastor, the Rev. R. B. Crawford, invites everyone to prayerfully attend these services and bring unsaved friends.

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### N. C. Superannuation Report for April

The following is the report of the Rev. M. L. Johnson, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for April, 1956:

#### Receipts

Balance on Hand April 1, 1956	\$2,417.74
Regular Receipts for April	220.92
Total to Account For	\$2,638.66

#### Disbursements

Paid to Superannuated Ministers	\$195.00
Operating Expense	34.60
Paid to National Board	18.63
Total Disbursements	\$ 248.23

Balance on Hand May 1, 1956	\$2,390.43
Balance Retirement Fund	238.00

Balance General Fund	\$2,152.43
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#### Receipts by Conferences

Albemarle	\$ 22.00
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Blue Ridge	11.07
Cape Fear	5.99
Central	67.35
Eastern	29.50
Piedmont	30.00
Western	55.01
Total	\$220.92

—o—

### Ordaining Council of Central Conference to Meet

The Ordaining Council of the North Carolina Central Conference will meet on June 11, 1956, 1:30 p. m., at the Free Will Baptist Press, Ayden, North Carolina.

The Rev. D. W. Alexander, chairman of the council, states, "Anyone in the Central Conference desiring examination for license or ordination should meet the council at that time with proper recommendation from his church."

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### Mount Olive College Host to Alumni Meeting

There will be a meeting of the North Carolina alumni of the Free Will Baptist Bible College, Nashville, Tennessee, on May 11, 1956, at 3:30 p. m. Mount Olive College, Mount Olive, North Carolina, will be host to this meeting which is being held for the purpose of organizing a state chapter of alumni.

—o—

### Greenville Church to Celebrate Home-Coming

The Greenville Free Will Baptist Church located at the corner of Eleventh and Forbes Streets, Greenville, North Carolina, will observe home-coming on Sunday, May 27. All members of the church and former pastors of the church are urged to be present for this service. Lunch will be spread at noon, and a program of interest is planned for the afternoon. The Rev. R. B. Crawford is pastor of the Greenville Church.

## All We Need to Know

A traveler in Switzerland, uncertain of his way, asked a small lad by the wayside where Kandersteg was, and received, so he remarks, the most significant answer ever given him; "I do not know, sir," said the boy, "where Kandersteg is, but there is the road to it." There are a great many things I cannot tell about the life to come; but I know where lies the road. As I know Christ, the Hope of Glory, I have the certain assurance of immortality.—*Herald and Presbyter.*



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

(Continued from last week)

Question: Do you believe in a Trinity, immortality of the human soul and eternal torment? If you do you are on the wrong road and I advise you to get on the right road for the wrong road will lead you to the battle of Armageddon.—A. J. S., Atlanta, Georgia.

If heaven is to be a place of eternal happiness for the redeemed then hell is a place of eternal punishment for those who are lost. "But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away" (Psalm 37:20). "For the wages of sin is death; . . ." (Romans 6:23). "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. . . . I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:21, 24). Dr. Evans, in his "Great Doctrines of the Bible," says on Page 258, "That it shall be well with the righteous, and woe to the wicked (Isaiah 3:10, 11). That there is to be retribution for sin and a reward for the righteous must be held to be beyond question, and must be recognized as an unchangeable law. One cannot very well meddle with that truth without serious danger. So long as a man persistently, willingly and knowingly continues in his sin he must suffer for it. That suffering the Bible calls eternal death."

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: . . . And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:41, 46). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians 1:7-9).

Again Evans says on Page 261, "We read of 'eternal' or 'everlasting' punishment, 'everlasting' fire. It is objected that the word 'eternal' or 'everlasting' does not mean 'forever.' This may be true. But we are all willing to admit that when this word qualifies the condition of the righteous it means forever, without end, e. g., the righteous shall go 'into life eternal.' The same word, however, qualifies the punishment of the wicked, e. g., 'these shall go away into everlasting punishment.' Fairness demands that we make the joy of the righteous and the punishment of the wicked—both qualified as they are by the same Greek word—of the same duration. If there is an end to the reward of the righteous, there is also of the penalty of the wicked. The one lasts as long as the other. If 'destruction' means annihilation, then there is no need of the word 'eternal' to qualify it. Further the Scriptures present the punishment of the wicked not only as 'eternal' (or age-long), but as enduring 'for ever and ever,' or 'unto the ages of the ages' (Revelation 19:3; 20:10; 14:11). Here is a picture of ages tumbling upon ages in eternal succession."

" . . . whosoever shall say, Thou fool, shall be in danger of hell fire" (Matthew 5:22). Walter R. Martin and Norman H. Klann in a new publication entitled, "Jehovah of the Watchtower," say on Pages 79, 80: "Jehovah's Witnesses claim on page 77 of 'Let God be True' that—'In all places where *hell* is translated from the Greek word *Gehenna*, it means everlasting destruction of extinction.'"

"This is indeed a bold-faced misrepresentation of the Greek language and certainly ranks next to the 'a god' fallacy of John 1:1 as an outstanding example of complete falsehood. There is no evidence that *Gehenna* ever means annihilation in the New Testament but rather abundant evidence to the contrary. In Matthew 5:22 *Gehenna* is portrayed as literally 'the hell of fire,' in 10:28 coupled with Apollosai 'to be delivered up to eternal misery' (see Thayer, Page 64), it indicates everlasting misery, and in Matthew 18:9 the same words corrobor-

ate 5:22, 'the hell of fire.' If we are to follow through with Jehovah's Witnesses' argument, then *Gehenna* simply means the smoldering furnaces of Hinnon. But is that fire everlasting? No! for today the valley of Hinnon is not burning, so unless Jesus meant the example for just those living at that time, and this not even Jehovah's Witnesses will affirm, then *Gehenna* must be what it is, the symbol of eternal separation in conscious torment by a flame which is unquenchable (Isaiah 66:24)."

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out" (Luke 13:24-28). One can easily see from this that it is not a matter of personal opinion or belief, but a question as to whether or not we accept God's Word and His teaching on the subject of hell and eternal punishment. When we accept the Bible as God's Word there is no further question for it plainly teaches that there is a hell whose subjects shall be punished in eternal or unquenchable fire.

The purchase and careful reading of the following books recently published by Zondervan Publishing House will be worth any Christian's money and time, especially is this true if you wish to win poor misled souls who have fallen victims to the maze of these diabolical cults. These are by Walter R. Martin and Norman H. Klann: *The Rise of Cults*, *The Christian Science Myth*, *Jehovah of the Watchtower*, *The Maze of Mormonism* and *Unity Christianity Unmasked*.

## HAPPINESS

Happiness is possible only when one is busy. The body must toil, the mind must be occupied, and the heart must be satisfied. Those who do good as opportunity offers are sowing seed all the time, and they need not doubt the harvest.—*The Craftsman*.





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

Continuing with the thoughts began last week, which are excerpts from a sermon I recently read, I again quote as follows:

"Let us notice the peculiar dangers to which these Hebrew Christians were exposed.

"It may have a present-day application. What was their real danger? It was the danger of returning from the substance to the shadow. From Christ to ritual. They breathed in a Jewish atmosphere. They felt the appeal of the visible temple with its altar and officiating priesthood. This appealed more strongly to their love of display, rather than the bald, plain, unadorned spiritual worship of the primitive Christian Church. The writer warns them of the danger of returning to those beggarly elements, by saying that in so doing they would be crucifying afresh the Lord of Life and putting Him to an open shame. They were as much as saying that the sacrifice of Calvary was insufficient: that they must return to the sacrifices of the temple. It was the danger of returning to, and depending upon ritual for salvation.

"Is there any real danger in this direction today? We are afraid there is. One of the most astounding facts revealed during the last fifty years is the revival of Romanism. And today we are told that several Protestant churches are adopting and advocating a ritualistic service. This is not a sign of spiritual revival, but of moral decay. To begin with ritual is easier than real religion. It is easier to sacrifice than to obey. It is easier to observe the rites of a church than to give Christ the love of the heart and the allegiance of the life. . . . You see evidence of this drift in the large number of people that are leaving non-conformity for the establishment today.

"Nevertheless it is a drift that is full of deadly peril. For after all religion is not a posture of the body, but an attitude of the soul. The observance of all

the rites and ceremonies that a church may prescribe cannot save the soul. Only personal contact with Christ can impart life. The peril of ritualism is that it blinds the soul as to the real nature of God's demands respective of the sinner.

"Another drift that is painfully manifest today is the drift of compromise. The church today is being swayed too much by outside influences, instead of taking a stand for itself and creating public opinion. Instead of lifting the world to its own standards, the world has brought down the church to its own. . . . And I think that it is a shame for any church possessing all the appearances of a social club with its pool table, card parties and dance halls, to take upon itself the dignified name of 'church.' Let

it call itself a social club if it will, but hands off the sacred name of 'church.' If Christ paid a visit to earth today, there are churches from which He would keep away. Churches which He would avoid as He would a pool hall. And methinks at times that some recording angel is kept busy writing letters to dead churches. That the Great God is dictating the same, saying: 'Thou hast a name that thou livest and art dead. Behold I come quickly and will remove thy candlestick out of its place, except thou repent.'

"The men that have won the prize of the high calling in Christ Jesus have not been drifters but swimmers—everyone. They did not shout hurrah with the crowd, but dared to take a stand. Back to Christ is the call of God."

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known —F.B.C

F. B. CHERRY

## BORN FROM ABOVE

(John 3:7)

The word *again* in this text does not convey the correct meaning. The word used in the message of Jesus (*anthen*) means *above*. The same word is translated *top* in Matthew 27:51. In John 3:31 and 19:11 the word is correctly translated *above*. The New Birth is a Birth from Above.

### I. THE MAN IN NEED OF THIS BIRTH (Vv. 1, 2).

- A. Religious—A *Pharisee*. (See Luke 18.)
- B. Moral—A *Ruler of the Jews*. Exemplary.
- C. Intelligent—A *master or teacher in Israel*.

### II. THE MAGNITUDE OF THE SERIOUSNESS OF THE MATTER (Vv. 3-5).

- A. No entering the Kingdom of God without it.
- B. Not even a chance of seeing it.
- C. Note the words *except* and *must*. It is imperative.

### III. THE MIRACULOUS NATURE OF THIS BIRTH.

- A. The words *from above* clearly indicate the miraculous.
- B. It is a divine *begetting*. (See John 1:13; 1 John 5:1, 4.)
- C. It is a spiritual quickening (Ephesians 2:1).
- D. It is a new creation (2 Corinthians 5:17).



## Moments to Remember

Mrs. Edwin Roper

Tiny little hands leave smudges on the wall;  
Tiny little feet run thither here and yon.

Laughter mixed with tears; problems to be solved;

Mother understands, he thinks she knows it all.

Scattered toys left upon the floor—

A shoe, a sock, here and there.

Fuss and fights, and yells galore;

Dirty little faces, touseled hair.

Fevered brows bring anxious fears,

Moments pass like years and years;

Whimpers cry out from restless sleep,

A kiss is placed on a parched cheek.

Never a moment to rest or think—

From lawn to pasture, stairs and den.

How precious are those fleeing years

When all the children are in.

But alas, too soon they're gone,

And solemn quietness fills the home;

In silent meditation we lean

On God, and know we're not alone.

E. It is the impartation of the divine nature (2 Peter 1:4).

### IV. THE MEANS EMPLOYED TO PRODUCE THIS MIRACULOUS BEGETTING (Vv. 5, 6).

A. The Holy Spirit.

B. The Word of God.

These are the divine agents for this mighty work. The Holy Spirit uses the Word of God to bring about conviction of sin (John 16:8-11), and sure and sound conversion to Christ (Psalm 19:7; Acts 3:19). See also John 15:3; Ephesians 5:26; 1 Peter 1:23. *Water* in these Scriptures is a symbol of *The Word*.

### V. THE MYSTERY OF THIS BIRTH IS READILY ACKNOWLEDGED (Vs. 8).

Read "The Spirit breathed where He willeth," etc. (See ASV.)

### VI. THE MESSAGE WHICH MAKES CLEAR THE WAY (Vv. 14-18).

A. The indictment—man is perishing without Christ (Vs. 16).

B. The intervention of God—the gift and death of His Son (Vs. 16).

C. The illustration used—the story of the brazen serpent. (See Numbers 21.) Get all the facts. "Life for a look at the crucified one."

### VII. THE MANIFOLD BLESSINGS AT ONCE RECEIVED.

A. Was blind—now sees.

B. Was condemned—now justified.

C. Was lost—now found.

D. Was perishing—now saved.

E. Was dead—now alive.

F. Was hell bound—now heaven bound.

G. Was an unbeliever—now a believer.

## Our Saviour's Love

Mrs. Jack Harrell

Snow Hill, North Carolina

When you sit alone at twilight  
Viewing the beautiful sky above,  
Each little star that shines so bright  
Reminds you of your Saviour's love.  
County your blessings one by one  
And say, "Thank You Lord for all You've done."

Then when you lie down to sleep,  
Leave your cares and woes at Jesus' feet.  
He'll cleanse you from all your sin,  
And make you white as snow within.  
Serve Him in the most humble way;  
He'll walk beside you each passing day.

God is knocking at your heart's door  
To give to you of His best.  
Won't you let Him in this very hour  
And be your very special guest?  
Love Him in the morning and in the night,  
And He'll tide you over with all His might.

Then when you are kneeling to pray,  
Think of the friends all along the way.  
God loves you; He'll never let your fall  
If you give to Him your all in all.  
Be thankful unto Him and bless His name,  
For to neglect Him would be a terrible shame.

## How to Test Questionable Amusements

Do they rest and strengthen, or weary and weaken the body?

Do they strengthen and rest, or weary and weaken the brain?

Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance and justice?

Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

Do they increase or diminish respect for manhood and womanhood?

Do they draw one nearer to or remove one further from the Christ?—*Hickory Chapel Church Bulletin, Ahoskie, North Carolina.*

"Who ran to help me when I fell, And would some pretty story tell; Or kiss the place to make it well? MY MOTHER!"—*Selected.*



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### THE RESURRECTION

The resurrection of Christ cannot be denied by any person who believes the Bible. If a man does not believe the Bible there is no hope for him so long as he continues to disbelieve the Bible. If the Word of God and the fruits of the Gospel do not convince a man that it is true, then there is nothing else that can be done. Those who believe the Bible truly to be the Word of God also believe in the resurrection of Christ and in the resurrection of all men. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:20-23). Notice that Christ is the *firstfruits*. The fact is this: if Christ be not risen, then there is no resurrection of the dead. So our hope of being raised from the dead rests on the fact that Jesus Christ arose from the grave, just as the Scriptures teach.

### What Kind of Bodies Do the Risen Have?

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is

the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Corinthians 15:35-50).

May we notice that this Scripture says that *there is a natural body and there is a spiritual body*. The resurrection means a different body from that which is sown. It goes back to the grave, or to its resting place a *natural* body. It comes forth a *spiritual* body. The body of Christ was a spiritual body after it came forth from the grave. How do we know? We know because it could pass into a room when the doors were shut. Let us quote: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19). A natural body could not have gone into a closed room with the doors shut. Then in Luke 24:31 we read, "And their eyes were opened, and they knew him; and he vanished out of their sight." As quick as a flash Jesus, with His resurrected body, could vanish. He also could clothe Himself with a body at His will. That has been the way of God through all generations. When He wanted to appear to men, He had a way to clothe Himself. With Moses God talked from a burning bush. He went before the children of Israel in a cloud by day and a pillow of fire by night. He could speak to Elijah by a *still small voice*, without being seen. He could come to earth as quickly as a flash in whatever form He chose, and could go away as quickly as He came. These examples show that *God is a Spirit* (John 4:24). The doctrine which teaches that the body of God is tangible falls flat before the holy Scriptures. Yes, "God is a

Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: for we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:14-17).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thessalonians 1:7-10).

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thessalonians 2:1-3).

For further study of the resurrection get your Bible and turn to 2 Peter 3:1-10; Matthew 24:32-51; Matthew 25:1-13.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

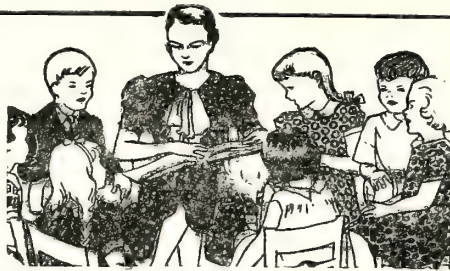
Character is what we are when we think no one is watching us.—*Selected.*



# STORIES

—FOR OUR—

## BOYS and GIRLS



### On Mother's Day

**A**FTER breakfast the day before Mother's Day, Marcia hugged her mother tightly.

"I love you, Mother," she whispered, as she kissed her. "I wish I had a really true present to give you, but I have not, so I will help you with your work all day, and every day after this. I am big enough now to do many things."

"That will be fine, dear," Mother told her gratefully. "You know Aunt Mae and Uncle Jim are coming today, so I shall be glad for your help."

Marcia knew just what had to be done without being told. First she washed the breakfast dishes.

When Mother began to prepare dinner for the guests, Marcia ran to find the very best company tablecloth. She was very careful not to rumple any of the linens in the closet, and when the right tablecloth was found, she carried it to the dining room. There she smoothed it on the table just as she had seen Mother do so many times before.

"My, what a big help you are!" Mother said.

"I will get out the best company silverware and will be very careful of your good china, too," Marcia promised as she began to set the table.

First of all she carried the bowl of roses to the dining room and set it in the center of the table. Then she placed knives, forks, spoons, plates, and glasses just where they belonged.

It took a long time to do it just right, but Marcia knew it must be done slowly and carefully. When the table was finished it looked lovely! Then it was almost time for dinner, so Marcia got out the vegetable dishes for Mother, and the meat platter, and carried the bread in for her, and filled the salt and pepper shakers.

"Oh, here they come!" cried Marcia when she saw Aunt Mae and Uncle Jim drive up to the house.

Aunt Mae noticed how pretty the table looked and Marcia felt very good when Mother told her what a fine little helper she had received for a Mother's Day gift.

"I never knew dinner could taste so good!" Marcia smiled as they ate the meal.

"That is because you helped to make it enjoyable for others," Mother smiled back. "It tastes better to me, too, because you helped to get things ready." "Then every day will be happier for you, Mother," Marcia told her, "because every day I shall help you just as I have today."—*Sunshine for Little People.*

### Mother's Busy Day

Florence Isaacson

**A**REN'T you coming out to play?" Neola asked Emily as she entered the front hall where Emily was wiping down the stairs.

"Well, I can't come out this morning," Emily said. "I have to work as this is Mother's busy day."

Neola thought a second. "Why," she said, "this is just why I came out so early. It is my mother's busy day and she does not like to have me around in the way when she is so busy."

"Well," Emily said, "I have to help on Mother's busy day."

Neola walked slowly home. She had a feeling that it would be nice to have her mother need her in the house on her busy day, instead of wanting to get her out of the way. "I guess I do make more trouble than anything else, but I am going in and see if I can be of some use."

"Mother," she said, taking off her coat, "can't I help you on your busy day? Isn't there something I could do?"

"Well," Mother said, looking a bit surprised, "I would like the front stairs wiped down if you think that you could do it well."

Neola knew that she could do it well if she made up her mind to, and so she went at it with a will. When it was all finished she went to the kitchen. There she saw a great pile of baking dishes in the sink. "May I do those dishes, Mother?" she asked.

"Why, that would be a wonderful help," Mother said.

After that Neola found more jobs and she was busy until afternoon.

"Well," Mother said, when they were finished and ready to sit down, "if I always had help like that I don't think I would have so many extra busy days."

"Then was I really of some use, Mother?" Neola asked. "You see, I was trying to be so useful that you would not want me to go out and play and keep out of your way on your busy days."

"Well, if you had kept out of my way, today," Mother said, "I would still be working."

Neola laughed. "Well," she said, "I'm never going to run out and keep out of the way on your busy day again."—*Sunshine for Little People.*

### Mother's Heart

**A**VERY pretty story is told by Stuart Robertson. A little girl was sitting on her mother's knee. She was very fond of her mother, and called her her "very own." Like one who was rejoicing over very precious treasures, she was touching, one after the other, the features of her mother's face with her little fingers—her mother's lips, her eyes, her cheeks, her hair. After awhile she said, "Mummy, can I see your heart?" The mother said, "I don't know about that, but you can look into my eyes and see if you can see anything." The child climbed up and peered in and then cried out gleefully, "I can see your heart, mummy, and there is a wee girl away in there, and it's me!"

What is in your heart, Mother? Is it selfishness, hate, envy, unconcern and worldliness? or is it the love of God and love for your own? Remember that there is nothing human so irresistible or so unselfish as Mother's love.—*Selected.*

### A Corpse a Church Member for Twenty Years!

Though the pastor meant to be complimentary in his reference to the deceased deacon, his language was illy chosen. Said he, as he gesticulated toward the casket, "This corpse has been a member of my church for twenty years!" Legion are the spiritual corpses whose names clutter up church rolls. Only Holy Ghost power can breathe the breath of spiritual life into their slumbering souls.—*Selected.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## North Carolina Auxiliary Convention

The North Carolina Free Will Baptist Woman's Auxiliary Convention will convene with the Free Union Free Will Baptist Church, Pinetown, North Carolina, located in Beaufort County, on Thursday, May 24, 1956.

Those who desire to spend the night and those coming by bus who would like for someone to meet them should contact Mrs. C. J. Waters, Route 1, Box 227, Pinetown, North Carolina.

Mrs. W. A. Willoughby, program chairman, submits the following program for the convention:

### Morning Session

- 9:30—Registration
- 10:00—Devotions, Mrs. R. B. Crawford
- 10:15—Welcome, Mrs. Lonnie Davenport
- Response, Mrs. Harold Mallard
- 10:20—President's Message, Mrs. Carl Dudley
- 10:30—Who's Who
- 10:40—Minutes of Executive Meeting, Mrs. Raymond Sasser
- 10:55—Recommendations of Chairmen
- 11:15—Orphanage News
- 11:25—Special Music, Local Church
- 11:30—Declamation Contest, Mrs. Bagley Morris
- 12:00—Lunch

### Afternoon Session

- 1:00—Opening Hymn
- In Memoriam, Mrs. Norvell Dawson
- Report of Field Worker, Mrs. H. C. Adcox
- Report of Woman's Conference, Mrs. L. E. Ballard
- Business Period
- Installation of Officers, Mrs. C. L. Patrick
- 3:00—Benediction

## KNOWING HOW

"... that thou mayest know how . . .," wrote Paul in 1 Timothy 3:16 to the leaders of the early church, the elders, deacons and their wives. Paul was instructing them that they might *know how* to become better leaders in the house of God.

In order to realize the most from their efforts, woman's auxiliary workers must *know how* to accomplish the task that has been given them. Much time, effort and money has been wasted in auxiliaries in the past because of inefficient officers and workers.

We need to *know how* to win souls.

We need to *know how* to enlist indifferent women not only in auxiliary membership but in active service. We need to *know how* to lead and inspire our youth to a high plane of missionary giving and living; to *know how* to present spiritual, purposeful programs; to conduct interesting study courses; and to lead our women in planned personal service for the spiritually and physically needy in our communities.

Often we fail, not because we do not wish to accomplish great things for the Master, but because we simply do not know how. A good auxiliary officer must be made to realize the importance of her job and then to be shown *how* to lead others.

Those who *know not* and *know* that they *know not* can be greatly helped to become more efficient leaders by attending their district and state workshops. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, . . ." (2 Timothy 2:15).

The following is a suggested outline for woman's auxiliary workshops:

### Morning Session

- 9:30—Registration
- 10:00—Hymns
- 10:10—Devotions
- 10:20—"Know Them Which Labor Among You," (1 Thessalonians 5:12)
- Recognition of Officers, Speakers and Auxiliaries
- 10:30—"Know How to Plan Challenging Programs"
- 10:45—"Know How to Publicize"
- 10:55—"The Know How of Vacation Bible Schools"
- 11:10—"Know How to Win Souls," Playlet
- 11:30—Special Music with Missionary Message
- 12:00—Benediction

### Afternoon Session

- 1:00—"Know Your Publications and Literature," Display Table
- 1:15—Devotions
- Special Music, "Teach Me to Pray, Lord"
- The Lord's Prayer in Unison
- Departmental Sessions, "That thou mayest know how . . ."
- To Lead an Auxiliary
- To Enlist and Promote
- To Foster Youth Auxiliaries
- To Conduct an Interesting Study Course
- To Emphasize Stewardship and Prayer
- To Direct Personal Service
- To Keep Accurate Records and Reports
- 2:15—Assembly
- Announcements
- Adjournment

The suggested theme for the workshop is "Knowing How." The purpose

should be "That thou mayest know how . . ." (1 Timothy 3:15).

Mrs. Paul Pursell,  
Study Chairman of the  
Woman's National Auxiliary  
Convention

## Attention N. C. Woman's Auxiliaries of Eastern District

Mrs. Ben Sutton, study course chairman of the North Carolina Eastern District of Woman's Auxiliaries, pleads with all auxiliaries of the Eastern District to remember the project which they adopted at the last convention. This project was the support of Rev. and Mrs. Thomas Willey Jr. All auxiliaries are requested to send their pledges in immediately to the district treasurer, Mrs. Rom Mallard, Trenton, North Carolina.

Also at the last convention all auxiliaries represented at the meeting were given a leaflet explaining the work of the executive board in which there was a blank for each auxiliary to fill out. Mrs. Sutton reminds all auxiliaries to complete these blanks and send them also to Mrs. Rom Mallard, Trenton, North Carolina.

Mrs. Sutton makes the following statements: "To carry out our adopted missionary project each auxiliary in our district would have to pledge at least \$5 per month. However, we know that some auxiliaries are stronger than others. Therefore we do not expect each auxiliary to make the same pledge, but the stronger auxiliaries should make up for the smaller pledges of the weaker auxiliaries. In Matthew 18:19 we find the following message: 'Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.' Co-workers, let us make this project of ours a matter of much prayer. We can claim the promises of our Lord just for the asking."

Mrs. Sutton also reminds the youth chairman of the Eastern District that all offerings collected through daily vacation Bible schools should be donated to the missionary project and should be earmarked for the project so the district treasurer will know just where the money should go.

Any auxiliary which has not received a pledge card regarding the support of the missionaries, Rev. and Mrs. Thomas Willey Jr., may use the blank below to make a pledge:

(continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## From the Field

Eldridge, Ala.  
April 10, 1956

Dear Brother Riggs:

This \$15.72 is offering from our Eldridge, Alabama, Free Will Baptist Church. We placed the offering in the home treasury so as to write a check and save a money order fee. We are small but we feel good to do a little for all of our enterprises.

In Him,  
W. F. Ryland, Pastor  
Free Will Baptist Children's Home

Oak Ridge, Tenn.

Dear Sir:

Enclosed you will find offering of \$10.78 from the Woman's Auxiliary of the Oak Ridge Free Will Baptist Church, for the Foreign Mission Board.

Yours truly,  
Miss Barbara Beverly

Merrimon, N. C.  
April 10, 1956

Dear Mr. Riggs:

During the pre-Easter week of prayer sponsored by the Woman's Auxiliary and Young People's Auxiliary an offering was received. We decided to send this offering to the Foreign Mission Board to be used for whatever it is needed most.

Enclosed money order \$16.00.

Yours truly,  
Marie Cannon

1019 W. Parker Avenue  
Springdale, Arkansas  
April 10, 1956

Rev. Lewis Barker

Dear Brother Barker:

The Phillip's Chapel Free Will Baptist Church of the Old Mount Zion Association is sending a small offering for the foreign mission work.

We received a letter from Brother Riggs telling us that Easter Sunday had been designated as foreign mission Sunday, and the Phillip's Chapel Church wants to help in carrying the gospel to all the world.

I don't know if you are the one that we should send this offering to or not, but we wanted the state to get credit for it and I didn't know anyone else to send it to. So if you aren't the one please send it on.

Tommie Day

Pamplico, South Carolina  
April 21, 1956

Dear Mr. Riggs:

Enclosed you will find a check in the amount of \$38.70 for foreign missions, which we received as a special offering at the pre-Easter week of prayer from Beulah Free Will Baptist Church Auxiliary. We would like for it to go as follows: \$10.00 to Mrs. Josephine Stevens, \$6.00 to Miss Laura Belle Barnard and \$10.00 to the Hannas. Give the rest the

way you see best and give South Carolina credit for this. We are trying to help witness for Him, Jesus, in giving our little.

Yours in His service,  
Mrs. G. D. Jones

Charleston Heights, South Carolina  
April 21, 1956

Dear Brother Riggs:

Enclosed you will find a money order for five dollars (\$5.00) from the Sunday School of the First Free Will Baptist Church, Charleston, South Carolina.

The money was raised through our birthday offering plan. It's not much, but we pray the Lord will use it for His glory. The money is to be applied to the Hersey's fund.

Yours in Christ,  
D. J. Granger

## Lord, Who Ordainest For Mankind

Lord, who ordainest for mankind  
Benignant toils and tender cares,  
We thank Thee for the ties that bind  
The mother to the child she bears.

We thank Thee for the hopes that rise  
Within her heart, as day by day  
The dawning soul, from those young eyes,  
Looks with a clearer, steadier ray.

And, grateful for the blessing given  
With that dear infant on her knee,  
She trains the eye to look to heaven,  
The voice to lisp a prayer to Thee.

Such thanks the blessed Mary gave  
When from her lap the Holy Child,  
Sent from on high to seek and save  
The lost of earth, looked up and smiled.

All Gracious! grant to those who bear  
A mother's charge the strength and light  
To guide the feet that own their care  
In ways of love and truth and right.

—William Cullen Bryant.

## Do—Done

A man in my church was converted from a life of sin and became a deacon. One day, when he was crossing a railway track, a switch engine came along and the engineer called out to him, "John, don't you want a ride?" He said, "Yes," and climbed up into the engine.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Jessie G. Williams

To the family of the late  
Mr. Jesse G. Williams:

Dear Friends:

It is difficult for us to write this letter because of the lack of words to express our heart-felt sympathy to you because of the loss of your loving husband, a wonderful father and our friend, the late Mr. Jessie G. Williams.

We cannot understand why God saw fit to take him home when he was loved so much, but we all know that our God is good and perfect and has never made a mistake.

We have enjoyed working with Brother Williams on the board of the Free Will Baptist Home for Children, Turberville, South Carolina. We know he was a man of God and let the Holy Spirit lead him each time he entered into business and discussions while at any board meeting. Brother Williams was an inspiration and a blessing to each one he came into contact with.

While we mourn the loss of our brother in Christ, we know that heaven is made brighter because of his presence there.

May God bless each of you and remember God's grace is sufficient.

*The Board Members of the Free Will Baptist Home for Children*

The engineer was a young convert, and John tried to draw him out. After talking awhile, John Morrison said to him, "You have got a different religion from mine." "How is that, John?" replied the engineer. "I thought we both had the same religion." "No," he said, "you have a religion of two letters, mine is one of four letters." "How do you make that out?" "Well," said John, "your religion is D-O. You are all the time talking about what to do. My religion is D-O-N-E. I am resting in what Jesus Christ has done when He bore my sins in His own body on the Cross."

Men and women, always rest all of your hope for acceptance before God upon the finished work of Christ upon the Cross.—Rev. A. R. Torrey, in the Manna.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church in Antioch

(Lesson for May 20)

Lesson: Acts 11:19-30.

Golden Text: Acts 20:35.

### I. INTRODUCTION

God will not be satisfied until He has seen man completely obey the Great Commission. His sovereign will must be done. He was not satisfied, even in the beginning of the Christian Church, with just a partial obedience to Him. He saw to it that some of the believers moved completely outside the borders of Israel with their message of life in Christ.

*The gospel goes to other nations and to the islands of the sea.* Antioch was the capital of Syria, Cyprus was an island in the Mediterranean Sea, and Cyrene an important Greek city of the northern coast of Africa. The believers were dispersed to these distant places by the same persecution which sent other believers to Samaria, Damascus and places inside Palestine. We should notice, however, that the gospel was preached only to the Jews who lived in these far-away places: no attempt seemed to have been made to bring the gentiles into the Kingdom of God.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. There are many people who still don't know that to persecute the Church is to make it grow (Vs. 19).

2. When the hand of the Lord directs His servants, their efforts are sure to get good results (Vv. 20, 21).

3. A man who has the grace of God in his heart is happy when he sees the work of grace in others (Vv. 22, 23).

4. Nothing will equip a man for God's service like righteousness, faith, and the fullness of the Spirit (Vs. 24).

5. When a consecrated preacher needs a helper in his church, he looks for a man who is on the altar too (Vv. 25, 26).

6. When the Holy Spirit moves a man to speak, it is safe to count on what he says (Vv. 27, 28).

7. Nothing is more evident of brotherly love than willingness to sacrifice for those in need (Vv. 29, 30).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. In the Jerusalem church the apos-

tles had been prominent, Peter apparently being the chief preacher, at least in the beginning. He was in the Lord's plan the apostles to the circumcision; i. e., the Jews (Galatians 2:7, 8). He had been instrumental in the winning of the first gentile convert, Cornelius, but his labors were chiefly among his own people. From this time on Jerusalem and Peter fade into the background as new leaders are raised up for the new advance in missionary activity.—*The Bible Illustrator*.

2. The church at Jerusalem was concerned enough to send a teacher to edify the saints of God. This church had a heart, that love was expressed in action. As members of the same body the saints at Jerusalem realized their interrelationships with others, their interdependence as members of the body of Christ and graciously sent an ambassador who brought blessing to them and refreshed the saints.

3. Barnabas was a man of concern for the saints even as the church at Jerusalem manifested its love for the people of God. It is not revealed clearly in this section of Scripture but there is no doubt but that Barnabas realized the need for Paul's ministry at Antioch—a teaching, spiritual ministry to these newborn babes and one might surmise also that there was a need for a deeper instruction, of which Paul was quite capable, for the older saints of God. Barnabas was concerned enough to seek out Paul and persuade him to come to Antioch also. Here then is the concern of a church for the saints; also the concern of the individual for the saints of God and this is just as it should be.—*Selected*.

4. Acts 11:26, where it gives us the origin of the word Christian, marks a rich event in history. Strictly speaking, it means one who aspires to be Christ-like, who follows Jesus, one who is Christ's own. The individual Christian should aspire to a life that will make the outside world think of Jesus. Church history has marked a dividing of the way in some instances, in the fact that there have been ministers and laymen who trained themselves to attract attention to the church; whose discipline and style and proposed ideals were designed to make people think of some cult or

religious denomination. Intelligent people from the non-Christian world have come to the Christian countries and made this observation. They have made the remark, that if our missionaries and advocates would present Jesus, rather than the church, there would be more magnetism and success in our methods. The church has its place, but blessed is the church that puts Christ first.—*Selected*.

5. "... preaching the Lord Jesus" (Acts 11:20).

When Spurgeon was criticized for a sameness in his messages, he admitted, "Perhaps they are right. It is true that no matter where I take my text, whether it be in the Old Testament or the New, I immediately hit across country to Jesus Christ, and preach Him and His saving grace."—*Moody Monthly*.

6. Eva Stuart Watt describes missionary work in the Belgian Congo, and says, "Even among the enemies of the gospel there was growing a secret admiration for those whose lives were out and out for God. The term, *Bakristu ya kweli* was often heard on heathen lips. It means 'real Christians.' Far and wide they were known as men of truth, and men whose prayers got answered. One day the paramount chief had a big court case in which a Christian was charged with hiding a Mabudu prisoner. At the tribunal, the chief said to the accused, 'Tell me, did you hide that man?' 'No, Chief, I didn't.' Then, turning to his soldiers, he said, 'You liars, the lot of you! This man is a *Bakristu ya kweli*: he couldn't tell a lie.'"—*The S. S. Times*.

7. Dr. W. Leon Tucker tells of a great street demonstration in New York City in which twelve thousand persons marched. In the procession were three sight-seeing motor cars packed full of men, women, and children. In one was a judge of the Court of Appeals, and in the last one was a ragged street boy. On the sides of the cars it said, "These people have all been saved from burning buildings by the New York firemen." Then back of the cars marched the men who had saved them, wearing their medals, while hundreds of thousands of people cheered them. Think of the eternal joy that will thrill the hearts of those who, following their Lord and disregarding the consequences, have spent their lives "pulling men out of the fire."—*Every-Member Evangelism*.

Every church at its best is a missionary society (not just the women who have special missionary meetings); and the Lord Jesus will show every church where the missionaries are who should be supported by prayer and substance.



## WOMAN'S AUXILIARY

(continued from page thirteen)

Name of Auxiliary: \_\_\_\_\_

Treasurer: \_\_\_\_\_

Treasurer's Address: \_\_\_\_\_

Amount Pledged Monthly: \_\_\_\_\_

*Hookerton, N. C.*—The Woman's Auxiliary of the Friendship Church, Greene County, held its regular monthly meeting on Friday afternoon, April 20, with Mrs. Mary Braxton and Mrs. Sallie Stanley as co-hostesses.

Mrs. R. L. Norville, president, presided over the 19 members and 4 visitors present. The devotions was led by Mrs. Lyman Morgan, and prayer was offered by Mrs. Norville.

Following the business session, Mrs. Carl Tyson introduced the program for the afternoon. Those participating on the program were: Mrs. Johnny Halloman, Mrs. R. L. Norville, Mrs. Douglas Norville and Mrs. Zaddock Cobb. Mrs. Bennett Tyson dismissed the group with prayer. Afterwards the group enjoyed refreshments and a social period.

*Tulsa, Okla.*—The Woman's Auxiliary of the Trinity Temple Free Will Baptist Church sponsored an all day season of prayer on April 3, 1956. On April 17 the auxiliary was led in a study of the Yearbook of Programs by Cleo Sawyer. There were 10 ladies present at this meeting.

A business meeting was held on April 24, 1956, with 30 ladies present. At this meeting secret pals were chosen during the business session. The average monthly attendance for the Trinity Woman's Auxiliary for the month of April was 20.

## "I've Missed It At Last!"

A young man, who through the years, had neglected "so great salvation," lay dying. Said he to the physician, "Tell me honestly how long I have to live." Said the doctor, "Young man, I am sorry to tell you, but you can't live out the night!" Despairingly, the young man said, "I've missed it at last! I've missed it at last!" The doctor, a Christian, asked, "What have you missed?" "I have

missed eternal life!" The doctor did his best to cause the young man to trust himself to the mercy of God, and related to him the story of the dying thief who, with his latest breath, prayed, "Lord remember me," and was forgiven. The doctor seemingly failed, for the

young man went out into eternity saying, "I've missed it at last!"

Warningly, God's Word says, "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). —Selected.

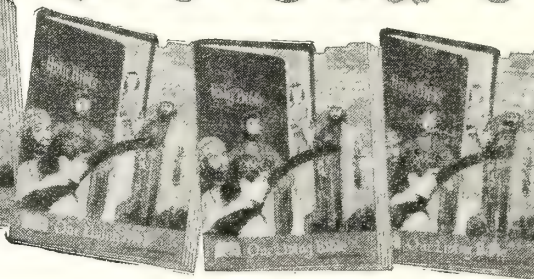
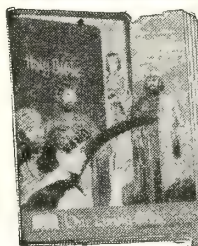
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Order from FREE WILL BAPTIST PRESS, Ayden, N. C.



# *the* **Free Will Baptist**

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AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 16, 1956

## **NEW CHURCH USED FIRST TIME, MAY 6, 1956**



Under the directions of the Mission Board of the Central Conference of the Original Free Will Baptists of North Carolina, the Rev. Frank Davenport, missionary, began cottage prayer meetings with the people of Dawson's Station Community in the middle of January of this year. According to Mr. Davenport, there was such a fine group of enthusiastic people in this community that on March 23, 1956, the Faith Free Will Baptist Church was organized with 34 charter members. This service was conducted at Hull Road Free Will Baptist Church near Snow Hill, North Carolina.

On May 6, 1956, the new church building was used for the first time with 82 persons present. The building is a 32 feet by 50 feet brick veneered structure. On the inside the walls are of white plaster and the floor and woodwork are of a natural finish. Plans are in the making to add an educational building which will be joined on the back of the sanctuary.

Revival services began May 13, and will run through the 20 with the Rev. Frank Davenport as the evangelist. The church is located on Route 1, Kinston, North Carolina, and is two miles west of Mewborn's Cross Roads.

The public is cordially invited to attend these services which begin each evening at eight o'clock.



# EDITORIAL

## WRITERS' CONFERENCE

Are you reserving the time, June 18-21, 1956, for the Free Will Baptist Writers' Conference to be held at Mount Olive College, Mount Olive, North Carolina? We hope you are planning to attend this third annual Free Will Baptist Writers' Conference. The conference will begin with worship services on Monday evening, June 18. The intervening days through Thursday, June 21, at noon will be scheduled for constructive activities.

The primary purpose of these conferences is to foster and encourage religious writing. This is the time of the annual conference of the editor of Free Will Baptist publications with his staff of writers. These writers of Sunday school and league periodicals are dispersed throughout the nation, and this meeting is the only time of the year at which the editor has personal contact and fellowship with some of them. Therefore, if we are to constantly improve our literature, it is imperative that the writers of manuscript and the editor have these meetings annually to discuss their problems and plan for such improvements as can be made.

The Board of Directors of The Free Will Baptist Press, in underwriting most of the expense of the conference, is making possible, not only this annual meeting of the editorial staff, but also professional counseling and instruction in the field of journalism. Last year we had Dr. Roy E. Carter from the school of journalism of the University of North Carolina as instructor and counselor. He conducted one hour of instruction each morning, and held individual conferences with the writers each afternoon. The same type of service is planned for the conference this year.

In addition to the counselor's service, some of the highlights of the conference will be devotional and worship services conducted by members of the staff, points of doctrine discussed and explained by qualified persons, a study of style in religious writing, sight-seeing and fellowship.

Who should attend the writers' conference? In addition to the members of the staff of writers who are expected to be there, anyone engaged in religious writing or who wishes to receive instruction in this field is urged to attend—ministers, church and auxiliary reporters, all who aspire to do religious writing.

Sleeping quarters in the college dormitory may be secured at a nominal cost and meals will be served in the college cafeteria. Members of the editorial staff will have priority on the college rooms, but some rooms will be available for others. If you plan to come for the conference and desire reservations, please be sure to contact *The Editor, The Free Will Baptist Press, Ayden, North Carolina.*

## HOME MISSIONS

The front cover of this issue features a beautiful brick church building which has come into being, together with an enthusiastic group of members, in an almost unbelievably short time. For the benefit of all our readers we should like to explain what made this accomplishment possible.

In its annual session, September, 1955, the Central Conference of North Carolina Free Will Baptists authorized its mission board to employ someone to work in the interest of

organizing new churches within its bounds. The conference also endorsed a \$5 club whose aim would be to secure money with which to help new church organizations in building houses of worship. The plan, as explained by its sponsors, was to enlist as many people as possible who would give five dollars each as a donation to every new church group when its building program was begun. Furthermore, in addition to this source of finances, the new church group might apply to the Church Finance Association, Incorporated, an organization sponsored by the North Carolina State Convention of Free Will Baptists, for a loan to assist in the building.

Immediately after the conference meeting, its mission board employed the Rev. Frank Davenport as its missionary. Each church was asked to contribute two dollars per week toward his support. In the relatively short time since he began his work this church has been organized and built, a mission point at Pinetops, North Carolina, is about ready for organization into a church, and another mission point at Scotland Neck, North Carolina, is progressing nicely.

This is an example of what can be done when groups of people plan carefully, pray earnestly and work diligently. It is marvelous how God can multiply the efforts of a few to produce such great results! We make this statement because we are informed that only about one third of the churches in the conference have been supporting this program, and the \$5 Club has received only a fraction of the support that might have been given it. We certainly do not mean that those directly connected with the program, and those participating in it, have not done a marvelous work. The facts speak for themselves in this instance.

We are aware that this type of activity is being carried on throughout the nation by our people, not only at the local level, but also at the state and national levels. We rejoice to see that the denomination is experiencing an almost phenomenal growth. In some instances the work is carefully planned and prayerfully executed; in others there may be room for improvement; but in all cases, the work could be much better supported. What is your church doing, and what are you doing individually in supporting the programs in your state, and also the program of national home missions?

The world's maxim is: "Business before pleasure." The believer on Christ's maxim is: "Christ before business." If the latter were followed more fully, with many it would be: "Christ first, altogether and always."—*Selected.*

Volume 71

Number 20

## THE FREE WILL BAPTIST

May 16, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered  
at the post office at Ayden, N. C., as second class matter.

Manager..... L. A. Dunn  
Editor..... J. O. Fort

Subscriptions Payable in Advance	
6 Months .....	\$1.00
1 Year .....	2.00

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# Cragmont Assembly News

J. E. Wooten, Manager

**A**NOTHER conference season is drawing near at Cragmont Assembly Inc., Black Mountain, North Carolina, and we are trying to put things in readiness for a happy, prosperous and successful season. It is our desire and prayer that many of our people, both young and adults, will arrange to come with the group of their choice, or if that is not possible, select your own time during an open week and bring a group of your own with you. Let us know in advance when you wish to come and we will make arrangements for you.

The work of repairs and improvements has been done just as fast as funds allowed. The drive by Mrs. L. E. Ballard has not met our hopes, and little has been done that can be seen by passers-by. The work has been confined to urgent needs to meet the health department's requirements. But there is still a blessing waiting for everyone. Won't you come and receive yours?

The following are the scheduled conferences for the season as they are now confirmed:

June 4-8—Ministers' Conference, Directed by Rev. E. E. Edwards, Chocowinity.

June 18-22—First Youth Conference, Directed by Rev. L. E. Ballard, Box 381, Bladenboro.

July 2-6—Audio-Visual Workshop, Directed by Rev. J. A. Evans, Box 203, Wilson.

August 6-10—Bible Conference, Directed by Rev. Wayne Smith, 496-A Lynn Road, Durham.

August 13-18—Second Youth Conference, Directed by Rev. L. E. Ballard, Bladenboro.

August 20-25—Woman's Conference, Directed by Mrs. L. E. Ballard, Box 381, Bladenboro.

August 22-24—Blue Ridge Association.

August 27-31—Fountain Taylor Family Week.

Some conferences have been canceled, for one reason or another, and others have failed to materialize; therefore, we have several open weeks during the summer. Come and enjoy the summer at Cragmont.

people in the interest of our foreign mission program.

*Are the Heathens Really Condemned?*

It is amazing to learn that there are still many people who doubt whether or not those who have never heard the gospel will be lost. Shall superstitions tend to excuse the sins of unevangelized people? Not so, says the following Scripture: "... he that believeth not is condemned already" (John 3:18); "For as many as have sinned without law shall also perish without law: ..." (Romans 2:12); "... death passed upon all men, for that all have sinned" (Romans 5:12); "... no man cometh unto the Father, but by me" (John 14:6); "Neither is there salvation in any other: ..." (Acts 4:12). Every human being on earth is doomed by his sin unless he hears the message of God's pardon and yields to Jesus Christ. The Christian who can offer God's pardon to others of the human family and does not do so, will answer for their blood to almighty God.

*Missionary Conference in Michigan*

The annual session of the Board of Foreign Missions of the National Association of Free Will Baptists was held in the First Free Will Baptist Church in Hazel Park, Michigan. In conjunction with the board meeting, a missionary conference was sponsored by the host church. Several of the board members, Rev. Dan Cronk and Miss Esther Ruehle were speakers at the conference. This indeed was a great time of fellowship. The total offerings amounted to well over \$1,200. We praise the Lord for the interest of our Michigan churches to foreign missions.

At this session of the board meeting, definite steps were taken to open a new field in the Ivory Coast on the continent of Africa, and perhaps a field in the Belgian Congo. Also, we hope to soon have missionaries in South America. The board approved a budget of \$103,000 to be recommended to the National Association for 1957. Please pray that the Lord may lead in each of these decisions.

*Some Startling Facts*

We are told by the most recent information that there are 7,062 people born in the United States every day. A baby is born every eight seconds. This would give a population increase of two and one-half million per year or a populace equal to the size of Oklahoma or Tennessee. We are told that in ten years we will have an increase in population of sixty-five million people. If we project these figures on a universal scale we

(Continued on page fourteen)

## MISSIONS

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

### Financial Statement For April, 1956

#### FOREIGN MISSION BOARD

Cash in Bank April 1	\$12,864.90
Receipts	7,261.69
Total to Account For	\$20,126.59
Disbursements	7,045.80

Balance in Bank May 1 \$13,080.79

#### STATES' QUOTAS

States	Quota	Paid	Balance
Alabama	\$2,600	\$692.10	\$1,907.90
Arkansas	2,600	835.72	1,764.28
California	2,600	420.39	2,179.61
Florida	1,600	320.14	1,279.86
Georgia	3,500	493.86	3,006.14
Illinois	3,600	1,082.99	2,517.01
Kentucky	1,900	358.97	1,541.03
Maine	300		300.00
Michigan	12,000	3,653.18	8,346.82
Mississippi	1,600	268.69	1,331.31
Missouri	9,900	2,129.75	7,770.25
Nebraska	100	35.50	64.50

New Mexico	200	26.00	174.00
North Carolina	18,000	9,576.66	8,423.34
Ohio	2,500	587.16	1,912.84
Oklahoma	6,000	1,225.07	4,774.93
South Carolina	3,800	1,869.57	1,930.43
Tennessee	8,000	3,043.57	4,956.43
Texas	3,500	587.87	2,912.13
Virginia	3,100	1,145.38	1,954.62
West Virginia	2,500	463.16	2,036.84
Miscellaneous	3,300	492.96	2,807.04
Totals	\$93,200	\$29,308.69	\$63,891.31

### PRAYER AND PRAISE LETTER

May 3, 1956

Dear Co-Laborers:

"For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9).

We praise the Lord for the cooperation we are receiving from all of our



# The Incarnation of Christ

(Editor's Note: This is an adaptation of a message delivered at the Second Union Meeting of the North Carolina Central Conference, held on April 28, 1956.)

**T**HE central doctrine of Christianity is the incarnation. Jesus took our nature upon Him, and knew by experience our happiness, our sorrows, our temptations and our little strength. Assuming our limitations, He showed us how to live. He revealed to us our own possibilities.

Yet the Christian usually studies the supernatural rather than the human character of Jesus. In the face of His clear doctrine, we persuade ourselves that religion has to do with the next world rather than with this. We think of the Kingdom of God as a state to be entered only after death, though He taught us to pray, "Thy kingdom come . . . in earth, . . ." (Matthew 6:10).

It is unfortunate that Christians leave to unbelievers or half believers the privilege of emphasizing the humanity of Jesus. For most of us, apparently, the doctrine of the incarnation is very difficult. We are familiar with human persons, but we decline to believe in a divine person; or we can believe in a divine person, but not in a divine person who is also human. Those who deny the divinity of Christ, yet admire His human character, are half believers if there are such, and so are those who think themselves orthodox, yet base their faith in Jesus on those incidents told of Him which could be true of no other human being. He came among men as one of them, as just another man. He was not introduced as a god, nor were His contemporaries asked to subscribe to a creed before they could meet Him. But when they had met Him and had caught, through His presence and His words, a glimpse of His spirit, they felt He was more than man; and knowing Him still better, they believed He was divine.

At least some of them did. Of all who first heard Him, perhaps only a few were convinced. Others saw at once that He would be dangerous. It would seem that the number of His friends and the number of His foes increased at an equal pace, until the enemies for a moment got the upper hand and killed Him.

The Gospel of John has set out to convince the world that this Jesus was not

(John 1:1-14)

Daniel F. Rivers  
Lake Butler, Florida

only God, but that He was also man. He was all God because He was with God in the creation. Even more, it was through Christ that the creating was done. He was all man because He took upon Himself our complete limitations.

Our text is the first 14 verses of John's Gospel. The learned Francis Junius, in an account he gives of his own life, tells how he was infested in his youth with loose notions in religion, and by the grace of God was wonderfully recovered by reading accidentally these verses in a Bible which his father had designedly laid in his way. He says that he observed such an authority and majesty in the style, such divinity in the argument, that his flesh trembled and he was struck with such amazement that he scarcely knew who he was or what he was doing for a whole day. Let us inquire what is in these strong lines.

It is enough to say that Jesus is the Word of God, for this is that of which John speaks. When the learned Jewish philosopher, Philo, traveled to Alexander to preach the Jewish religion to the Greeks, he found in their language no word for God. Words are but packages in which ideas are wrapped when they are exchanged, and it frequently happens that different people use different packages as containers for the same idea. This is certainly true of two people who speak different languages, and it sometimes happens that those who speak one language are familiar with an idea which those who speak another language do not have. Philo had two courses of action before him: Either he could coin another word, define it and use it; or he could take the Greek word used for the *principle of reason* which was *ho logos* and explain that this was what he meant when he said *God*. He chose the latter course. So to the Greeks' *ho logos* came to mean the principle of reason which is *God*.

In the first century of the Christian era there appeared among the Greeks a

preacher with a profound mind and a deep conviction who believed that God had appeared among men in the form of a man: a Jew named Jesus, who had been born in a Galilean town called Nazareth. In an attempt to explain Jesus this man wrote the book of John. John took the idea Philo had left and began telling the Greeks that this Jesus was the Word. He said, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). In these few simple words he said, "What you mean when you say *ho logos*, I mean when I say *Christ*."

There are two aspects to the word—that of thought and of utterance. All the operations of the soul are performed through thought, and the thought is one with the soul. And thus the second Person of the Trinity is fitly called the Word; for He is the first begotten of the Father. That essential wisdom which the Lord possessed, as the soul does its thinking, was in the beginning of God's way. "The LORD possessed me in the beginning of his way, before his works of old" (Proverbs 8:22). Then there is the word *uttered*, which is speech—the chief and natural indication of the mind. And thus Christ is the Word, for by Him God has in these last days spoken to us (Hebrews 1:2). Christ has made known God's mind to us, as a man's word or speech makes known his thoughts, as far as he pleases, and no further.

John tells of the co-existence with God. God made the world by a word (Psalm 33:6), and that Word was Christ. God made the world by Him, not as a subordinate instrument, but as a co-ordinate agent—not as a workman cuts with his axe, but as the body sees with the eye. Christ is not only the medium of God's telling, but is the message that God tells.

Finally John, in the fourteenth verse, says, "And the Word was made flesh, and dwelt among us, . . ." This expresses Christ's incarnation more clearly than that which went before. By His divine presence He always was in the world, and by His prophets He came to His own. But now that the fullness of time had come, He was sent forth after another manner, made of a woman (Galatians 4:4). God was manifest in the flesh according to the expectations of holy Job, ". . . yet in my flesh shall I see



God" (Job 19:26). The human nature of Christ with which He veiled Himself is expressed in two ways:

First, the Word became flesh, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; . . ." (Hebrews 2:14). The Socinians agree that Christ is both God and man, but they say that He was man and was made God as Moses said (Exodus 7:1). This is directly contrary to John who said He was God and became man—"In the beginning was the Word, . . . and the Word was God. . . . And the Word was made flesh, . . ." (John 1:1-14). He was made flesh, the meanest part of man. Flesh tells us of the weakness of man, and He (Christ) was crucified through weakness, "For though he was crucified through weakness, yet he liveth by the power of God. . . ." (2 Corinthians 13:4). Flesh tells us of man, mortal and dying (Psalm 78:3); and Christ was put to death in the flesh (1 Peter 3:18). Flesh tells us of man tainted with sin (Genesis 6:3), and Christ, though He was perfectly holy and harmless, yet appeared in the likeness of sinful flesh (Romans 8:3), and was made sin for us (2 Corinthians 5:21). When Adam had sinned God said to him, ". . . for dust thou art, and unto dust shalt thou return" (Genesis 3:19). God said this not only because Adam was made out of dust, but because by sin he had sunk completely into dust. His fall turned him, as it were, all into body. Where there had once been something holy, good and compatible with God, now there was nothing but earthliness. Therefore He that was made a curse for us was made flesh, and condemned sin in the flesh (Romans 8:3).

There is perhaps room to wonder at the fact that the eternal Word should be made flesh, when flesh had come into such an ill name and that He who had made all things should Himself be made flesh, one of the meanest things, and submit to that from which He was at the greatest distance. The voice that ushered in the gospel cried, ". . . All flesh is grass, . . ." (Isaiah 40:6), to make the Redeemer's love more wonderful, who, to redeem and save us, was made flesh, and withered as grass; but the Word of the Lord, even though it had been made flesh, endures forever. Even while in the flesh, it never ceased to be the Word of God.

The second expression of the human nature of Christ is seen in the fact that John says we beheld His glory. Having taken upon Himself the nature of man, He put Himself into the place and con-

dition of other men. The Word might have been made flesh and dwelt among angels; but, having taken a body of the same mold with ours, in it He came and resided in the same world with us. He dwelt among us worms of the earth. The Lord God came and dwelt even among the rebellious (Psalm 68:18). He who had dwelt among angels, those excellent and noble creatures, came and dwelt among us, a generation of vipers and sinners. He dwelt among us, not as a wayfaring Man that tarries but for a night and is gone, not as a tourist that is here today and gone tomorrow, but He *dwelt* among us—made a long residence among us. He came among us in very mean circumstances, as shepherds that dwell in tents. He did not come to dwell among us as in a palace, but in a tent; for He had not where to lay His head, and was constantly on the move. His stay here was that of a military person or soldier. Soldiers live in tents. He had long since declared war with the seed of the serpent. Now He takes the field in person, sets up His standard, and pitches His tent to prosecute the war. His stay, we observe, was not to be a perpetual thing. He dwelt as in a tent, not as in a home. The patriarchs, by dwelling in tents, confessed that they were strangers in the land and sought the better country. And so did Christ, leaving us an example.

Even though He came into the world veiled with the clothing of sinful flesh, still His glory would shine out. *We beheld his glory, the glory as of the only begotten of the Father, full of grace and*

*truth.* The sun is still the fountain of light even when eclipsed by clouds, so Christ is still the brightness of His Father's glory, even when He dwelt among us of the lower world. He was observed by those He dwelt among. He was not revealed to the whole world, but to those He dwelt among. Those who would have no fellowship could not behold His glory. It is true today that man cannot see the true glory of God through Christ, not because that glory has faded, but because man will not allow God to dwell with him in his heart. What evidence did they have of this glory? They *saw* it. John says in 1 John 1:1, "That . . . which we have seen with our eyes, . . . and our hands have handled, . . ." This was their testimony—they *saw* and they *handled*. Christ is seen by those who will submit to the will and design of God.

It is this that we declare unto you—Christ, the Son of the living God came and dwelt on the earth. How do we know? They *saw* Him. They were competent witnesses—twelve of them, a whole jury of witnesses, simple, plain men, full of integrity, and far from anything of design or intrigue.

What is all the advantage of this Christ's coming into the world? The answer is simple. Look at the observation of John—they *saw* Him to be sure, but let us not stop there. What did they see? They saw him *full of grace and truth*—grace to save and truth to deliver—grace and truth, the two things that lost, sinful men stand in greatest need of.

## When God Laughed

Marie Manire Chapman

Farmers around Pulaski, New York, who may be tempted to rush out on the Lord's Day to gather in a hay crop threatened by rain, usually think twice before they do it. Someone is sure to remind them of what happened to Frank Potter.

Frank's hay was down and raked and the Sunday morning sky was dark and forbidding. It wouldn't be the first time he'd worked on Sunday, and as his Godly neighbors passed on their way to church, they could see his wagon and team out in the field. Frank was hard at it, pitching the hay up on the wagon.

It was thundering and lightning, getting ready for a real storm when Frank pulled into the barn with the last load. Surveying with satisfaction his finished Sunday job, he boasted to his shocked neighbors,

"There! I got the hay all in, and without the Lord's help either!"

The words had hardly escaped his lips when his horrified neighbors saw a bolt of lightning strike the barn and watched as the rescued hay crop, barn and all, went up in flames.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2:4).—*Selected.*

Never go out to meet trouble. If you will just sit still, nine times out of ten it will come to you.—*Selected.*

"Instead of rejecting the things we cannot understand let us meditate on them and expect God to make them clear to us."—*Selected.*



# NEWS NOTES

## SALINA SUNDAY SCHOOL RALLY APRIL 29, 1956

The 21st annual Sunday School Rally of the Saline Association of Arkansas was conducted Sunday, April 29, 1956, with the Pleasant Valley Free Will Baptist Church, with Rev. C. E. Collins as president and Hazel Mann as secretary. Services opened at 9:45 a. m. with the pastor, the Rev. Lloyd Williams, conducting the devotional. The nine schools represented each presented programs and are as follows: Pleasant Valley, Oak Grove, Free Hill, Macedonia, Fair View, Spring Hill, Harmony, Willoughby and Rose Hill. All program committees felt richly rewarded for their efforts when they saw and heard the joy, gladness and eagerness with which even the small children rendered their parts on the program. Let us remember Proverbs 22:6 which reads: "Train up a child in the way he should go; and when he is old, he will not depart from it." May we be more thankful for our youth and keep them keeping on.

—o—

## SPRING HOPE CHURCH HOST TO YOUTH FOR CHRIST RALLY

A youth for Christ Rally was held at the Spring Hope Free Will Baptist Church, Beaufort County, North Carolina, on May 12, 1956, at 8:00 p. m. The speaker for the evening service was the Rev. J. C. Carter of Jacksonville, North Carolina.

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## CARTERET COUNTY LEAGUE CONVENTION ORGANIZED

The Carteret County League Convention of North Carolina was organized on April 21, 1956, at the Edwards Chapel Free Will Baptist Church, Carteret County. The following leagues were represented at the meeting: the Morehead City League, the Beaufort League, the Davis League, the Stacy League, the Edwards Chapel League and the Mt. Pleasant League. The Rev. Roger Reeds of Davis, North Carolina, acted as president at this meeting.

The following permanent officers were elected: A. N. McElmon, president; D. F. Jones Jr., vice-president; Rev. Clifton Styron, secretary-treasurer; and Charles Springle, corresponding secretary.

The Rev. Roger Reeds introduced the speaker, the Rev. Henry Melvin, pastor

of Reedy Branch Church, Winterville, North Carolina. Following the morning message the Edwards Chapel Church served lunch. The afternoon session began with devotions by the Rev. Roger Reeds.

The next convention will be held at the Free Union Free Will Baptist Church, Sea Level, North Carolina, on July 21, 1956. Each league will be responsible for special music and must have a contestant for a sword drill which will be held during the day.

—o—

## MOUNT OLIVE COLLEGE PLANS FIRST GRADUATION

On Sunday afternoon, May 27, 1956, at four o'clock, Mount Olive College, Mount Olive, North Carolina, will hold its first regular graduation. In addition to those students who have finished the two year regular junior college work, there will be several who have finished the one-year business education course and will receive certificates.

The Rev. J. W. Alford of Morehead

## Coming Events

May 24—N. C. State Auxiliary Convention, Free Union Church, Beaufort County.

May 27—Mount Olive College Commencement

May 30—Memorial Day

June 4-8—N. C. Ministerial Conference, Cragmont Assembly

June 12-14—Seventh Nation-Wide League Conference, East Carolina College, Greenville, N. C.

June 17—Father's Day

June 18-21—Writers' Conference, Mount Olive College

June 18-23—General Youth Conference, Cragmont Assembly

July 2-6—Audio-Visual Workshop, Cragmont Assembly

July 4—Independence Day

August 6-10—N. C. Bible Conference, Cragmont Assembly

August 13-18—Second Youth Conference, Cragmont Assembly

August 20-25—Woman's Conference, Cragmont Assembly

August 22-24—Blue Ridge Association, Cragmont Assembly

City, North Carolina, will deliver the message on this occasion. The public is invited to attend this service along with the families and friends of the students. Watch this column for the complete program.

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## NORTH CAROLINA ORPHANAGE REPORT FOR APRIL, 1956.

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports the following receipts for April, 1956.

Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only for each conference for the period covered. The books and files are open at the orphanage for inspection or checking for any particular receipt. Receipts reaching the office later than April 30, 1956, will appear in the May report.

### GENERAL FUND

Central Conference	\$ 1,044.37
Eastern Conference	751.07
Western Conference	358.84
Cape Fear Conference	175.96
Piedmont Association	97.94
Blue Ridge Association	17.81
Albemarle Conference	55.00
Jack's Creek Association	25.00
Pee Dee Association	10.39
French Broad Association	15.47
Yadkin Valley Association	7.00
Miscellaneous	7,101.89

### CLOTHING FUND

Central Conference	\$ 170.00
Eastern Conference	130.00
Cape Fear Conference	40.00
Albemarle Conference	55.00
Western Conference	20.00

### PIANO FUND

Central Conference	\$ 35.00
Albemarle Conference	5.00
Eastern Conference	5.00
Cape Fear Conference	10.00
Western Conference	30.00
A Friend	.30

### GRAND TOTALS

General Fund	\$ 9,660.74
Clothing Fund	415.00
Piano Fund	85.30
Total	\$10,161.04

—o—

## JOHNSTON COUNTY SUNDAY SCHOOL FELLOWSHIP MEETING

The Johnston County Sunday School Fellowship Supper will be held in the recreational building of the Hopewell Church, Johnston County, North Carolina, on Friday night, May 18.

The Rev. Billy Morris will lead the devotions and special music will be rendered by Miss La Rue Cannady and Mrs. Mamie Royal. The guest speaker will be Mr. Langley of Raleigh, North Carolina.

The February meeting was held at the Smithfield, North Carolina, Church with 110 Sunday school workers present and 6 ministers. The Rev. Earl Glynn of



Wilson, North Carolina, brought the message for the evening.

All Sunday school superintendents in Johnston County are urged to see that their Sunday school is represented at this fellowship meeting on May 18, with the Hopewell Church.

—o—

## BUILDERS' CLUB PRESENTS FIRST CHECK

The \$5 Builders' Club of the Central Conference of North Carolina will present its first check to a new church organization. This check will be given to the Faith Free Will Baptist Church, Route 1, Kinston, North Carolina, two miles west of Mewborn's Crossroads.

The Rev. Hubert Burress, treasurer of

the club, says: "All members of the \$5 Club and the general public are urged to be present for the service at the Faith Church, Wednesday evening, May 23, at 8:00 o'clock, to witness delivery of this check."

—o—

## ORDINATION BOARD OF WESTERN CONFERENCE MEETS

The Ordination Board of the Western Conference of North Carolina will meet at Pleasant Plains Church near Selma, North Carolina, on Thursday, May 31, at 3:00 p. m. Any candidates who wish to come before the board are urged to do so at this time. There will also be an ordination service in the church at 7:30 p. m. All members of the board are urged to be present for the meeting.

## PERFECT LOVE

"... perfect love casteth out fear: ..."  
1 John 4:18).

**A** POPULAR saying of the late President F. D. Roosevelt was "There is nothing to fear but fear itself." His saying goes back to the days of Julius Caesar. The truth of the statement holds today. If there is perfect love in our heart, there will be no fear. If you have perfect love for the work you are doing, there will be no need of fear. Undue anxiety for the future will fade out of your life if there is a perfect love for Christ in your heart. Unrest and fear goes with a guilty conscience. When one has satisfied his convictions concerning the deep, eternal things as they apply to the soul, there is no need of fear.

The Lord Himself taught us to *take no thought for the things of tomorrow*. What He meant was that we should not fear what tomorrow may hold. Let tomorrow take care of itself. Do the best you can today and you will be better prepared to meet tomorrow. How you spend today determines how you will spend tomorrow. If you are ill-tempered, crafty, hard-to-get-along-with and sinful today, no doubt, you will be the same tomorrow. If you repent of your sins today and make restitution for all wrong deeds today, tomorrow will be a brighter day. Live right today and there will be no fear for what tomorrow may hold.

There are some who fear that they will do too much for Christ and the church. What they really fear is that they will do more than the other fellow. I have heard many people say "I'm unwilling to do my share." The share they refer to is the dividing off of the work in equal amounts with all others involved

when, as a matter of fact, they are qualified to do much more than the others. Some people are gifted in chopping corn, others are not. Those who can chop more corn and not exert themselves any more than the poor fellow who cannot make good, should be willing to chop more corn.

Christians are aware of the fact that their share is all they can rightly do without comparison to others. My share in the church and for Christ is all that I can possibly do in the work. We should not fear that we will do too much. That is impossible when there is a perfect love for the work in our hearts.

Some people are afraid to testify for Christ in public. A perfect love for Christ will cast out this fear. They seem to think that standing up for Christ is an indication of weakness. To them it is all right for old people, sick people, women and children to testify, but men are big and strong and don't need to be so dependent upon Christ. The devil's desire is to get you to think that Christianity is a sign of weakness. Every real testimony for Christ will make you stronger, and will help you to love Him more. A perfect love for Christ will cast out all fear for what people will say or do.

Perfect love also casts out the fear of death. God's children do not dread to go home. This is born out by the numerous instances of saintly people as they lay upon their deathbeds. Many have prayed earnestly and have asked other Christians to pray that the Lord would take them home immediately. A perfect love for heaven and the presence of the Lord casts out all fear for death and its consequences.

Rocky Mount, N. C., Church Bulletin.

## THE MAIL BOX

### Work Wanted

"I do not want to take someone's job. I only want to help in doing a better job. I am available for supply work or revival meetings, and will expect only my expenses."—Rev. Bertis A. Artman, 11815 Addison Street, North Hollywood, California.

### Correction

"I appreciate your publishing my poems in *The Free Will Baptist*. I am sorry that I did not distinguish clearly that the poem entitled, "The City of the Dead," was not my work, but that it was quoted from memory. This poem was one which I memorized many years ago, and I do not know the author's name. Much as I would like to have the honor, I cannot claim it as my own work. The other poems which I submitted are my very own, and any corrections which are necessary may be made."—Mrs. M. L. Hicks, Manning, South Carolina.

### INFORMATION WANTED

"Free Will Baptist families within the state of North Carolina living in any community where there is no Free Will Baptist church are requested to write the North Carolina state missionary, Rev. H. E. Willis, P. O. Box 994, Greensboro, North Carolina. The families in the following cities are especially asked to write: Elkins, Burlington, High Point, Winston-Salem, Reidsville and Greensboro."—Rev. H. E. Willis, P. O. Box 994, Greensboro, North Carolina.

## Good Advice

(Luke 18:1)

Do *not* substitute radio or similar services for the regular church service.

Do *not* live to please other people or the minister, but to please God.

Do *not* look at the faults of other people without first looking at your own. We always find what we are looking for in life.

Do *not* criticize other members for not being friendly; it is a sure sign that you are the one at fault. A friendly person is never in want of friends.

Do *not* be a knocker or a parasite; if you cannot be a booster, stay on the side track.

Do *not* wear your feelings on your sleeve; if you do, someone will surely hurt them.

Do *not* criticize the leaders unless you are sure you can do better yourself.

Do *not* criticize a program before you understand all about it or because it is new. If there were nothing new, progress in the world would cease.

Do *not* fail to pray, and these things will not happen to you.

—Roy C. Sanders, Ypsilanti, Michigan, Church Bulletin.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** Whose faith should be exercised in the healing of a sick person when recovery is prayed for by a Christian worker? Should it be the faith of the one doing the praying or the faith of the one who is sick?—B. H.

**Answer:** The Christian worker who prays must exercise his faith, otherwise he should not pray for the recovery of the ill person. One who pretends to pray and does not have faith utters empty, powerless, worthless words that in effect are like sounding brass and a tinkling cymbal. I am sure that if we Christians had the faith required that God would delight in performing miracles in answer to our prayers. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7); "... If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20); "Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:21). In John 15:7 the basis of miraculous faith is said to be that of abiding in Christ and Christ's word in the individual. In Matthew 17:20, 21 we are given to understand that a person possessing just a minute bit of faith even that equivalent to a mustard seed renders that man of faith the ability to only speak the commanding word and as great an object as a mountain will move into the place where it is commanded to resort to. In this case the mountain would not need to have faith, but only the man who gives it a commandment to change positions from that which it occupies to that he wishes it to hold. We are told, "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith?" (Mark 4:39, 40). Here the wind had no faith but only Jesus. Jesus' own words indicate that if the disciples had had faith they might have rebuked this same storm with the same results.

When Jesus commissioned the seventy He commanded them, "... heal the sick ..." (Luke 10:9). "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. ... Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:17, 19, 20).

No Christian who possesses the gift of healing needs to boast of it as though it was of his own power, but should be humble and submissive, remembering that it with all gifts are from God and to be administered by those whose names are written in heaven. We should all be humbly and eternally grateful because our names are written in the Lamb's book of life. This is far greater riches than having any earthly gift including a personal deed to the whole earth.

Jesus raised Jarius' daughter from the dead, "But when the people were put forth, he went in, and took her by the hand, and the maid arose" (Matthew 9:25). She had no faith. In the same chapter, however, we are told about two blind men whom He healed after He had appealed to them to exercise their faith. "And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; ..." (Matthew 9:27-30). "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, ..." (John 11:43, 44). Here Jesus exercises His own faith as He calls Lazarus from the grave. Lazarus' body, being dead four days, had no faith to exercise.

Now let us consider the advantage, value and power in united prayer. Jesus

said, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:19, 20). "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, ..." (James 5:14, 15).

Peter and John healed a lame man when there is no evidence given indicating that he had faith or that he even expected them to do more than give him money. "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:6-8).

Again, Paul heals a man of Lystra who worked together with Paul in his own healing as both he and Paul exercised faith. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14:8-10).

Many more Scriptures of this type might be sighted, but these are sufficient to prove that it is essential for the man who heals to have faith and that he may heal without his subject having to exercise faith and yet it is to the advantage of both if the Christian worker who does the healing and the person who is to be healed have faith.

## I'd Rather Be

I'd rather be a Could Be  
If I could not be an Are;  
For a Could Be is a May Be  
With a chance of touching par.

I'd rather be a Has Been  
Than a Might Have Been, by far;  
For a Might Have Been has never  
been,  
But a Has was once an Are.

—First F. W. B. Church, Savannah, Ga.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

*"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8).*

The last two weeks you have been reading excerpts from a sermon on the subject, "Unconscious Drifting," from the text found in the first verse of the second chapter of Hebrews. During the next few weeks I want to consider with you some of the teachings of God's Word from which I fear we are surely drifting, some of which are being absolutely forsaken. The text above sounds a warning against this very thing, *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.* Now, let us compare these words of warning with the words of Christ as found in the Gospel according to John, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). Christ here is teaching His followers and would-be followers that in order to have life, nothing more is needed than to come to Him. That one thing only is needed, *come to Jesus.* A great deal is said in the Bible, both Old and New Testaments, about the absolute necessity of coming to Christ for salvation and continuing with Him in order to be secure in this life and saved for the life to come. It is recorded three times at least in the New Testament that Jesus said, "But he that shall endure unto the end, the same shall be saved" (Matthew 10:22; 24:13; Mark 13:13).

It has been, and is more and more becoming so, a great concern to me that so many people are turning from the plain teaching of Christ and going after mere men. He warned us of this very condition, too. In Matthew 24:24 we read in the words of Christ, "For there shall arise false Christs, and false prophets; and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." We are experiencing this very thing right now, but are we heeding the warning?

or are we being deceived by these false Christs and false prophets?

Beware of false lights. Jesus said that He is the light of the world. Many false lights are being held out to us today, but the True Light outshines them all. One morning before light, as we were crossing one of the large rivers in eastern North Carolina, the captain of the boat asked me to steer for awhile as he had some other work that he needed to do. His instructions to me were, "Keep her on the course." Not being able to correctly read the compass, I soon was off course. The captain came into the pilothouse and put the boat on course again, and pointed out a flashing buoy in the far distance, saying, "Do you see that light straight ahead?" When

I had assured him that I saw the light, he said, "Head her toward the light. Forget the compass and steer for the light."

We need to forget the lights that are in the world and are of the world, and get sight of the Light of the World and steer the boats of our lives straight toward Him. Then there will be no drifting away from Him or of letting the things which we have heard of the Word of God slip.

In closing let us consider the following very important text, "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. . . ." (Jeremiah 6:16).

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known.—F.B.C.

F. B. CHERRY

### WILT THOU GO WITH THIS MAN?

(Genesis 24)

#### I. THE SETTING (Vs. 1)

In an eastern land, the famed land of Israel, we have the background for this most beautiful love story, the union of Isaac and Rebekah. The chapter under consideration is linked with Chapters 22 and 23. In Genesis 22, we have Abraham and Isaac, linked together on Mount Moriah which foreshadows Calvary. In Genesis 23, we have the death of a good helpmeet and devoted mother, Sarah, which presents the passing away of Judaism. In Genesis 24, we have the bridal search, the purpose of the father in sending his servant to woo a bride in a distant land for his only begotten son. The thought of a bride for Isaac originated with the father. It is the outcome of his love for the son, and a desire to bring into blessing one who was as yet a great way off. What a picture of Christ and the Church (Ephesians 5:32)! The purpose was made and the covenant was confirmed before the world was formed. The Church, which is the Bride of Christ, was chosen in Him before the foundation of the world.

#### II. THE STEPS (Vv. 2-58)

1. *Announcement* (Vv. 1-9). Abraham selects his most trusted servant to go to Mesopotamia, a journey of 500 miles, to secure a bride for Isaac. Though living in the Land of



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

## Mt. Olive College Treasurer's Report For March

The Rev. M. L. Johnson, treasurer of Mount Olive College, Mount Olive, North Carolina, makes the following re-

port for March, 1956:  
Balance on Hand March 1 .....\$2,293.60

Gifts Received	
Eastern Conference .....	\$1,570.41
Central Conference .....	1,125.81
Western Conference .....	784.87
Cape Fear Conference .....	335.21
Albemarle Conference .....	95.00
Rockfish Association .....	15.00
Blue Ridge Association .....	9.20

Promise, there was no suitable candidate for the hand of Isaac.

2. *Arrangements* (Vs. 10). What zeal, delight, and promptitude as he commences his journey with supplies, a string of ten camels and the blessing of the patriarch!

3. *Arrival* (Vv. 11-14). The servant arrives about sundown, and pulls up by a well outside Nahor's city. What does he do? He prays. It was brief, simple, sincere and definite.

4. *Assurance* (Vv. 15-49). He had hardly finished praying when Rebekah, grandniece of Abraham and second cousin to Isaac, appeared. She gave what was asked and offered what was not asked. Here human desire and divine design meet. The servant knew that his steps had been ordered by the Lord and he related his mission, with dignity and humility. He told about the family history of Isaac (Vv. 35, 36); then he declared his proposal.

5. *Acceptance* (Vv. 50-58). The servant brings forth jewels of silver, gold and raiment. He presses home the urgency of the mission (Vs. 56). She had heard the story; she had seen the evidences of sincerity and truth that night. Early in the morning the servant is anxious to be on the way and the great question is asked, "Wilt thou go with this man?"—it is the message of God today in the progress of the soul.

### III. SEQUEL (Vv. 59-67)

Rebekah said, "Yes!" Another had won her heart. Forgetting the things behind, she was eager to press toward her prize and lover. Her soul thrilled at such a personal, urgent, gracious call. She believed and obeyed; all the way to meet Isaac she had but one song, "Whom having not seen, I love." The scene closes with Isaac's meeting her in the south country, the place of warmth and love. She finds a husband and home; she enters into the blessedness of God's care and thought. Coming to Christ is like a bride coming to a bridegroom—it is for life, forever. Rebekah enters into the atmosphere of love, prayer, meditation and fellowship. So it is with the soul that makes a decision for Christ.

N. C. State Sunday School	
Convention .....	71.75
South Carolina .....	10.00
Local Gifts (Mt. Olive and Wayne County) .....	605.50

Total Gifts ..... 4,622.75

Other Income	
Student Fees .....	\$ 876.50
Book Store Income .....	177.50
Lunch Room .....	365.19
Dividend .....	50.00
Refund .....	25.00
Pulpit Supply .....	30.00
Lovelace Memorial .....	25.00
Miscellaneous .....	11.30

Total Other Income ..... 1,560.49

Total to Account For .....\$8,476.84

Disbursements	
Salaries .....	\$2,490.81
Utilities .....	191.55
Book Store Purchases .....	109.53
Office Supplies and Expenses .....	101.40
Food .....	1,037.29
School Supplies .....	70.91
Kitchen and Household Supplies .....	109.07
Travel .....	246.63
Library .....	348.92
Rent (President and Male Students) .....	133.00
Printing .....	414.50
N. C. Sales Tax .....	10.93
Flags .....	101.08
Miscellaneous Expense .....	58.50
Building Improvements .....	90.09

Total Disbursements ..... 5,514.21

Balance on Hand April 1, 1956.....\$2,962.63

## Mount Olive Campaign Progressing



REV. M. L. JOHNSON

We give the following article by the Rev. M. L. Johnson, treasurer and newly appointed administrative assistant to the president of Mount Olive College, Mount Olive, North Carolina:

(Continued on page sixteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the original Free Will Baptists)

### THE FINAL JUDGMENT AND FINAL RETRIBUTION

"There will be a final judgment, when time and man's probation will close forever."—*Treatise*.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

We have studied the resurrection of the dead in a former article, nevertheless, we will study again the resurrection which leads up to the final judgment. Paul says, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:22, 23).

#### Then Comes the End

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Corinthians 15:24-28).

#### A Message to John and to Us, Delivered By an Angel

John says, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer: But in the days of the

voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (Revelation 10:5-7).

#### The Work of God for Man's Sin Closes

Yes, God is closing out man's probation and delivers the message to John by an angel. "Behold, I come quickly (suddenly): blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according to his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last" (Revelation 22:7-13).

The unjust man will have to meet Christ as an unjust criminal. There will be no time to make things right. As he is unjust so will he stand before the Judge of the quick and the dead. So the filthy will remain filthy, as filthiness cannot enter into the city of God. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

Certainly, according to the Word of God, the unjust and the filthy cannot have fellowship with God. The very presence of God would be torment to these filthy, lying, unjust, Christ-rejecting, sin-loving followers of Satan. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against the mthat do evil" (1 Peter 3:10-12). Remember that God sees and hears what we do and what we say.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great

noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you" (2 Peter 3:10-15). A filthy spot will send us to hell-fire.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Ecclesiastes 12:13, 14). Jesus said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:12-15).

We could not study much more convincing Scriptures showing that God is going to wind up the business of this old earth and that the probation of man will close and also showing the fact that those who are *not* prepared to meet God in peace will have *no* other chance. The judgment of God will settle the matter *forever*.

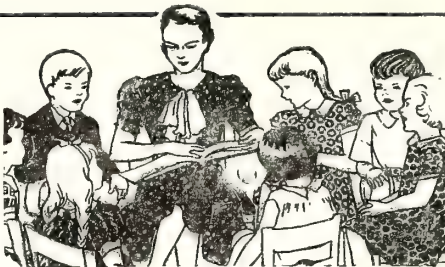
The secret of a bright life is to have brightness in the heart.—*Selected*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### *The Twins Go Visiting*

Miss Nella Mae Melvin  
Altha, Florida

CAROL and Harold went to visit Grandfather and Grandmother, who lived in the country, for the weekend. They enjoyed going to visit on the farm very much. Harold liked to help his grandfather feed the cows and horses. This Saturday morning Carol was helping her grandfather with the housework.

"Oh, Grandmother, who lives in the new house on the next farm?" asked Carol.

Grandmother slowly answered, "I have forgotten their name. They are not very friendly people."

"Do they have any children?" questioned Carol again.

"Yes, they have a boy and girl about your size," replied Grandmother.

Carol's eyes brightened as she asked, "May we go over to visit them, Grandmother?"

"Yes, you may if you like," chuckled Grandmother as she smiled down at her little granddaughter.

"Oh, boy!" exclaimed Carol, "I'll go out to the barn and tell Harold!" After she had reached the barn and explained her plans to her twin brother, Carol excitedly remarked, "I'm sure glad we can go and play with them, aren't you, Harold?"

"Sure," shouted Harold, "maybe the boy has a ball and a bat. Then we can really have fun. Oh, say, that must be them there!" he said as they reached the neighbor's front yard.

"Hi, there," called Carol to them as they strolled up the walk.

"Hi," replied the little girl sitting on the steps.

"I'm Carol and this is my twin brother, Harold," Carol explained. "We came over to play with you."

"My name is Judy," the little girl shyly replied as the boy came over and stood behind Harold.

"My name is Jim," he stammered. "We sure are glad you came to play with us."

We are new here and we get quite lonely some all by ourselves."

The twins stayed all morning. Finally they realized it was time for them to go back to Grandmother's before she began to worry about them. As they left, Harold called, "Say, Jim, how about you and Judy going to Sunday school and church with us tomorrow?"

"You mean you go in for that kind of stuff," frowned Jim, "I thought maybe we could play some more in the morning."

"I'll tell you what," said Carol, "you two go with us to Sunday school and then we can play with you again after lunch."

"I don't know about that," Judy said. "You see, we don't ever go to Sunday school. My dad says that Sunday school is for sissies and old folk."

"But," interrupted Jim, "we can ask Mom and Dad about it."

The twins slowly scuffed along the dirt road back to Grandfather's farm. After a moment of silence Carol spoke, "You know, Harold, I sure feel sorry for Jim and Judy. They have never been to Sunday school. That means they don't even know anything about Jesus and His dying to save them or anything."

At lunch the twins told Grandfather and Grandmother all about their visit with Jim and Judy. Then quite sorrowfully they told their grandparents how their neighbors felt about going to Sunday school and church.

"Well," commented Grandfather, "we'll just have to pray that they will somehow learn different." And that is just what the twins did. All afternoon they went about with a prayer in their hearts for their little playmates.

Sunday morning was bright and beautiful. The twins jumped out of bed and after they had eaten breakfast they scurried upstairs to straighten up their rooms. Afterwards they began dressing to go to Sunday school and church. As Harold buttoned up his new blue shirt he said,

"Boy! I hope Jim and Judy can go to Sunday school with us, don't you?"

"I sure do," replied Carol. "Let's go sit on the porch until Grandfather and Grandmother are ready."

"Okay," returned Harold. "Say! Look!" he shouted when he reached the front door. There coming down the road were Jim and Judy.

"Hi," the little neighbors called as they raced up the walk. They explained to the twins that their daddy had given them permission to go to Sunday school and church.

Carol and Judy sat on the front steps. "What do they do in Sunday school?" asked Judy. "We've never been before and I'm all excited!"

Happily Carol answered, "Oh, we sing pretty songs and talk to Jesus by praying. Then the teacher tells us a story from the Bible about Jesus and how He came to save us."

Finally Grandmother and Grandfather came out all dressed up and ready to go. The children hopped in the back seat of Grandfather's car and they were soon well on the way to Sunday school and church.

Jim and Judy listened very carefully to what the teacher told them. When she finished her morning story about Jesus she asked the children if they wanted to ask any questions about the lesson. Jim was the first to speak. "You mean that Jesus really came here on earth and gave His life for me?" he asked.

"That's exactly right," the teacher told him. "All you have to do to let Him save you is to ask Him to come into your heart. Would you like to do that?"

Right then and there Jim and Judy bowed their little heads and asked the Lord Jesus to come into their hearts. The twins, Carol and Harold, too, bowed their heads and thanked Jesus for letting them bring their friends to Sunday school to worship and learn about Him. They knew that now they would have even more fun with Jim and Judy since they loved Jesus too.

### **"Thank God for Putting Me on My Back!"**

I was visiting among the heart patients in a great government hospital. Said one of the patients to me, "I can never thank God enough for putting me flat on my back. For the first time in my life, I am looking up to God for His mercy and forgiveness!"—Selected.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Attention All Speech Contestants!

All contestants who are entering the Declamation Contest sponsored by the Woman's National Auxiliary Convention at the National Association of Free Will Baptists at Huntington, West Virginia, are requested to appear before the judges on Monday night, July 9, 1956, at 9:30 in the Huntington Auditorium. Both G. T. A.'s and Y. P. A.'s should appear before the judges at this time.

It is necessary to meet at this time so that the winners and runners-up can appear before the convention body on Tuesday morning. These eliminations are necessary because of the growing interest and the increase in number of the contestants.

We trust that this will not dampen the interest in the contest. It promises to be just as interesting as any we've ever sponsored. Anyone who wishes many attend the eliminations.

MRS. HELEN SANDERS

W. N. A. C. Youth Chairman

*Morrisville, N. C.*—The Woman's Auxiliary of the Shady Grove Free Will Baptist Church, Durham County, held its regular monthly meeting on Thursday evening, May 3, with Mrs. J. L. Clements presiding. Mrs. Joe Haas led the group in the opening prayer, and Mrs. Fred Carpenter read the minutes and called the roll. Mrs. E. P. Hildebran presented the treasurer's report.

Following the business session, the program, "We Need Revival for Such a Time as This," written by Mrs. J. B. Bloss of Columbia, Tennessee, was presented. The meeting was adjourned with prayer by Mrs. J. R. Hildebran. Mrs. Dock Hoyle and Mrs. Buck Carpenter were hostesses to the 12 members and one visitor, Mrs. Kermit Riggs.

*Durham, N. C.*—The Aileen Calvery Auxiliary of the Shady Grove Free Will Baptist Church, Durham County, met, April 24, with 19 girls present at the meeting. A special guest, Mrs. Ruth Riggs, was also present. Carolyn Clayton took charge of the devotions and Doris and Janice Parrish rendered a special number in song.

The program was given by the following girls: Janice Clayton, Janice Parrish, Mary Knowles and Joyce Clayton. The girls voted to give \$5 for missions. Refreshments were served by Sandra Mason and Janice Clayton.

*Middlesex, N. C.*—The Woman's Auxiliary of the Friendship Church, Johnston County, conducted its regular monthly meeting on May 4, at the home of Mrs. Polly Ann Congleton. Mrs. Henrietta Strickland led the group in the opening prayer and the Scripture reading. Mrs. Sara Lee Glover took charge of the devotions.

Mrs. Mary Strickland, president, presided over the business session. The program was directed by Mrs. Sara Lee Glover. Others taking part on the program were: Mrs. Marvin Davis, Mrs. Geneva Wilder and Mrs. Lola Hinton.

Mrs. Maybelle Strickland dismissed the ladies with the benediction. The hostess, Mrs. Congleton, then served delicious refreshments.

## GOOD ADVICE

Mrs. Jack Harrell, Free Union Church  
Greene County, North Carolina

When you sit alone at twilight,  
Let all the stars that shine so bright  
Up in the beautiful sky above,  
Remind you of the Saviour's love.

Count your blessings one by one,  
Say, "Thank You, Lord, for all You've  
done."

And when you lie down to sleep,  
Leave all your troubles at His feet.

He'll cleanse you from all sin,  
Make you white as snow within.  
Serve Him in even the humblest way;  
He'll walk beside you each passing day.

Christ is knocking, give Him your best;  
Let Him in to be your Guest.  
Don't bar the door; don't turn Him aside;  
Let Him come in with you to abide.

When you kneel each night to pray,  
Remember those along the way  
Who may be lost, who struggle along;  
Bring them to Christ where they belong.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. Ralph Lane

Late in the afternoon of March 22, 1956, the death angel visited the home of Mr. Ralph Lane, Route 3, Timmonsville, South Carolina. He was born September 18, 1862, making his stay on earth 94 years, 6 months and 4 days. He resided in Florence County, South Carolina, all of his life, and obtained his livelihood by farming.

Mr. Lane was a member of the Bethany Free Will Baptist Church for several years. He leaves to mourn her loss his faithful companion of 70 years. There were born to this union 11 children, 46 grandchildren and 60 great-grandchildren.

Funeral services were conducted in the Bethany Church by his pastor, the Rev. W. L. Jernigan, and the body was laid to rest in the church cemetery beneath a beautiful mound of flowers to await the great resurrection.

Rev. W. L. Jernigan

Be thankful to Him and bless His name  
For keeping us from sin and shame.  
He speaks to you in a still, small voice,  
Answer the call; make Him your choice.

### One of God's Little Ministers

One night when a family were all gathered around the fire a little girl looked up and said: "Father, why does everybody like Eva? She has a weak back and can't play like the rest of us, and isn't often at school; and yet everybody likes her. How is that?"

"Well," said her father, "look at that lamp. It is a very frail thing, and doesn't make any noise, yet it makes this room very bright and pleasant, does it not? The lamp gives light; little Eva gives love, and that is why people love her."

Yes, that was it; Eva was always "ministering before the Lord," for they who love always do that. Won't you try, each one of you, to be one of God's little ministers?—*Selected.*



# MISSIONS

(Continued from page three)

find that the population of the world increases by sixty-eight thousand per day. Twenty-five million per year or a population equivalent to the size of Canada. When we realize that all of these are potential heirs of glory, it behooves us to make ample preparation to reach them with the gospel of the Lord Jesus Christ. Also in the face of the opposing powers of evil, we need to seek God's wisdom more perfectly.

*Miss Lucy Wisheart Due  
For Furlough*

Miss Lucy Wisheart, our missionary to Cuba, will be due for furlough next month. I am sure she looks with anticipation to returning home and to her many friends in America. You will note that there is a deficit in her account of \$185.91. Surely we would like to wipe this out and have sufficient funds to her credit to pay for her passage home. Of course we always resort to the general fund in such cases, but I am sure it would be appreciated if you would make a special offering to the furlough expense of this our representative in Cuba.

*Seventh Nation-wide F. W. B. L.  
Conference*

I am sure that many of you are making plans to attend the Nation-Wide League Conference to be held, June 12, through June 14, on the campus of the East Carolina College in Greenville, North Carolina. This promises to be a great convention. Every church should send as many of her leaguers as possible. We are expecting Benito Rodriguez and Estenio Garcio, and of course, Miss Lucy Wisheart to be present for this convention. These Cuban pastors and returned missionaries will thrill your soul. Make plans now to attend. If you cannot attend, please pray for the conference during those days.

Sincerely yours,  
Raymond Riggs  
Promotional Secretary-Treasurer

## Michigan Conference And Itinerate Report

The annual meeting of the Board of Foreign Missions of the National Association of Free Will Baptists, convened with the First Free Will Baptist Church of Hazel Park, Michigan, on Thursday, April 26, 1956

The members of our board consist of: Rev. Mark Lewis, chairman; Rev. J. W.

Alford, vice-chairman; Rev. J. Reford Wilson, recording secretary; Rev. Raymond Riggs, promotional secretary-treasurer; and Rev. Rolla Smith. All members of the board were present and a very harmonious and pleasant session was enjoyed.

The board meetings were held during the day on Thursday and Friday, with a special missionary conference with the First Free Will Baptist Church of Hazel Park, each evening; along with other missionary services in several of the other Free Will Baptist churches in Detroit and Flint, Michigan. Various members of the board, our missionary, Rev. Dan Cronk, and Miss Esther Ruehle were the speakers for these services.

It was a most blessed time to enjoy the fellowship with all the brethren and to observe their increased interest in the cause of foreign missions. All of our churches in Michigan are growing and new ones are being organized for which we are thankful. Unless I am badly mistaken, I predict a wonderful growth and expansion among Free Will Baptists in Michigan. They are on the march!

At this session of the board meeting, definite steps were taken to open a new field in Africa along the Ivory Coast, and perhaps a new field in the Belgian Congo. Also plans are being made to open a field and send missionaries to South America. An overall budget of one hundred and three thousand (\$103,000) dollars was approved to be recommended to the National Association for 1957.

We are most grateful to all our people for their splendid cooperation and support to our foreign mission work. Please pray for divine guidance as we endeavor to expand the work to more regions beyond.

Following is a financial report of funds received from Michigan churches during the missionary conference:

River Rouge Church	\$ 33.65
Ten Mile Church	192.00
First Church, Hazel Park,	
League	7.39
First Church, Hazel Park	274.24
Highland Park Church	500.00
First Church and Friendship	
Church, Flint	75.50
Faith Church	23.37
Faith Young People	10.00
General Offerings During	
Conference	125.97

Total Offerings for Foreign

Missions .....\$1,242.12  
Sale of Books, etc. .... 55.06

Total Receipts .....\$1,297.18

Respectfully submitted,

RAYMOND RIGGS  
Promotional Secretary-Treasurer

## From Colombia

April 13, 1956

Dear Rev. Riggs:

Greetings from Columbia in the wonderful name of our Lord and Saviour Jesus Christ.

I have promised to write you a letter about the next decision or the next step I make. After a long time of prayer and waiting upon the Lord I have come to this conclusion. Since I have to wait four to five years in the U. S. A. before I can travel on an American passport; and the countries over there are in a state of war; and I felt of the need of some experience in pastoring and preaching, I have decided to remain in U. S. A. as a pastor until the Lord irons out some of the above problems.

So until a further notice please take my name off of your mission board and use the funds that were sent to me in your general funds.

When the time comes for me to go I am willing to go through a complete investigation and your approval.

In the mean time, if the Lord leads me to apply to another mission board I am going to do so, since from now on I am free from your mission board. Please discontinue my investigation. Now I am pastoring a mission in Charleston, South Carolina, and always open for any question and cooperation.

Yours in His service,  
Sam G. Ziady

Note: We appreciate the relationship that we have had with Brother Ziady, as a board, and we are praying for the Lord to lead in his future plans. His decision is wholly his own and the foreign mission board has voted to grant his request. He is still a Free Will Baptist and working with our people in Charleston, South Carolina.

Raymond Riggs

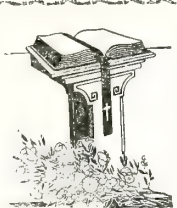
If you are not as close to God as you once were, don't make a mistake about which one has moved.—Selected.

“Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church in Asia Minor

(Lesson for May 27)

Lesson: Acts 13:1-4, 44-49.

Golden Text: 2 Corinthians 5:20.

### I. INTRODUCTION

Last Sunday we saw the gospel of Christ reach beyond the borders of Israel in that a Christian church was begun in Antioch of Syria. We also saw the leadership in Christian activity shift from Jerusalem to Antioch. Now, we shall see the program of world evangelism possess the hearts and minds of the Christians in Antioch in such measure that they send out a missionary party under their sponsorship. Truly, their vision and hope were to share the gospel with others as the Holy Spirit should lead.

*What an aggregation of outstanding talent was concentrated in this church!* In addition to Barnabas and Paul, whose ability we have already discussed and will see manifested later, Simeon that was called Niger and Lucius of Cyrene were most probably outstanding Jews who had been converted on the day of Pentecost and who had gone to Antioch to preach the gospel. Manaen, according to historians, was the foster-brother of Herod the tetrarch. This marvelous talent consecrated to Christ could not but produce great results for the Lord.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. There is nothing more important to any church than a good supply of capable, spiritual leaders (Vs. 1).

2. The Holy Spirit will direct any church that will listen to His words and do what He says (Vs. 2).

3. It is the duty of the church to set apart those whom the Holy Spirit has selected for His work (Vs. 3).

4. The Holy Spirit not only calls workers, but He also selects their fields of service (Vs. 4).

5. The forces of Satan never work so hard as when they begin to lose ground to Christ (Vv. 44, 45).

6. Not the preachers but the people who hear the gospel message are responsible for what they do with it (Vs. 46).

7. Since Jesus tasted death for every man, the gospel should be preached to the ends of the earth (Vs. 47).

8. Even the *elect* must hear the gospel message in order that they may believe and be saved (Vv. 48, 49).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Moses encouraged a kind of democracy in the field of preaching. They called it prophecy, in his day. It is our opinion that this one ruling in favor of lay preaching created a precedent in the congregations of Israel, which they took a pride in maintaining. If a man held regular membership in any temple or synagogue, and felt that he had a message for them, they gave him a chance to speak. This tradition served a good purpose with Paul in most of the towns and cities where a Jewish colony existed. He could go in and introduce himself, and set his wedge by giving a message or testimony. When Moses ruled in favor of Eldad and Medad, who were preaching in the camp, and were challenged, he recorded a classic which has often been quoted by evangelicals who are not in "apostolic succession": "... would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!" (Numbers 11:29).—*Selected*.

Note carefully how many times Paul was given the privilege of addressing the Jews who were gathered in synagogues for worship.

2. It was at Perga they met with one of these new experiences, and it was one of those which must have been a source of trial and grief. It was here John Mark, their assistant, left them and returned to Jerusalem. It must have been a painful trial, since the work had just begun. Without the presence and aid of John Mark, Paul and Barnabas, no doubt, suffered considerable inconvenience.

The suggestion has been made that the difficulties of the work were making themselves felt, and that John Mark lacked the courage and strength to meet and endure them, and for this reason he left the party and returned to Jerusalem. This may have been the case, though we are inclined to believe, that because of his love for Jerusalem and his leaning

toward the law and circumcision, he had a considerable dislike to association with the gentiles and for this reason deserted the missionary party and returned home. We should remember that the church at Jerusalem called Peter to account for fraternizing with Cornelius (Acts 11).

3. According to Acts 14:29, a fearful tragedy was perpetrated by the unbelieving Jews. They were losing, for vast numbers of Jews were being born again. This is enough to make Satan angry. They dragged him out, as was supposed, feet first, and because he arose and walked away, no one could decide as to whether he was really dead or just stunned. If the stoning did not kill him, then the dragging out for blocks and perhaps miles probably would. If this was the time of Paul's vision spoken of in 2 Corinthians 12:2-4, Paul himself never knew positively whether he was dead or not, not even fourteen years later. Jewish authorities today yet claim that no one great Christian leader is blamed so much, not even Jesus Christ, for Jewish defections, as is the Apostle Paul. He did their religion more harm than all the rest combined. He coupled up native ability, education, knowledge of Jewish customs with great zeal, tact and wisdom. They were determined to get rid of him once and for all. No one can go any farther in harming God's people than God allows.—*Wm. McCarrell*.

4. A Moravian missionary named George Smith went to Africa. He had been there but a short time and had only one convert, a poor woman, when he was driven from the country. They found this man dead one day. He died praying for the Dark Continent.

Failure? Yet when they celebrated the one-hundredth anniversary of the founding of that mission, they learned that a company, accidentally stumbling upon a place where he had prayed, had found the copy of the Scriptures he had left. They also found one aged woman who was his convert. They sought to sum up his brief life and reckoned more than thirteen thousand living converts who had sprung from that life which seemed such a failure.—*A. J. Gordon*.

Are you willing to be known as the friend of the Lord Jesus Christ? Are you ashamed to own Him as your one and only true Friend? What is it that causes your shame, if any? Truly those who are real live wires, in the spiritual realm, need not be ashamed to make it known. No shame nor disgrace will come to those who in reality know what it is to have Christ as Saviour and Friend.—*Selected*.



## Mount Olive Campaign Progressing

(Continued from page ten)

"We here at Mount Olive College have been receiving some very good news about the progress of our campaign to raise funds for the five-year expansion program. On May 5, 1956, it was reported that the total amount of pledges turned into campaign headquarters was \$156,242.55. Of this amount, Free Will Baptist churches had pledged \$35,562.50. The balance of \$120,680.05 had been pledged by our friends in Mount Olive and surrounding territories. The reports are that the amount pledged by our friends is increasing and we here at the college know that we are just now beginning to get the reports from our churches. In addition to the amount already turned in by our churches we know of several churches which have about completed their drives and will make their reports during the next few days. We plan to start soon listing each week in this column the churches that have reported and those that report each week. We urge all churches to try to get their reports in by the end of June if possible. If we can be of service in helping you with your drive, please let us know. Watch this column for more news soon."

When God is going to do something wonderful, He begins with a difficulty. When He is going to do something very wonderful, He begins with an impossibility!—*Selected.*

"Most failures begin in failure to try."—*Selected.*

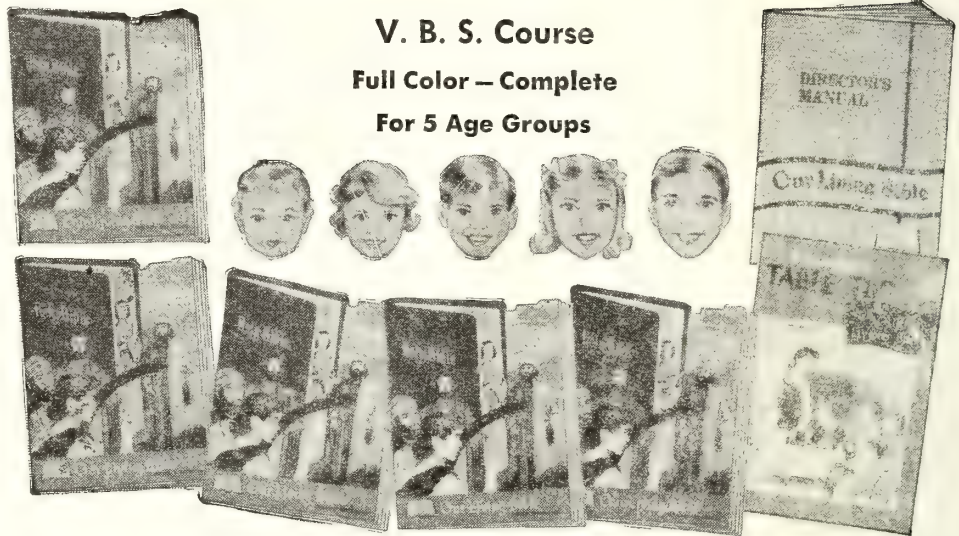
## "I Want to Be Like Old Jim!"

A village carpenter in an Indiana town always started down the main street to church on Sunday morning promptly at 9:15 a. m. He wanted to be on time for Sunday school. This man's name was Jim. The villagers for years had learned that they could set their clocks by his regular trips. Now Jim wasn't an orator. He couldn't sing a solo. He was just a quiet Christian who went to church

every Sunday, come rain, blizzard, or shine. One of the "wild" young fellows at the village tavern was once heard to remark, "If I ever become a Christian, I want to be like Old Jim!" During the next Easter season, this same young man did turn from sin to the Saviour, and be-

come an active member of the church. What initiated the change? It was just the faithful example of loyal Old Jim who plodded down the street precisely at 9:15 a. m. each Sunday morning. Old Jim's feet preached a very effective sermon through all those years!—*Selected.*

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# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 23, 1956

## **Free Will Baptist Churches Rallying to College Support**



It was a happy occasion Tuesday afternoon, May 8, in the study of W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, as he received pledges totalling \$22,000 from representatives of six churches. It also marked the president's first official action since he was ordered to rest by his physician eight weeks ago.

Shown in the above photo and the churches they represent are, left to right: Raper; M. L. Johnson, administrative assistant to the college president, who represented Daniel's Chapel Church of Wilson County and Howell Swamp Church of Greene County; D. B. Morris, Union Grove Church of near Fremont; A. C. Jackson, Antioch Church of near Pikeville; O. W. Smith, Stoney Creek Church of near Goldsboro; and Hardy Talton, Pleasant Grove Church near Pikeville. This brought the total pledged to the college since a fund-raising campaign was launched three months ago to \$178,000, and of this amount the Free Will Baptist denomination has pledged about \$57,000.

Representatives of the churches turning in their pledges Tuesday reported they believe there will be more donations later. Officials at the college reported earlier in the week the drive is really just getting into full swing in the Free Will Baptist churches throughout the state.



# EDITORIAL

## FELLOWSHIP

On the missions page of this issue the Reverend Wesley Calvery, our missionary to Japan, makes a statement of facts as he has observed them relative to the missionary activities of the different denominational groups in that country. Then he asks what appears to us to be an extremely important question. We quote from his letter to the Reverend Raymond Riggs: "Most evangelicals here do not make any consideration at all for the liberals when they go into an area to work. They do their work as if no other Christian work was being done there. What is your thinking on this matter?"

We do not know what Mr. Riggs' answer was, but we are sure that he must have given a great deal of prayer and meditation to the problem before giving the answer. In fact, this is a problem which faces Free Will Baptists in almost every town and community where we have a church in the homeland. How have we answered the question in our communities? And how has our answer compared with traditional Free Will Baptist practices?

In support of Mr. Calvery's observation we shall quote an article recently appearing in *The Church Advocate*, a publication of one of the branches of the Church of God:

"America's missionary as well as its political efforts in Asia are in danger of complete breakdown unless they are *thoroughly revamped*, Dean Liston Pope of Yale Divinity School said on his return here (New Haven, Connecticut) from a four-month tour of 16 Asiatic and Near East nations.

"On the political front, Russia is winning nearly everywhere especially since she adopted her new policy of *aid-without-strings*," he told a convocation of the school's faculty and students. 'American policy, on the other hand, is nearly everywhere mistrusted or misinterpreted.

"Meanwhile, many of America's recent religious exports to Asia might better have been kept at home where we are accustomed to their excesses."

"The theologian made it clear he was referring to the activities of fundamentalist groups.

"All told," he said, 'the quantitative results of 150 years of missionary work have been disappointingly small. Since the end of the Second World War and the liquidation of the missionary enterprise in China, unbelievable confusion has been introduced into several Asian countries by fundamentalist sects from America.

"On Taiwan (Formosa) alone more than 60 religious bodies—most of them representing marginal American sects—are competing with each other. Most are non-cooperative in the extreme, refusing to undertake joint planning of programs with any other group."

When we consider the earnest desire of Wesley Calvery to represent Christ and Free Will Baptists in Japan, in the light of these statements of Dean Pope who is considered by many to be a liberal, we can immediately see the immensity of the problem. Our missionary was, in essence, asking, "Do Free Will Baptists want their work in Japan labeled *liberal* and ignored by fundamentalists, or labeled *radical*, among those who run to emotional excesses, by the liberals or modernists?" When we answer this question for Japan, it is hoped that we shall answer it for ourselves at home.

It seems to us that Free Will Baptists need not necessarily be classified in either camp, as each spuriously brands the other, whether in Japan or America or anywhere else. It is true that we are fundamental and evangelical in that we believe the Bible to be the entire, infallible Word of God; we believe that Jesus is the Son of God, begotten of the Holy Ghost in the womb of the virgin, Mary; we believe in His sinless life, His atoning death, His bodily resurrection and His imminent return for the believers at the end of the age. Concerning man, we believe that he is altogether sinful in his natural lost state and must be regenerated by the Holy Spirit, the third Person of the Holy Trinity, to be made a fit subject for heaven. We further believe that a life of obedience to the Word of God is the outward expression of the inner faith after regeneration.

On the other hand, we have little in common with those who call themselves fundamentals or evangelicals, but who hold the belief in a second work of grace which manifests itself in speaking in an *unknown tongue* and in other highly emotional demonstrations. And, from our fundamental beliefs, surely we cannot be classified as liberals or modernists, for we have very little in common with them.

Since we are neither liberals (as classified by fundamentalists) nor radical fundamentalists (as classified by liberals), why can't we just be Bible believing Christians and join the fight on neither side? We can hold fellowship with both groups up to the point at which we feel that they depart from the faith. Certainly we must not be so gullible as to be maneuvered into competing with, or sitting in judgment upon, others who are endeavoring to serve God, lest haply we be found to fight against God. Perhaps this is a *denominational distinctiveness* which the Lord would have Free Will Baptists maintain.

We like the answer that G. Campbell Morgan gave to someone who asked him whether he was in the fight on the side of the fundamentals or the modernists. To this question he, in essence, said, "Why should I enter the fight on either side? I have the Bible as my guide; I had much rather use my time preaching positively the marvelous truths of the Bible than to enter a fight with anyone."

"If you would not be forgotten, either write things worth reading or do things worth the writing" (*Franklin*).

Vol. 71

No. 21

## THE FREE WILL BAPTIST

May 23, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager..... L. A. Dunn  
Editor..... J. O. Fort

### Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year ..... 2.00

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# The Power of the Lord Was Present

Naaman Borders  
Waverly, Ohio

**O**NE of the most beautiful stories in the Bible is the story of the men who were so eager to bring in a sick man for our Lord to heal. When they could not get close to Jesus because of the multitude, they took him to the top of the house and let him down through the roof and presented him to Jesus. "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee" (Luke 5:20). Not only did the sick man have faith, but all who brought him in had faith.

The faith of the worker has much to do with his success. When these men could find no way to bring the sick man in, they *made* a way. Where there is a will there is a way. They felt that the power of the Lord was present to heal.

There are certain times when we can feel the power of God working in our midst, and there are times when all our prayers seem to get us nowhere. When we do feel the power of God working, that is the time for us to put all our efforts to the best advantage—that is the time for us to *work with* God. "When the iron is hot it's time to strike." In other words, "When the sun is shining it's time to make hay."

A few years ago it seemed that all the preaching and praying Christians could do was to no avail. It all seemed to fall on deaf ears. But all the Christians kept everlastingly at it until the ice was broken, and today it is much easier to bring in lost souls.

I am reminded of the story of a lady from the backwoods who had never seen a train. She came in town and viewed with astonishment the great, huge monster of a train sitting at the depot. After looking it over she said, "Boys, she'll never start." But when the engineer crawled up in the *monster* and pulled the throttle, the steam began to hiss and the wheels began to turn faster and faster until the train was sailing down the track. The astonished lady's eyes were like moons, and she slapped her sun-bonnet on her knees and exclaimed, "Boys, she'll never stop!"

So it is with the church. It is coming along mighty fast, but like the train, when the fuel runs out it will stop. What is the fuel of the church? It is our tithes and our prayers combined. The power of the Lord is now present to heal the nations. The fire is burning, and it will go out if we don't constantly increase the fuel. While the church is in motion, it is the time to keep it in motion. When and if it stops, it will be hard to start. When a car stops in the mud and when we have to get out and push, it's mighty hard to start it rolling. When we finally get it started, everyone must push and keep it in motion. So it is with the church. Everyone must keep it in motion.

Many say that they feel something awful is going to happen soon. It may be that the coming of the Lord draweth nigh. It may be the great tribulation. World events today are not very promising. So let us all keep our lamps trimmed and burning. While the fire of the church is burning, let's keep it burning. Let's keep throwing on the fuel and giving of our means. What good will your bank account be to you when the world is on fire? There is no insurance against the fire of God. We may hear, "... Thou fool, this night thy soul shall be required of thee: ..." (Luke 12:20).

I like the statement of the brother who gave \$12,500 to Mount Olive College, Mount Olive, North Carolina, when he said, "All that I have which is lasting and eternal is what I give away." In other words he was saying, "The money I keep for myself will soon perish, but what I give will last forever." Sometimes the money we lay up for our children is equivalent to buying them a ticket to hell. It has been said that 83 per cent of these children just squander the money left to them, or maybe lawyers have to take charge, leaving the children all angry with each other as long as they live. Some who have been left fortunes come to poverty in the end.

Yes, my brother, it seems that at certain intervals the power of God is pre-

sent to heal. There is the story in the Bible of the man who waited for 38 years for the moving of the waters so he could be healed, but he had no one to put him in the water, and others always were there first. Finally our blessed Lord came upon the scene and gave him all the help he needed.

So there are thousands of poor souls today who are just waiting for someone to come along to help them find the Master. Will you be the one or are you going to *pass by on the other side*? God told the children of Israel to pull up their stakes, roll up their tents, and begin marching when the pillar of cloud began to move. Suppose they had disobeyed and waited for a *more convenient time*. Suppose they had waited until they felt like moving. Don't you think they would have been in a predicament?

Yet we sit around and wait for someone else to do something we should do. What will the Lord of the harvest say unto the unprofitable servants? Shall He bind us and cast us into the outer darkness? The doors are open to us in the heathen nations as never before, and *now* is the time to gather in the sheaves before some false religion beats us to them. They say that the Catholics and the Mohammedans are spending much more money to proselyte the heathen than Christians are to gain converts. Many people ask, "Will the heathen who have never heard the gospel be saved?" But I wonder if we who refuse to *go into all the world and preach the gospel to every creature* will be saved.

•

## I'll Do My Best for Him!

When Jesus died upon the Cross  
To save my soul from sin,  
He opened wide the gates to God  
That I might enter in.

And when I sought God's pardoning love  
He pled my cause on high,  
And pointed to the Lamb of God  
Who did for sinners die.

And now I know God's pardoning love  
And His sanctifying grace,  
And when He calls me up above  
I shall see His smiling face.

For when He cleansed my heart from sin,  
He filled my soul with love,  
And sealed me with His Spirit then  
Till He calls me up above.

So while I live upon this earth  
I'll do my best for Him,  
And point all sinners to the Lamb  
Who died to save from sin.

—God's Revivalist.



# How to Finance My Church

Mrs. B. B. Edwards  
Newton, Georgia

(Editor's Note: This article is an adaptation of a speech made by Mrs. Edwards at a meeting of the Midway Association of Georgia which convened on April 27, 1956.)

**T**HE Lord of hosts commanded that the church be financed with tithes and offerings. Early in the history of the world we read of paying the tithe. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (Genesis 14:17-20).

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:20-22).

Paying tithes was a duty in the olden days, or in Christ's day, as it is today. Jesus built one of his stewardship parables around a man whom history has called a fool (Luke 12:16-21). But don't think that his riches were what made him a fool; they only helped. What made him a fool was his desire to own everything he could get his hands on. Instead of giving thanks to his Creator and giving the tenth unto the Lord, this man said, "... Soul, thou hast much goods laid up for many years; take thine ease, eat drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:19, 20). Thus Jesus taught by a vivid parable the eternal truth that God is Owner of all things and that we should be stewards. We owe

God a tenth of all we have, and we need to make a gift also.

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. . . for the world is mine, . . ." (Psalm 50:10-12). "The silver is mine, and the gold is mine, saith the LORD of hosts" (Haggai 2:8).

"And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves" (Mark 11:15-17). This Scripture proves that Christ does not want us to sell or barter in our churches.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:1, 2). Here Paul tells us to put aside our tithes and offerings on the first day of the week so the offering will be ready to use when it is needed. If every person would give a tenth to the Lord, we would not have to worry about how to finance the church or God's work.

"Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee" (Deuteronomy 16:17). "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:8). If we are not giving at least a tenth of our material possessions to the Lord we are robbing Him as the Scripture plainly states. There are no exceptions.

No matter how much or how little money we have, we owe at least a tenth to the Lord. The tithe is the minimum that we owe God. Notice that the Scripture also says He had been robbed of offerings. Offerings are that which are given over and above the tithe. Therefore, we are expected, if possible, to give more than the tithe. Many people give more than the tithe and receive blessings untold because of it.

In Malachi 3:10, 11 we are told the results of our faithfulness to God in giving the tithe: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, and there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts." Let us try the Lord and prove His glorious promise until we fulfill the conditions He has set for us.

There should by all means be a system to our giving. We should give regularly to God through the church, not just when we feel like it, or when we happen to have a little money left over from paying all the bills. God should have His share first of all. We should keep an account of all the money we receive and give God His share, and whenever possible, we should give God an offering above the tithe.

## "The Little Foxes that Spoil the Vines!"

If you are a Christian in small things, you are not a small Christian! The so-called little sins, like the snowflakes, are cumulative in their power. Side-stepping and lowering our standards here, or compromising there, weakens our power of resistance, and we go down in defeat.

A transatlantic liner was wrecked and sank along the Irish coast. There was no apparent reason for the loss of the great vessel. Divers were sent down to the wreckage to discover the cause of the accident. The compass was brought to the surface. Inside the compass box was found the point of a knife blade which had evidently broken off when some careless sailor was cleaning the compass. It was only a little thing, but it threw the ship off its course and caused the vessel to be wrecked!—*Selected.*



# Redemption Through Blood

Rev. Edward E. Morris  
Oklahoma City, Oklahoma

(Editor's Note: This is an adaptation of Chapter 2 of the book, "Handbook of Free Will Baptist Doctrine," written by Mr. Morris. The book may be purchased from **The Free Will Baptist Press, Ayden, North Carolina**. The price is \$1 per copy.)

**ONE** who reads the Bible cannot but see the scarlet line of blood atonement running throughout both the Old and New Testaments. Until the death of Christ on the Cross of Calvary the blood of animals without spot or blemish was offered on the altar to God as atonement for sin. These offerings were but a type or shadow which pointed to the offering of the blood of the Lamb of God, once and for all, as the atonement for man's sins. Man's only hope for redemption lies in the efficacy of the blood of Christ which He gave in His death on the Cross as a ransom for the souls of men.

*Life is in the blood.* "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17:11). This Scripture stands out more clearly than before, for we have recently learned that the life of the flesh is in the blood. Blood transfusions have saved many lives in the past few years. The atoning blood of Jesus Christ is that power which cleanses the soul from sin and gives it a new life. It is an essential in becoming a child of God.

*There is cleansing in the blood.* "... Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5). "... These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb" (Revelation 7:14). "... wash me and I shall be whiter than snow" (Psalm 51:7). I want you to notice that He washed us from our sins in His own blood—not in water, not by joining the church, but by His blood. If you are ever washed white, it will be in the *blood of the Lamb*. There is a lot of difference in being *whitewashed* and *washed white*. My

father used to whitewash the barn and outbuildings in the spring of the year and they were just about as white as anything you ever saw until the first rains came; then they got yellow streaks. That is the way it is with whitewashed church members. But when we are washed white in the blood of the lamb, we will stand a few storms and still be white.

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

"For though you wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord GOD" (Jeremiah 2:22).

"Can the Ethiopian change his skin, or the leopard his spots? . . ." (Jeremiah 13:23). Jeremiah is just simply saying that soap and water will not wash away your iniquity. It takes more than that to cleanse you from sin. He repeats that an Ethiopian can't change his skin; neither can a leopard change his spots; nor can a sinner just change his mind and join a church to be a child of God. It takes the cleansing blood of Christ to save a soul from sin. "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28).

*We are justified by His blood.* "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9).

*We are sanctified by His blood.* "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). We are cleansed, justified and sanctified in this cleansing process. In other words, it sets us apart for the service of God. "And, having made peace through the blood of his cross, . . ." (Colossians 1:20). "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13).

*We are redeemed by His blood.* "In whom we have redemption through his blood, the forgiveness of sins, accord-

ing to the riches of his grace" (Ephesians 1:7). "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:13, 14). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). I cannot understand why anyone would turn these Scriptures down.

The blood is the redeeming power. It delivers us from darkness to light and translates us into the Kingdom of His dear Son. No amount of silver and gold can redeem a soul. No act that I can do, or a church, or ritual, or ceremony can save a soul: it takes the blood. There was a man hunt one time in heaven. They searched all over heaven and through the earth and under the earth, but could not find a man that was worthy to open the seals of a book. John wept about this. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation" (Revelation 5:9). If you are ever redeemed, washed and cleansed, it will be in the blood of Calvary.

*A good conscience comes by His blood.* "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14).

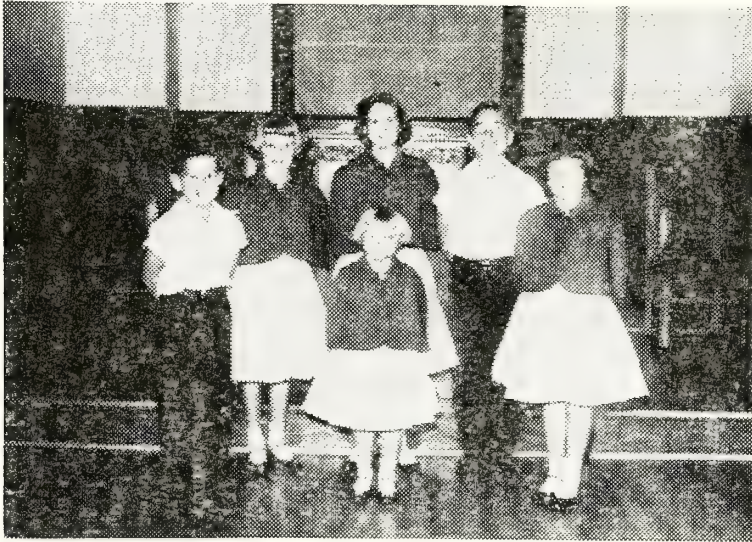
"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 13:1). When Jesus shed His blood on Calvary, this Scripture was fulfilled. That fountain of life is still open today. It is the fountain of life where those who are dead in trespasses and in sin can be washed as white as snow. Paul sets forth the whole story in 1 Corinthians 6:11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

This is not a new plan of redemption. This is the old-time gospel message that has been preached throughout the years. It is still God's message to a lost and dying world. You are saved, you are justified, you are sanctified and filled with the Holy Ghost, all in the washing of regeneration.



# NEWS NOTES

## BONNIE FARMER'S CONCERT CLASS



The above picture is the orphanage concert class, Middlesex, North Carolina, that Miss Bonnie Farmer will take out this summer.

The children are as follows: Center front, Yvonne Rouse, age 5; back row, left to right, Tommy Lancaster, age 9; Ann Worthington, age 11; Margie Herring, age 11; Eugene Waller, age 13; Ona Mercer, age 9.

The dresses and capes which this group is wearing were made by the ladies of the Winterville, North Carolina, Church.

Please notice the itinerary for this class and make a note of the day it will appear at your church. All programs will begin at 8:00 p. m. unless otherwise stated.

## N. C. Orphanage Concert Class Itinerary

The North Carolina Orphanage two concert classes will begin their visit of the Free Will Baptist churches of North Carolina on Sunday, May 27. The two classes and their managers will begin their itinerary as follows:

### Bonnie Farmer, Manager CENTRAL CONFERENCE

Sunday, May 27—Aspin Grove (11:00 A. M.)  
Sunday, May 27—Marlboro  
Monday, May 28—Dilda's Grove  
Tuesday, May 29—Otter's Creek  
Wednesday, May 30—Edgewood  
Thursday—May 31—Friendship  
Friday, June 1—Howell's Swamp  
Sunday, June 3—Casey's Chapel (Cape Fear Conference at 11:00 A. M.)  
Sunday, June 3—Antioch  
Monday, June 4—King's Cross Roads  
Tuesday, June 5—Gum Swamp  
Wednesday, June 6—Piney Grove (Pitt County)  
Thursday, June 7—Grace Church  
Friday, June 8—Saratoga  
Sunday, June 10—Owen's Chapel  
Monday—June 11—Parker's Chapel  
Tuesday, June 12—Piney Grove (Beaufort County)  
Wednesday, June 13—Rose of Sharon  
Thursday, June 14—Reedy Branch  
Friday, June 15—Winterville  
Sunday, June 17—Black Jack (11:00 A. M.)  
Sunday, June 17—Pleasant Hill  
Monday, June 18—Rose Hill  
Tuesday, June 19—Ayden  
Wednesday, June 20—Elm Grove  
Thursday, June 21—Grifton  
Friday, June 22—Hugo  
Sunday, June 24—Hull Road (11:00 A. M.)  
Sunday, June 24—Ormondsville

## Coming Events

May 24—N. C. State Auxiliary Convention, Free Union Church, Beaufort County.  
May 27—Mount Olive College Commencement  
May 30—Memorial Day  
June 4-8—N. C. Ministerial Conference, Cragmont Assembly  
June 12-14—Seventh Nation-Wide League Conference, East Carolina College, Greenville, N. C.  
June 17—Father's Day  
June 18-21—Writers' Conference, Mount Olive College  
June 18-23—General Youth Conference, Cragmont Assembly  
July 2-6—Audio-Visual Workshop, Cragmont Assembly  
July 4—Independence Day  
August 6-10—N. C. Bible Conference, Cragmont Assembly  
August 13-18—Second Youth Conference, Cragmont Assembly  
August 20-25—Woman's Conference, Cragmont Assembly  
August 22-24—Blue Ridge Association, Cragmont Assembly

## CATHERINE RAPER'S CONCERT CLASS



The above picture is the orphanage concert class, Middlesex, North Carolina, that Miss Catherine Raper will take out this summer.

The children are as follows: Center front, Sandra Mercer, age 7; back row, left to right, Leroy Miller, age 11; Martha Lou Jones, age 11; Etta Worthington,

age 12; Michael Faye Heath, age 10; Wilbur Earl Heath, age 13.

Please notice the itinerary for this class and make of note of the date it will appear at your church. All programs will begin at 8:00 p. m. unless otherwise stated.



Monday, June 25—Little Creek  
Tuesday, June 26—Grimsley

**Catherine Raper, Manager**  
**EASTERN CONFERENCE**

Sunday, May 27—White Oak Grove (11:00 A. M.)  
Sunday, May 27—Dailey's Chapel  
Monday, May 28—Snow Hill  
Tuesday, May 29—Rooty Branch  
Wednesday, May 30—Pearsall's Chapel  
Thursday, May 31—Sarecta  
Friday, June 1—Cabin  
Sunday, June 3—Sandy Plain (11:00 A. M.)  
Sunday, June 3—Beulaville  
Monday, June 4—Bethlehem  
Tuesday, June 5—Whaley's Chapel  
Wednesday, June 6—Smith's New Home  
Thursday, June 7—Christian Chapel  
Friday, June 8—Gray Branch

**CAPE FEAR CONFERENCE**

Sunday, June 10—Smithfield  
Monday, June 11—Lanwood Chapel  
Tuesday, June 12—Johnson's Union  
Wednesday, June 13—Powhatan  
Thursday, June 14—Hopewell  
Friday, June 15—Saint Mary's  
Sunday, June 17—Bethel (11:00 A. M.—Johnston County)  
Sunday, June 17—Lee's Chapel  
Monday, June 18—Corinth  
Tuesday, June 19—Shady Grove  
Wednesday, June 20—Robert's Grove  
Thursday, June 21—Oak Grove  
Friday, June 22—Clinton  
Sunday, June 24—St. Paul (11:00 A. M.)  
Sunday, June 24—Tee's Chapel  
Monday, June 25—Riverside  
Tuesday, June 26—Spring Hill (Western Conference)

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**New Haven Church**  
**Host to Youth Rally**

The next Youth for Christ Rally will be held at the New Haven Free Will Baptist Church near New Bern, North Carolina, on Saturday night, May 26, 1956. The rally will begin promptly at 8:00 p. m. The speaker for the evening will be the Rev. Rodger Reeds of Davis, North Carolina.

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**Marshals for Mount Olive**  
**College Commencement**

Mr. Daniel Fagg, faculty member of Mount Olive College, Mount Olive, North Carolina, submits the following names of students who are to be commencement marshals for the college's first regular commencement which will take place on May 27, 1956; Esther Marie Barnett, daughter of Mr. and Mrs. Marvin Barnett of Pungo, Beaufort County, chief; Peggy Elaine Mixon, daughter of Mr. and Mrs. Horace E. Mixon of Route 2, Middlesex; Willie Huber, son of Mr. and Mrs. Sidney Huber of Snow Hill.

Mr. Fagg explains, "These students are ranked in order of academic averages. Willie is not actually third, but he has the highest average of the men students."

**National Superannuation Report**  
**For April, 1956**

The Rev. K. B. Shutes, promotional secretary of the National Superannuation Board of Free Will Baptist, reports as follows for the month of April, 1956:

Balance Brought Forward	\$743.36
<b>Receipts from States</b>	
Alabama	\$ 28.28
Georgia	18.60
Missouri	14.67
North Carolina	84.81
Tennessee	2.50
Virginia	47.44
West Virginia	293.85

Total \$ 490.15

<b>Cooperative Program by States</b>	
Alabama	\$ 2.38
Arizona	1.45
California	12.02
Florida	13.71
Illinois	4.22
Kentucky	5.40
Michigan	22.21
Missouri	16.43
Nebraska	.48
North Carolina	6.88
South Carolina	.33
Texas	.97
Virginia	10.43
Alabama (Designated)	1.95
Virginia (Designated)	5.88
Arkansas (Designated)	4.65

Total from Cooperative Program \$ 135.65

<b>Other Receipts</b>	
Premiums on Policies	\$152.94
Refunds	1.86

Total Other Receipts \$ 154.80

Total Receipts for April, Plus	
Balance	\$1,523.96

<b>Disbursements for April</b>	
Salary of Promotional Secretary	\$400.00
Traveling Expense of Promotional Secretary	135.00
Ministers' Life and Casualty Union	352.01
Refunds	29.39

Total Disbursements \$ 916.40  
Cash on Hand May 1, 1956 \$ 607.56

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**Correction Please!**

In the May 2 issue of *The Free Will Baptist*, in "The Mail Box" section, appeared an article *Information Wanted*. This article stated that the towns of Marion, Greentown and Fort Wayne were in Tennessee; however they are in Indiana. Thank you, Mr. Bryant, for calling our attention to this.

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**Ministers' Conference**  
**To Convene June 4-8**

The Rev. E. E. Edwards, president of the North Carolina Ministers' Conference which will convene on June 4-8 at the Cragmont Assembly near Black Mountain, North Carolina, submits the following message to the North Carolina Free Will Baptist churches:

"Again we are nearing the time for the annual North Carolina Ministers' Conference at Cragmont. Your ministers need to go, having labored hard for their respective churches for another twelve months. Now there is an opportunity for a refilling of the Holy Spirit that pastors do not find just any place. We feel that you want your pastors to be greater pastors, and you can help make them that by sponsoring their trips to Cragmont this year."

All ministers are urged to attend this conference if it is humanly possible.

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**Free Will Baptist Mission**  
**Announces Revival**

The Free Will Baptist Mission of River Road, Washington, North Carolina, will begin revival services Monday night, May 28, continuing through June 4. The Rev. C. J. Harris of Greenville, North Carolina, will be the guest evangelist. Services will begin each evening at eight o'clock. The public is cordially invited to attend.

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**North Carolina**  
**Alumni Association**

On May 11, 1956, twelve of the North Carolina alumni of the Free Will Baptist Bible College, Nashville, Tennessee, met at Mount Olive College, Mount Olive, North Carolina, and organized the North Carolina Alumni Association. The officers elected for this new organization were: Walter Reynolds, Ahsokie, North Carolina, president; Robert Edwards, Arapahoe, North Carolina, vice-president; and Daniel J. Merkh, Durham, North Carolina, secretary-treasurer.

The Alumni Association will hold a fellowship meeting on September 25, at the home of the Rev. Homer Willis in Greensboro, North Carolina, for the alumni and their families. All North Carolina alumni of the Bible College are requested to contact Daniel J. Merkh, 1212 East Main Street, Durham, North Carolina, so that the mailing list may be completed.

There is a place in the secret place of the Most High where God's people can stand no matter how many avalanches of temptations are cast upon them.—*Selected*.

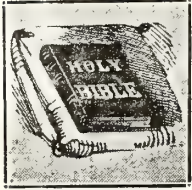
"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Psalm 14:1).

Somebody has said that it is better never to have been *born* than not to be *born again*.

—*First F. W. B. Church, Savannah, Ga.*



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** Can you give Biblical support to evangelists and pastors who deal personally with converts that come forward at the close of a meeting to receive Christ as Saviour? Some of our ministers object to this method and especially to the inquiry room in which Christian workers try to teach the Bible to converts in an effort to get them started right in the Christian life. I believe in this method. Does not "Bring forth therefore fruits meet for repentance" (Matthew 3:8) suggest that we do something more than shaking hands with the minister and placing one's name on the church ledger when he comes forward?—Mack Owens, Farmville, N. C.

**Answer:** Yes, you surely can find plenty of Biblical evidence to support Christian workers who deal personally with people that come forward to make a public acknowledgment of Christ as Lord and Saviour. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10: 13, 14). "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he should come up and sit with him. . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:30, 31, 35-37). Here the Holy Spirit took Philip away from a successful meeting to win and baptize one soul. You may also find much evidence to indicate that new converts need to be taught the Bible and that immediately after conversion is the best time for such instruc-

tions. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6); "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2); "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee" (Proverbs 3:1, 2).

Not only can you find such evidence in the Bible, but you can find that every successful evangelist and pastor, that I have known of, has employed this method. D. L. Moody, the great evangelist, as well as all pastors of the Moody Memorial Church for the past 30 years have employed that means quite successfully. The late evangelists, Billy Sunday and Gypsy Smith, used this means to determine whether or not those professing Christ were actually saved. If saved, their helpers gave some simple Biblical instructions in Christian living. Billy Graham employed this method while holding his great meeting in Nashville, Tennessee, and I understand from his reports that he has employed it elsewhere. A pastor or an evangelist either is far from carrying out his whole duty when he has prayerfully and diligently studied, prepared and faithfully delivered a good gospel discourse, persuaded converts to come to the front and make a public profession of Christ as Lord. Ninety per cent of those making such decisions are not ready for baptism and church membership. In the first place many who are thus stirred emotionally are not actually saved, neither do they gain enough Biblical truth from the sermon to lead them correctly in making a personal decision for Christ but would if, like the Ethiopian eunuch, they had some one to guide them by the Scriptures into such a decision. Many of these same people who would readily accept Christ at once with a little help right then, would be much harder to reach the next day, while a still larger number would refuse Him a week hence, and very seldom could a

personal worker help one of these when such instructions have been postponed a month.

Then in the second place Satan is actively at work these days through false prophets, such agencies as Mormonism, Catholicism, Christian Science, Seventh-Day Adventist, Modernism, and Russellism (Jehovah's Witnesses, Millennial Dawnism) and other false cults. When the apostles of these cults find a person under conviction from a gospel message and not actually saved they may get him so confused that it will be almost impossible to bring him out into the light again so that he may receive the unadulterated gospel truth. If, on the other hand the person were saved when he came forward and were not instructed before these false teachers found and indoctrinated him he would be ten times as hard to teach as he would have been the night or day he decided for Christ. One cannot think clearly through these suggestions and not favor having correct Biblical instruction given as early after an unsaved person steps out for Christ as is possible.

Even though I do not wish to speak disparagingly of mass evangelism, winning souls for Christ through personal evangelism is easier and more effective. Dr. William Evans has the following to say in his book, *Personal Soul-Winning*, Pages 17 and 18:

"The church at Colosse began not with a great revival under Paul, but as the result of the faithful personal work of one man, Epaphras. The church at Rome was undoubtedly founded in the same way. Pastors acknowledge that the best additions to their churches are those won to Christ by personal effort. Dr. Hughes, recently chosen Bishop in the Methodist Episcopal Church, says, that in a revival in his church covering two years, there were 48 converts, 11 men and 37 women; but that, as a result of personal work during the same period, there were 75 converts, 40 men and 35 women. Is there not a lesson for us to learn from this experience, not only as to numbers, but as to sex? Here is the solution of the pastor's problem, 'How to reach the men.' Dr. J. O. Peck is reported to have said, that if he had the certainty that he was to live only ten years, and as a condition of gaining heaven at the end thereof, he had to win a thousand or ten thousand souls for Christ, and he was given his choice of winning them either by preaching sermons or by individual effort, he would choose the latter method every time."





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13).

Rev. A. Purnell Bailey has asked this thought provoking question, "Is there any sight as pitiful as a man who trusts his own righteousness until he sees only the defects of others?"

I have been asking you to consider the seriousness of drifting away from God in your daily living. There are three poems which I want to pass on to you this week with the prayer that they will be of help to you. Some of these poems were written by persons unknown to me, but the lessons to be learned are well worth your consideration.

"We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift,  
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

"Say not the days are evil. Who's to blame?  
And fold the hands and acquiesce. O shame!  
Stand up, speak out bravely, in God's name.

Be strong!

"It matters not how deep entrenched the wrong,  
How hard the battle goes; the day how long.  
Faint not, fight on! Tomorrow comes the song."

Some of us remember the old song we used to sing entitled, "Drifting Down." It goes in part:  
"You are drifting far from shore, leaning on an idle oar,  
You are drifting, slowly drifting, drifting down;  
You are drifting with the tide, to the ocean wild and wide,  
You are drifting, slowly drifting, drifting down."

Then the final poem is filled with warnings and encouragements:

"Don't be a drifter! Burst the stream.  
Be one of those with standards high

Who dare to do and dare to try.  
Too many merely drift along,  
Helpless when danger's wind grows strong;  
Tossed by the currents here and there;  
Held in the eddies of despair;  
Bruised by the rocks they might evade  
And struggle for a worthy dream.  
Were they not all too lightly swayed.

"Don't be a drifter! Shape a plan  
And have some purpose as a man.  
Be not content, as many are,  
To go without a guiding star,  
Swayed by the faithless whims of chance,  
Fate's puppets, at her nod to dance,  
But in the distance set your goal

And fight for it with all your soul,  
Keep some objective worth your while  
Though fortune frown on you or smile.

"Don't be a drifter! Join the few  
Who seek life's real tasks to do.  
Strike out where deeper water flows,  
And breast the stream with manly blows,  
The shallows and the coves beware,  
Too many barques are broken there,  
The rocks and tagged branches lie  
To catch the driftwood floating by,  
But he who fights against the stream  
Some day shall reach his port of dream."

A man's good-breeding is the best security against another's bad manners.—  
*Chesterfield.*

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known —F.B.C

F. B. CHERRY

## PAUL'S THREE MEN

(1 Corinthians 2:14; 3:1)

### I. THE NATURAL MAN (1 Corinthians 2:14)

1. He is not a converted man (1 Peter 1:23).
2. He may be a religious man (James 1:26).
3. He may be an educated man (Acts 22:3).
4. He is dead in sins (Ephesians 2:1).
5. He has no spiritual life (Ephesians 4:17, 18).
6. He has no spiritual discernment (1 Corinthians 2:14).
7. He is without God and without hope (Ephesians 2:12).

### II. THE CARNAL MAN (1 Corinthians 3:1-4)

1. He may be a Christian (1 Corinthians 1:2; 3:1).
2. He is like a child (1 Corinthians 3:1).
3. He never advances spiritually (1 Corinthians 3:2).
4. He follows the way of the flesh (1 Corinthians 3:3; Romans 8:7).
5. He is conformed to the world (Romans 12:2).
6. He causes division in the church (1 Corinthians 3:4; 1:10-13).
7. He produces the fruit of carnality (Hebrews 5:11-14).

### III. THE SPIRITUAL MAN (1 Corinthians 2:9-16)

1. He is led by the Spirit (Romans 8:14).



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*

Free Will Baptist Bible College  
Nashville, Tennessee

## An Open Letter

Dear Senior of 1956, 57:

I am happy that you will be a senior next year, and I know you are anxiously looking forward to graduation. If your graduation class is an average one, between one third and one half of the graduates will continue their education be-

yond high school, and I want to encourage you to be one of this number. In 1900 only four per cent of our youth of college age were furthering their education beyond high school. Last year this percentage had increased to 33, and it is estimated that within the next fifteen years 50 per cent of our youth of college age will be in higher education.

2. He is not of the world (John 17:16).
3. He is not understood by the world (1 John 3:1).
4. He has the mind of Christ (Philippians 2:5).
5. He seeks God's deeper things (1 Corinthians 3:1, 2; Psalm 1:2).
6. He is able to overcome the world (1 John 5:4, 5).
7. He is producing the fruit of the Spirit (Galatians 6:16-22).

## IV. CONCLUSION

1. We are one of the three classes.
2. We should ask ourselves where are we.
3. We should seek to be out-and-out for Christ.

## WHO CARES?

One of the leading newspaper editors in America was one day visited by a minister, who, taking him by the hand, said: "I have come to ask you to be a Christian." He withdrew his hand from the minister's, turned and walked across to one of the windows, and stood looking into the street.

The minister thought he had grieved him. Finally the man returned, his face wet with tears. Taking the minister's hand, he said, "Thank you, sir. With the exception of my mother when I was a bit of a boy at her knee, nobody, not even my wife, or my best friend, or even the minister, has ever put to me such a question." Then, sinking into a chair, he added, "I thought no one cared."—*Unknown*.

The future belongs to those who prepare for it.

Mount Olive College offers to young people unusual educational opportunities. We have a junior college department which offers the first two years of study that are basic to almost any profession, including teaching, law, medicine, business and the Christian ministry. We also have a department of business education which offers a course of one or two years. Courses of study taken at Mount Olive College can be transferred without loss of credit to other colleges in eastern North Carolina.

Our expenses are very reasonable; day students can attend for \$325 per year, boarding students for \$650 per year. Work scholarships and loan funds are available to those who need them and apply early.

If you would like further information, please write us. You are welcome to visit our college at any time.

Sincerely yours,

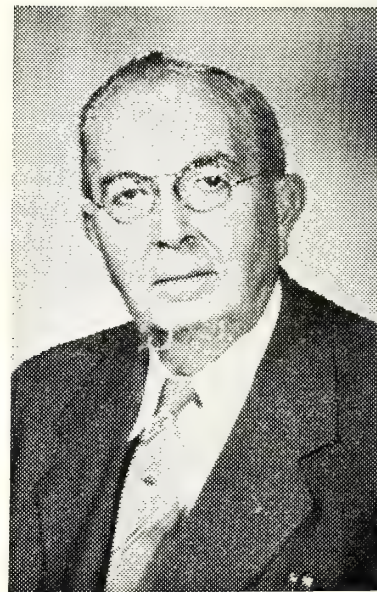
W. Burkette Raper  
President

## Commencement Program

Sunday, May 27, 4:00 P. M.

Mount Olive College

Mount Olive, North Carolina



REV. J. W. ALFORD

### Processional

Speakers  
Board of Directors  
Faculty  
Graduates

Hymn 201: "Faith of Our Fathers" (St. Catherine)

(continued on page thirteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### SALVATION

The term *salvation* implies that man is lost. *Being saved from sin* means directly that the guilty sinner has been made free from the condemnation and the awful sin of death passed upon the sinner because he has transgressed God's holy law. "For the wages of sin is death; . . ." (Romans 6:23). And since *all have sinned and come short of the glory of God* all men in the natural state are condemned to *eternal death*. But the love of God caused Him to make a way for the escape of man from the penalty of death. This escape is called *salvation*. The apostle, Paul, said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . ." (Romans 1:16).

#### Man's Part in His Salvation

God has provided for the salvation of man, and man's part is to accept that which God has provided. If man chooses to accept God's salvation, this acceptance means that man has been made completely free from the guilt of sin and stands justified before God. Man's acceptance of the salvation clears the guilty sinner from the condemnation caused by sin. But man must accept by *faith* the Lord Jesus Christ to be saved. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). When peace is made between God and man through the acceptance of the Lord Jesus Christ, there is no more condemnation. Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, . . ." (Romans 8:1). There is *no salvation* from the *guilt* of sin so long as man stands off in *unbelief*. The great question arises, "How may I know that I am saved?"

#### How Man May Know He Is Saved

Paul says, ". . . The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy

mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Romans 10: 8-13). How may you know? Because the Bible tells you so. If you do not believe the Bible to be the inspired Word of God, there is no salvation for you. The Bible says that if we call upon the name of the Lord we shall be saved. Then the first evidence of being saved is the *Word of God*. Jesus Himself said while He was here on earth, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3: 14-17). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). So then if man will not believe that Jesus Christ is the Son of God and that He came to save sinners from death and hell, there is nothing more for God to do but to condemn the unrepentant sinner to *everlasting death*.

The second evidence of knowing that you are saved is the *experience*. John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). So then our love for the children of God tells us *that we have passed from death unto life*. Even a child knows the joys of love; a small child knows whom he loves. He wants to be with those whom he loves. He is not afraid to trust the ones whom he loves. Recently I saw a very small child as she looked around the room where several people were sitting. This child went straight to her grandfather and crawled upon his lap. Thus she said by her actions, "I love you, Grandfather." The Bible is very plain on this fact—*we know that we have passed from death unto life, because we love the brethren*.

## True Faith Produces Love

There is a special *love* connected with *true faith*. Because I had *faith* in my wife before we came together, I loved her; and having loved her, I wanted to make her my very own. There is no one that can take her place. This is also true in the Christian life as well as in the earthly life. We love to associate with those whom we love. Thus I believe that every truly born again child of God loves to assemble with the children of God. There is an old saying, *Birds of a feather flock together*. It is also true that children want to associate with children or with those of their own age. This is evidenced by the grouping. Certainly it is an evidence of love for our equals. Then, since we are all saved by grace and placed in one family, everyone is equal in salvation. There is no difference in the children of God—"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:12). We love to assemble with those of our kind. It makes no difference whether we are rich or poor in this world's goods for we are all on a *common level* in Christ.

Drunkards love to assemble with their kind. Gamblers assemble with their kind. Lovers of worldly pleasures love to assemble with lovers of pleasures. So, as this is true in general with *unbelievers*, it is absolutely true with the children of God.

We who have been saved feel at home with others who have been saved—they are our kindred. We love to worship together and to associate with each other. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (1 John 1:3, 4).

## Almost

To be almost is not to be. How many there are who are almost decided to be Christians, but they are not Christians as long as they remain undecided. Almost to catch the train is to lose it. To be almost saved from a sinking vessel is to be drowned.

Almost a Christian is like Ananias, who brought part, and left a part behind.

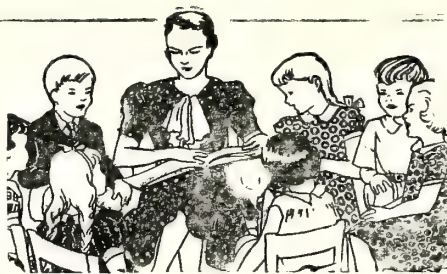
Almost a Christian is like the fig tree, which disappointed Christ with leaves; like the virgins, who carried lamps without oil.—*Selected*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### *A Vacancy for You*

Amanda Hull

**M**OTHER, I saw a 'Vacancy' sign!" exclaimed Duane as he rushed in from school. "Let's go right away."

"I'll get ready at once," answered his mother. "What if this is our day to find a place to rent!" As she said the words, she wondered if it would be as the other times—a disappointment. But she mustn't let Duane know how discouraged she was. Surely we shall find a place before his father returns.

Mrs. Morgan and her three children had gone to live with the children's grandmother when her husband went into the service. Mrs. Morgan wasn't well at the time and needed help with the children, and too, it was less expensive.

"I must be patient a little longer," she told herself. "And God never has failed to help us. He won't fail now." This reassured her as she walked the several blocks with Duane to where he had seen the "Vacancy" sign.

What the landlord showed them was a one-room apartment. Immediately they knew it wouldn't do.

"A cot could be set up in the kitchen at night for the boy," suggested the landlord.

"Oh, but we have three boys," Mrs. Morgan informed him.

"Then, of course, the apartment is too small," he said. "Shall I put your name on our waiting list? I don't know of any family moving out, but if a large apartment becomes vacant, I could phone you."

Mrs. Morgan thanked him politely and he wrote her name and telephone number on a list.

"Mother, with that long list of names ahead of ours, we couldn't get a vacancy here before father comes, could we?" asked Duane with a worried look.

"It is hardly likely," his mother told him. "We left our name on several long lists and haven't been called."

"There is still a vacancy in those apartments that don't take children, but that won't do us any good. And that high

priced apartment next door is for rent again but we can't afford it."

"What are we going to do?" Duane enquired anxiously.

"There will be a place, I am sure," his mother answered. "To begin with we will look around again in this neighborhood while we are here."

So they trudged around several blocks. No more "Vacancy" signs appeared.

Then as they were talking of retracing their steps, a moving van turned into a driveway to a house in a little yard of its own. They waited. The driver and his helpers went in and started to carry out furniture.

"Maybe this house will be for rent," they both thought.

"Oh, if it is for rent and if we can afford it!" said Mrs. Morgan hopefully.

"Let's go and find out," said Duane starting for the driveway, his mother following.

The men moving the furniture out the front door couldn't give them any information. They sent them around to the back door to find the owner. She was a pleasant little woman who listened and answered their questions.

Yes, the house would be for rent. She hadn't tried to rent it yet. Her husband died suddenly, so she was going to live with relatives for some months and perhaps permanently. Yes, she would rent to a family with children. Her grandchildren had often stayed with her.

Mrs. Morgan told her what they could pay. She said it would be enough if they would take good care of her house and yard. And Mrs. Morgan could return later with the advance payment and to sign the agreement.

As Mrs. Morgan was preparing supper and thinking again of the tiring searches to find a place to live, she had a happy thought that rested her. When we move to our heavenly home we won't need to look for a "Vacancy" sign. Instead there will be a welcome and a dwelling for all who have received the Lord Je-

sus Christ as their Saviour and are in the family of God. Jesus said, "In my Father's house are many mansions (rooms) . . . I go to prepare a place for you."

At bedtime the children were chanting "We found a house—We found a house—Going to live in a house with our daddy." After they became quiet for prayer time, mother told them of the heavenly home Jesus was preparing for them. The three little boys agreed they wanted Jesus in their hearts so they could go there.

"Then we won't be told 'No Vacancy'," said Duane who had helped his mother find a home.—*My Pleasure.*

### Boy with a Conscience

**Y**OU were advertising for a boy?" asked a lad in neatly brushed, threadbare clothes of the manager of Peten's store.

"We did advertise for a boy and hired one this morning," answered the man, rather gruffly. He was exasperated, for he had been disturbed many times that morning by undesirable applicants.

"Couldn't you use one more?" questioned the boy.

"No," snarled the man.

Disappointed and discouraged, Reuben Myrick walked from the office, leaving the door ajar.

"Hello, there," greeted another boy as Reuben stepped from the office into the store. "What are you doing in there? I landed that job an hour ago."

"Oh!" exclaimed Reuben, glancing up and down the boy's stylish clothes, and wondering why he could have such things and still get work that to a boy like himself would mean food and the cheapest of clothes. But, gaining control of his feelings, he extended his hand. "I'm glad you got it, Wayne. It's a good job."

"I guess it's all right," remarked the other without the least enthusiasm. Then resuming his old gay tone: "Come 'long with me. I'm off for the ball game and then for a skiff ride on the lake. Nothing doing there," pointing toward the office.

"I would like to go with you, but I can't. Promised Mother I'd come back as soon as I did a few errands."

"Ah, shucks!" sniffed the boy. "Tell her they kept you waitin'."

"I wish I could come, but I can't," said Reuben. "You'll have a jolly time, I know, but I can't tell Mother a story, because my conscience wouldn't let me."

"You ninny; I wouldn't let my conscience bother me," scoffed the boy, skipping down the aisle.



The manager was not in the habit of listening to conversations outside of his office, but hearing the voice of his new boy outside of the door when he should have been busy in another part of the building had made him pause and listen.

Reuben Myrick turned to purchase some trifles, which his mother had requested him to buy, and so did not hear anyone coming behind him.

"Young man, I want to tell you that I made a mistake a few minutes ago in turning you out," the manager announced. "There's a place for you if

you'll take it. There is always a place for boys with consciences like yours."

"Oh thanks," said Reuben, his face flushed with embarrassment.

"Can you report at one o'clock?" asked the man.

"Certainly I can," answered Reuben, his face shining.

"He'll do it too," confided the manager to the clerk, when Reuben had left. "He's a boy that will always do the right thing, and I came near missing him." A smile which the clerk had never seen on his employer's face softened his hard features.—*Exchange*.

## Woman's Auxiliary Department

MRS. ALICE E. LUTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Antioch Association Holds District Convention

The District Woman's Auxiliary Convention of the Antioch Association of Arkansas was held at the Jerusalem, Arkansas, Free Will Baptist Church on Saturday, May 15, 1956, with Mrs. J. D. Coffman presiding. The theme for the day was "Christian Service."

Mrs. Dale Munkus of Russellville, gave the morning devotions. The Rev. Willie Coffman, pastor of the Jerusalem Church, was the morning speaker. Miss Clytie Coffman of Hector and the Rev. Dale Munkus of Russellville rendered special songs with Mrs. Lawnie Coffman of Searcy and Mrs. Munkus of Russellville at the piano.

The Rev. Munkus opened the afternoon session by leading the group in several choruses, followed by a congregational hymn led by Miss Clytie Coffman. Mrs. Elmo McCoy led in the afternoon prayer.

The Rev. Lawnie Coffman of Searcy took charge of the installation service and installed the following officers: Mrs. Roy McQuin, Welcome Home Church, president; Mrs. Byron Buchanan, Russellville Church, vice-president; Mrs. Ted Henry, Russellville Church, recording and corresponding secretary; Mrs. Frank Duvall, Russellville Church, treasurer; Mrs. Haney Buchanan and Mrs. Dale Munkus, Russellville Church, program chairmen; Mrs. J. D. Coffman, Hector Church, assistant recording and corresponding secretary; Miss Clytie Coff-

man, Hector Church, reporter.

The next convention will again be held at the Jerusalem Church with the Rev. Thomas Brasbears of Russellville bringing the morning message.

Clytie Coffman,  
Reporter

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*Miami, Fla.*—The Woman's Auxiliary of the First Free Will Baptist Church met Friday night, May 4, at the church with 9 members present. Miss Ruby Mitchell, president, presided over the meeting. Mrs. Carrie Mitchell led the group in prayer.

The theme of the program was "We Need Revival for Such a Time as This." Those taking part on the program were: Mrs. Anita Mitchell, Mrs. Anna Mae McFarland and Mrs. Kay Black. Following the business session the ladies enjoyed refreshments.

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*Kenansville, N. C.*—The Woman's Auxiliary of the Sarecta Free Will Baptist Church met at the church on May 7, 1956, with 14 regular members attending. Mrs. Rivers Winstead led the devotions. Several of the members presented the program entitled "We Need Revival for Such a Time as This." Following the business session the ladies were dismissed with prayer by Mrs. Paul Ingram.

### Christian Education

(continued from page ten)

Invocation: The Reverend B. E. Dotson

Music: College Chorus—"The Heavens are Declaring" (Beethoven)

"Now Let Every Tongue Adore

Thee" (Bach)

Scripture: The Reverend R. N. Hinnant

Introduction of Speaker: The Reverend

M. L. Johnson

Speaker: The Reverend J. W. Alford

Hymn 236: "Lead On, O King Eternal" (Lancashire)

Presentation of Candidates for Certificates and Degrees: Daniel W. Fagg Jr.

Awarding of Certificates and Degrees: President W. Burkette Raper

Closing Remarks

Music: Solo—"God Shall Wipe Away All Tears"—Miss Mary Alice Wetherington

College Chorus: "God So Loved the World" (Stainer)

Benediction: The Reverend D. W. Hansley

Recessional

The president's reception will be held immediately after the commencement exercises in the college library.

Director of Music: Mrs. Paul Braxton

Pianist: Miss Peggy Mixon

### Rules for Daily Living

Begin the day with God:

Kneel down to Him in prayer;  
Lift up the heart to His abode,  
And seek His love to share.

Open the Book of God,

And read a portion there;  
That it may hallow all thy thoughts  
And sweeten all thy care.

Go through the day with God:

Whate'er thy work may be,  
Where'er thou art—at home, abroad—  
He is still near to thee.

Converse in mind with God:

Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.

Lie down at night with God,

Who gives His servants sleep;  
And when thou tread'st the vale of death,  
He will thee guard and keep.

### Have You Been Praying?

God's promises are always broader than our prayers. Anchor yourself to the throne of God, then shorten the rope. —*Highland Park Church Bulletin, Michigan*.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Report on Trip to Kyushu

Wesley Calvery

**I**LLEEN and I have returned from a trip to the southern most island of Japan, Kyushu. We were invited by an Assembly of God friend to investigate the needs of the area where he is working. The time is soon coming when we must decide where the Lord would have us to work. Thus we made the trip, and in the next few months we plan to visit some other places. After we have visited these places we will let the Lord lead us to His place for us. We can't let need direct *us* because the gospel is needed everywhere here. So we must depend on the Holy Spirit to lead us. We will keep you informed on the fields that we visit so that you can pray with us.

First of all, I am wondering if you have a good map of Japan. Taking it for granted that you don't, I am going to send you one in the near future.

The place that we visited last week is about 30 hours by train from Tokyo. We spent our time in Saga and Nagasaki prefectures. Our friend, Herbert Mil-len, (independent Assembly of God), lives in Karatsu City (50,000). He is the only missionary there. There are four churches in this town, but all of them are liberal and not very active. We traveled by bus over terrible roads through village after village which reminded us very much of Cuba except there were no palm trees. These villages have no witness for Christ except about once a year someone comes through and passes out tracts. The first large town that we visited was Takeo (40,000). It has one liberal Presbyterian church with 25 to 30 active members. It is surrounded by dozens of villages. (It is very hard to count villages here because in every little valley and around every curve in the road there is a village.) Of course these places have no witness since the Presbyterian church only ministers to those who happen to come to service. They make no effort to reach the unevangelized around them. We were impressed more by this location than any of the others.

After this we visited Kashima (35,-

000), about 45 minutes by bus from Takeo. There we found an active Baptist church with 60 to 70 active members, and about 2 or 3 *out stations*, but they did not feel that they could take care of the area alone. This was the only church in this area. Of course Kashima is surrounded by villages too.

The next day we visited three other places, namely: Imari, Arita and Sasebo.

Imari is a town of 23,000 people and only a Catholic church with an Italian priest. The last Protestant missionary who lived in this town was forced, by the town people, to leave. No doubt they were influenced by the Catholics.

Arita (20,000) has a Presbyterian meeting with 15 or so in attendance, but no church.

Sasebo (200,000) is the only place that looks like a real city in the area. It is a wicked city influenced by the American sailors there. There are six Protestant churches there, but only two of them are considered evangelical. There are three missionaries in Sasebo. Two of them run an orphanage (mostly for half American children), and the other one, an elderly lady, has been working among the sailors.

In order to get a true picture of this area you must visualize the fact that each of these towns are connected by a chain of villages, one after the other, where out stations, Sunday school and tract work could be done. It is a lonesome area for the foreigner because very few foreigners live in this area except for the sailors at Sasebo. There is an American missionary and Italian priest in Karatsu, an Italian priest in Imari and three American missionaries in Sasebo. This would mean that choosing this area would eliminate the possibility of fellowship with other foreigners. Fellowship, we have learned from others already on the field, is a very important aspect of the missionaries' lives. But the Herseys would soon be joining us and the Lord can give us grace.

Next month we are planning a trip up north to Hokkaido. Pray with us that God's will may be done.

I think you understand that Japan is strictly divided in two groups: the liberals and the evangelicals. This must be taken into consideration when we sur-

vey these fields. Most evangelicals here do not make any consideration at all for the liberals when they go into an area to work. They do their work as if no other Christian work was being done there. What is your thinking on this matter? Would you please give me a statement on this. I do not mean to say that we should agree with them but how far should we go in making a break with them? Should we counsel with them concerning the area where we both are working?

Frankly we did not want to return to Tokyo. Tokyo is modern and almost like living in the states, but when we saw all of the towns and villages without the knowledge of Christ we wanted to stay; but we must follow the Lord and we still feel that we should be in language school for a while longer yet. The next three months we plan to study Bible in Japanese which will prepare us to present the message that we have come to Japan to preach. In God's time we will go to some of the villages where Christ is not known and tell them of Him who can give them real *Life*.

## Report of Western Conference

The Rev. H. M. Minshew, member of the Mission Board of the Western Conference of North Carolina, makes the following report:

### *Offerings Received*

Pleasant Grove Church—\$26.71  
Spring Hill Church—\$53.10  
Black Jack Grove Church—\$31.00 (Wayne County)  
Fremont Chapel—\$6.50  
Wilson Church—  
Calvary Church—\$8.52  
Piney Grove Church—\$32.14 (Johnston County)  
Piney Grove Adult Sunday School Class—\$14.04  
Rains Cross Roads—\$19.22  
Little Rock Church—\$21.45  
Union Grove Church—

Rev. Minshew says, "I want to thank each and every church that gave an offering for missions for the kind hospitality and wonderful cooperation shown."

Most of our troubles are caused by too much bone in the head and not enough in the back.—*Selected*.

Happiness is not found in self-contemplation; it is perceived only when it is reflected from another.—*Samuel Johnson*.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church in Europe

(Lesson for June 3)

Lesson: Acts 16:6-10; 18:5-11.

Golden Text: 1 Corinthians 1:23, 24.

### I. INTRODUCTION

A great many eventful things happened to Paul between his preaching at Antioch of Pisidia, the place we left him in last Sunday's lesson, and the place we find him today. He had completed his first missionary journey, having been stoned and left for dead in one place; but, having been strengthened by the Spirit, he continued his journey and reported back to the church in Antioch in Syria.

Now he has begun his second journey with Silas as his companion instead of Barnabas. He has visited the churches of Asia which he organized on the first journey. At Lystra, where he was stoned on his first journey, he has paused on this second trip to ordain Timothy and add him to the party.

We see him now at a point of the second journey at which his plans are being revised. Although the subject of this lesson is *Claiming the Cities for Christ*, we choose to interpret it in terms of the work of the Holy Spirit in the life of Paul. We may learn here that victories for Christ can only be won as His servants are willing to let the Holy Spirit lead them.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. When the Holy Spirit blocks our path, we can then be sure that our plans are wrong (16:6, 7).

2. One way or another the Lord will reveal His plans for those who strive to do His will (16:8, 9).

3. Those who are in the will of the Lord are ready to go when He shows them the way (Vs. 10).

4. The presence of his buddies is always a boost to the man who is fighting the battle alone (18:5).

5. Those who oppose the Word of the Lord really oppose themselves in the end (18:6).

6. When a door is closed to the gospel

of Christ, the Lord is able to open another (18:7).

7. Those who are hungry for the bread of life will flock to God's table wherever it is spread (18:8).

8. Men are impotent to dispense with God's man before his work for the Lord is done (18:9, 10).

9. A revival that lasts for eighteen months will always get surprising results (18:11).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Our Lord, among many other titles, wears the name of "Captain" of those who possess salvation (Hebrews 2:10). The last of the standing orders He delivered to the church is the commission to preach the gospel to every nation, tribe and kindred of men on the surface of the whole, round globe. Suppose the earlier Christians had not obeyed that order? It is highly probable that we English-speaking peoples would still be in the bondage of savagery and darkness. In the days of our Lord, the British Isles were peopled with wild, heathen tribes. So fierce were these men of an animalistic culture, that even mighty Rome was never able to subdue them. When the Roman Legions won a precarious foothold on the island, they built a great wall at the extreme limit of their conquered strip, to hold back the savage hordes which incessantly swept against them. Behind that wall they fought again and again, until they finally gave up the idea of conquest.

2. The famed Tenth Legion, often called "Caesar's Own," was the spearhead of this fighting force. Their annals tell much of the manner of men the native tribesmen were. The Roman records state that the wild men of Britain fought naked, with their bodies decked in blue paint. We are told that when they slew an enemy they drank his blood, and used his skill for a drinking cup. They had a primitive religion, and lived by pillage and by the chase.

3. One generation fitted that picture, and then a change was wrought with such startling suddenness that the following generation found itself treading a pathway which led to culture and civi-

lization. What wrought this amazing change? The gospel of Jesus Christ!

To those wild peoples a missionary went, and Anglo-Saxon culture and civilization is the present result. Barbarism, brutality, and the Christian message cannot live together in the same race of men. If the gospel had not reached Britain, by means of a great missionary, there is no reason to suppose that a change would have been made.—*Dr. Harry Rimmer*.

4. Now it is noticeable that the first Christian churches were established in cities. There may have been one in the village of Emmaus, but nothing is said about it. The churches in the Bible were located in Jerusalem and Antioch and the cities of Galatia and of Asia Minor, Philippi, Thessalonica, Athens and Corinth: to say nothing about Rome. After all, the gospel is for sinners, and it is commonly understood that the people in cities are greater sinners than those who live in the villages. If I were a healer, I would go to the hospitals where I would find sick people. As a missionary, I would go to the city, not only on account of the sinners, but on account of the children. But I certainly would not forget about the people who live in the rural areas and in the villages, and who come to the city on many occasions.—*The Bible Illustrator*.

The generalship of the Holy Spirit is apparent. He had Paul establish a church in large cities such as Philippi, Corinth and Ephesus, and then go elsewhere, leaving these churches to evangelize the rural areas and smaller towns near them.

5. Not all closed doors are of Satan. Do we not read in Revelation 3:7, "... he that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth"; and is not this a statement of the fact that Jesus Christ moves sovereignly in the proclamation of His Gospel? Our Lord either directs or permits a door to close or open; all is according to His eternal plan. And the servant of God might experience some grievous disappointment in the matter of closed doors, blame it on Satan, and in due time learn that it was entirely of the Lord.—*Selected*.

6. After World War I, Russia was open to gospel preaching, but the church failed to seize the opportunity. As a result Communism moved in and Russia became a menace to world peace.

Set your goal high. You may not reach it, but you'll put on muscle climbing toward it.—*Edgemont F. W. B. Chalmenger, Durham, N. C.*



## THE MAIL BOX

### Position Wanted

"Miss Sara Willoughby, a young lady in our church, is interested in full time Christian work. I would like to know of any church which desires someone such as Miss Willoughby for full time work. Miss Willoughby attended our Bible College in Nashville, Tennessee, for three semesters and has completed her secretarial course at Coastal Business College, Norfolk, Virginia. She is qualified to work both as a church secretary and a youth director.

"I would recommend Miss Willoughby as a devout Christian of unquestionable integrity and dependability. She enjoys a splendid reputation in our church, Hickory Chapel, Ahoskie, North Carolina, and in our community. I would appreciate any helpful information you could give me."—Rev. Walter Reynolds, Ahoskie, North Carolina.

### Commendation for Paper

"Greetings in the precious name of Jesus Christ, our Redeemer, Saviour and King. I am well as common in body, happy in spirit, and enjoying the good things that our heavenly Father gives His children. I am enjoying the sweet fellowship of the born-again, blood-bought, blood-washed, Spirit-filled people of God. Hope you are the same.

"I first began taking **The Free Will Baptist** in 1919, and I think it is a great paper. I began writing for it in 1935. I think you are doing a good job on it now. I thank God for you. May He ever bless and keep you true. . . . May you ever be able to publish the great doctrines of Free Will Baptists—free will, free grace, free salvation and free and open communion, which I hold so dear to my heart.

"I beg to be your humble brother in Christ."  
Elder Colonel Pendleton, 127 University Court, Nashville 10, Tennessee.

### Card of Thanks

"I want to take this opportunity to thank my many friends and relatives for the nice gifts and cards I received on my recent birthday. May the Lord bless you all is my prayer."—Rev. W. B. Nobles, Winterville, North Carolina.

## Faithfulness

"He that is faithful in that which is least is faithful also in much." If you were going to employ a man to do a piece of work which you considered very important you would want to secure a man who had done less important jobs well. In the business world many a young man has risen from office boy to a "higher-up," or even to partnership in the firm because of his faithfulness in the little things, or his ability to follow orders without arguing the subject. God is looking for men and women who will do faithfully the "little" things that

come their way. When they have done this He can trust them with greater duties. "Them that honour Me, I will honour." If a child's mother would tell it to bring an armload of wood in for the kitchen fire and it would run away to play and not obey the command, could

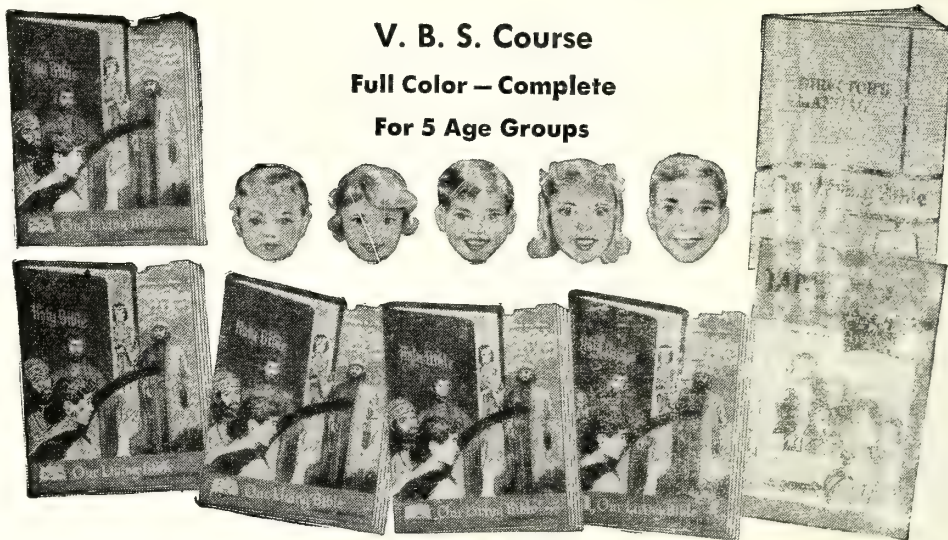
she safely trust it to carry ten dollars to the bank for deposit? How would she know that the bank would be reached by the child? We are God's children and if we do not obey, or are not faithful in the least, how could we expect Him to trust us with much?—*Herald of Light*.

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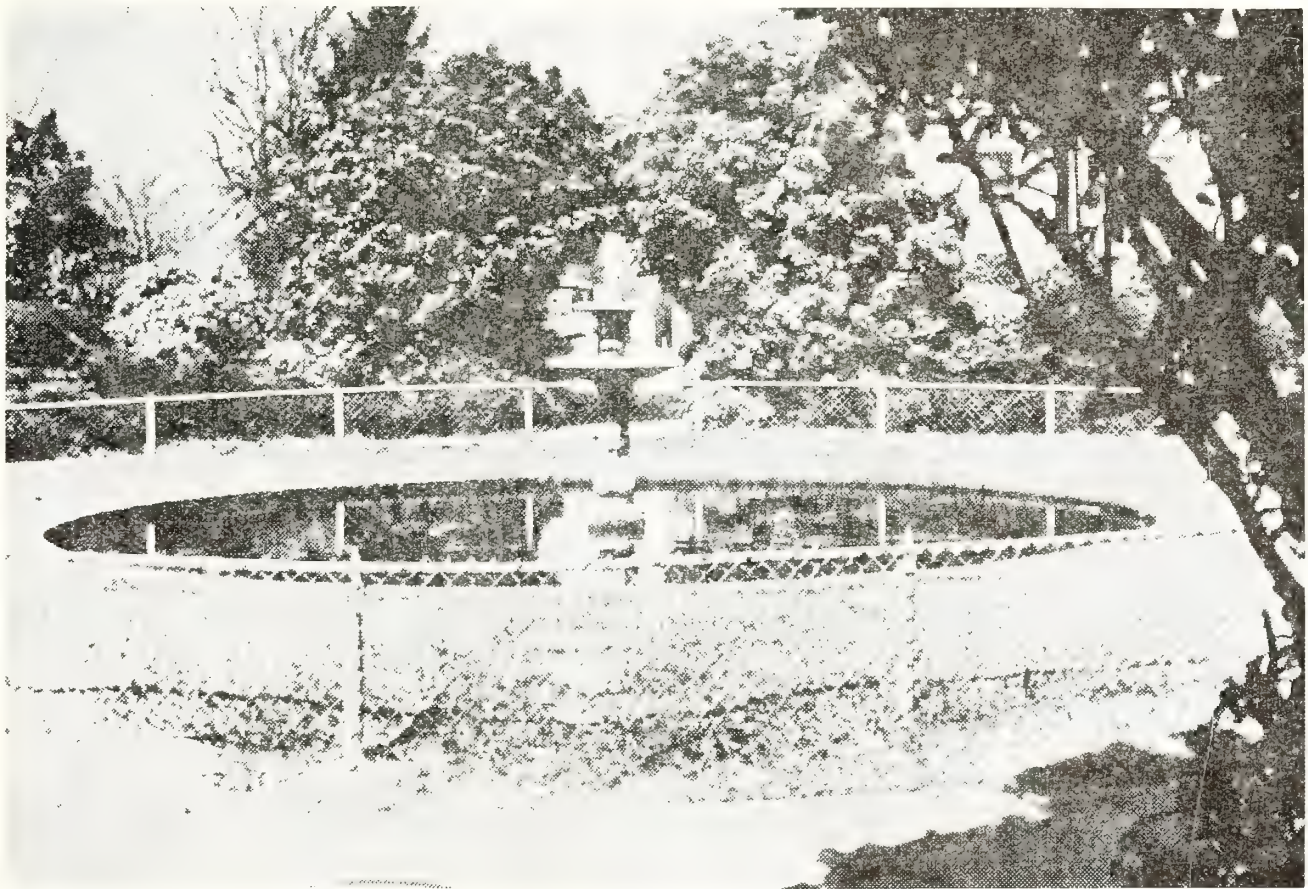


# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 30, 1956

DIVINITY SCHOOL  
LIBRARY

BEAUTIFUL SETTING FOR SEVENTH NATIONWIDE FREE WILL  
BAPTIST LEAGUE CONFERENCE



Campus scene of East Carolina College, Greenville, North Carolina, where the Seventh Nationwide Free Will Baptist League Conference will be held, June 12 through 14, 1956.



# EDITORIAL

## NATION-WIDE LEAGUE CONFERENCE

The cover picture on this issue and that of next week will show scenes on the campus of East Carolina College, Greenville, North Carolina, the site of the Seventh Nation-wide Free Will Baptist League Conference. It will be held June 12-14, 1956. *The Free Will Baptist* extends a hearty welcome to leaguers throughout the nation who may attend the conference.

The Free Will Baptist Press has extended an invitation, through the National League Board, to all who attend the conference to visit this institution which prints the league and Sunday school literature. As a result, the authorities are planning a tour of the Press for people attending the conference. We are looking forward with joyous anticipation to this visit from the youth of the denomination and others who may be in attendance. We are planning to have guides conduct our visitors through the institution, giving detailed information and showing samples of work in every stage of processing from the time the manuscript reaches the desk of the editor until the finished quarterlies are packed for mailing. Will you plan to attend the conference, and will you be sure to visit us while in this area?

The National League Board is planning a program for the conference around the keynote, *Faith Is the Victory*, which will offer information and inspiration to those in attendance. The first session will open on Tuesday evening, June 12, at 7:30. The closing session will be held on the following Thursday evening at 7:30. We are expecting hundreds of young people to come from all over the nation.

For the benefit of those who will want accommodations, we offer the following information which we are adapting from the publicity folder arranged by the league board:

"You will, of course, be responsible for the cost of your own room and meals while here; however, we have arranged with East Carolina College for 600 rooms—300 for men and 300 for women. The rates are \$4 per person for the three days, linens included. For reservations write *Nation-Wide Free Will Baptist League Conference*, Box 468, Greenville, North Carolina.

"Reservations may be secured from hotels and motels as follows:

"Hotel Proctor—single rooms without bath, \$2.84; single room with bath, \$3.87; double with bath, \$5.67.

"Smith's Motel—single, \$4; double, \$6; family rooms accommodating four persons, \$7.

"Kenland Motel—single, \$5; double \$7; family rooms accommodating four persons, \$10.

"All motel rooms have private baths and are air-conditioned. Hotel and motel rates are daily. For hotel or motel reservations, communicate directly with the hotel or motel which you prefer. Your letter will reach them if you just address it to them at Greenville, North Carolina. You should make your reservations immediately, asking for confirmation.

"The following arrangements have been made for meals: East Carolina College will operate one of its larger cafeterias for our convenience at regular student prices. It will be possible to purchase three meals daily for \$2; however, as in any cafeteria, you can determine the cost by the amount of your selections. Upon arrival, you will be furnished a list of

public eating establishments which you may patronize if you prefer to do so."

Finally, will you consider this as an urgent invitation from the editor for you to attend the Seventh Nation-Wide Free Will Baptist League Conference, and for you to visit *The Free Will Baptist Press* while you are just ten miles away?

## WRITERS' CONFERENCE PROGRAM

The program for the Free Will Baptist Writers' Conference at Mount Olive College, Mount Olive, North Carolina, June 18-21, is shaping up nicely in that acceptances of invitations for special contributions to the program are beginning to come to the editor's desk.

We feel that we are extremely fortunate in that we have been able to secure the services of Mr. Walter Spearman of the School of Journalism, the University of North Carolina, during the conference. Mr. Spearman will serve as instructor in journalism throughout the conference, and as counselor to the members of the editorial staff. He is well qualified to give some valuable assistance to all of us who write. His training at the University of North Carolina plus one year's study in France is complemented by his wide experience in writing and editing.

Mr. Spearman worked with *The Charlotte News* for five years. During the war he wrote training textbooks for the United States Quartermaster Corps. He has edited the *Alumni Review* of the University of North Carolina and served as managing editor of *Christian Frontiers*, a Baptist magazine. He writes a weekly book review column, *The Literary Lantern*, for five state newspapers, a book column for *The State Magazine*, and five or six editorials each week for *The Greensboro Daily News*. These services are in addition to his position on the journalism staff of the university, a post which he has held since 1935. He is also a member of the board of deacons of the Chapel Hill Presbyterian Church.

The services of Mr. Spearman will be only one feature of the conference. We are also planning periods of worship, doctrinal discussion and a study of style peculiar to our publications. We hope to have reports from denominational leaders who may attend the conference.

If you have a desire to do religious writing, particularly for our publications, be sure to attend this conference if you can possibly do so.

Number 71

Volume 22

## THE FREE WILL BAPTIST

May 30, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager \_\_\_\_\_ L. A. Dunn  
Editor \_\_\_\_\_ J. O. Forster

Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

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# Progress at Cedar Grove Church

Rev. J. Albert Harris  
234 Sycamore Avenue  
Newport News, Virginia

**W**E began our work with the Cedar Grove Free Will Baptist Church near Hamilton, North Carolina, in October, 1945. The Rev. Allen Bryan, being the former pastor, had begun shaping the membership into a planned pro-

Last fall the Sunday school enrollment grew to 75 with an average attendance of from 40 to 55. The pastor and the Sunday school superintendent, Mr. Clifton Hollis, worked hand in hand encouraging the increase of attendance.



gram. His plans ran along the same direction as ours, and the year 1955 proved to be a very successful one. During the year we had two successful evangelistic campaigns: in the spring, the Rev. Charlie Hamilton, and in the fall, the Rev. Billy Jackson.

The church group decided that services once a month were not enough to interest and encourage the church and Sunday school into growth. It was voted to go on half-time for the church year of 1955-56 with services being changed from second Sundays to first and third Sundays each month. A church calendar was then set up and officers of the entire organization were instructed in their duties. I must say that this has been a very cooperative group this entire year.

We promised to take a picture when the attendance reached 100% of the enrollment. The attendance began to slowly increase until the third Sunday in February, 1956, we had 75 present. There were 75 present with four visitors. Pictures were taken of each class and of the entire school and placed on the bulletin board. Since then the attendance has been 75 or more except on Easter when we had 91 present. How we praise the Lord for this increased interest!

Easter week the Rev. Billy Jackson of New Bern, North Carolina, was with us as evangelist for a mighty revival. Many have mentioned to me of having a deeper experience and a closer walk with God by having attended the revival. Two souls came forward that week, one

accepting Christ and the other renewing her vows to God. The revival fires are still continuing to burn. On April 15 two others came to the altar, one to accept Christ and the other to renew his vows and unite with the church by statement. We praise God for these who have taken this stand.

Our goal for the Sunday school by June 1 is one hundred. Everyone is working toward reaching this goal. When it happens we plan a big Sunday school rally. Last quarter our school was represented at the quarterly Sunday school convention for the first time.

We also have a good woman's auxiliary and brotherhood; both are doing a wonderful work in a wonderful, spiritual way. Their fellowship is wonderful. The brotherhood laid a new floor in the church a year ago, and this year they painted the building outside and landscaped the grounds.

May I ask that our praying Christian friends remember us in your prayers. There are wonderful possibilities in this church for there is a large group of young people. The young people of the church today are the active church of tomorrow. Their strength depends upon the encouragement and instruction given them today while growing in the Christian life. We are doing all that is within our power to do just this.

We shall be happy to have any of our friends worship with us at any time. Visitors are always welcome in our services.

## Now, It Is Too Late!

The little girl's face was all aglow! Her eyes were shining! "Daddy, it's almost time for Sunday school. Let's go! They teach us there of Jesus' love. They teach us how He died for our sin!" Said Daddy to his little girl, "Oh, no, not today. I've worked hard all week. I'm going out today to fish and rest. I must have one day of rest, and fishing is fine, they say. So run along. Don't bother me. We'll go to church some other day!" Years have glided by. Daddy hears no more the plea, "Let's go to Sunday school!" Daddy is now in the late afternoon of life. He has time now to go to God's house. But what does daughter do? She says, "Oh, Daddy, not today. I stayed up almost all night last night. I've just got to get some sleep!"

"Of all sad words of tongue or pen,  
The saddest are these: 'It might have  
been'"—Selected.



# I Will Lift Up Mine Eyes

Naaman Borders  
Waverly, Ohio

**D**AVID said, "I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1). There is something about the hills and mountains that gives us strength and inspiration. We know that on many occasions Christ went up into the mountains to pray. He gave His first great sermon on a mountain. He took Peter, James and John up on a mountain and was transfigured before them. He went through the greatest of temptations on top of a mountain where He was shown all the kingdoms of the earth by the devil. (The devil himself knew the inspiration that the mountains gave and used it to enhance his nefarious purposes.)

When the Lord gave Moses the law, He took him up into the mountains. When Moses had finished his life's work, he was taken up into a high mountain to have a talk with God before his death. When Abraham was commanded to offer his son, Isaac, upon the altar, he was directed to go upon a mountain to perform the task; but God, seeing his willingness to obey, gave him a lamb to offer instead. When John, the Revelator, gave his beautiful description of the New Jerusalem he was on a mountain. We could give many more stories in which the mountains were a place for meditation, worship or inspiration. Somehow the awe-inspiring mountains furnish us with a frame of worship and adoration that can be found nowhere else. Somehow the *charm of the sky seems to hallow us there* as nowhere else. In the mountains a holy hush envelops our soul, and we feel as David did when he said, "Let every thing that hath breath praise the LORD. . . ." (Psalm 150:6).

When I think of the mountains, I am reminded of Cragmont Assembly near Black Mountain, North Carolina. When I first began reading about the work of

the Free Will Baptists there, I said, "Thank the Lord, I like it very much!" Of course Cragmont is primarily for our young folk, I suppose; and that makes me feel young again. You parents who have children should by all means avail yourselves of the great opportunity of sending them there. If they are not Christians, Cragmont is a place where they can be drawn to Christ. The cost in money is very small indeed when compared to the worth of a soul. So don't let any frivolous thing hinder you from sending your children to Cragmont. The young people of today will be our church of tomorrow.

Some people try to argue that children don't know what they are doing when they accept Christ and religion. Jesus said, ". . . Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14). Jesus not only said *children*, He said *little children*. If children don't come into the church, pray tell us what we will do. Some older people are so set in their ways that you can't touch them. Some will scarcely come to church to hear the gospel message, and when they do happen to come they can't be moved. Some are afraid to attend a red-hot revival for fear of getting under conviction. They feel that it's an open season on sinners, so they abscond to what they call safe ground. But alas! it's to their own damnation.

Some of our churches are waking up to the value of outdoor worship. A group of people in my home town are repairing to a mountain lake for worship next Sunday, and we surely do approve of it. Somehow it seems that we can get closer to God in the mountains. I have been trying to get our brethren to see the worth of building a tabernacle in the hills here so we could hold revivals. We could sponsor gatherings there and could get better acquainted with

other Christians. Such meetings would increase the love in our hearts for our fellow Christians. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

In speaking of bringing the young people to Christ, it is ten times easier to bring them now than it will be ten years from now. Billy Graham says that not one in ten thousand will turn to Christ after he passes 35 years of age. Anyway we know that it is harder to reach them when they get older. The following poem explains how much easier it is for the Master to mold a young life than it is an older one:

## PLASTIC YOUTH

I took a piece of plastic clay  
And idly fashioned it one day;  
And as my fingers pressed it still  
It moved and yielded to my will.

I came again when days were passed,  
The bit of clay was hard at last;  
The form I gave it still it bore,  
But I could change that form no more.

I took a piece of living clay  
And gently formed it day by day;  
And moulded with my power and art  
A young child's soft and yielding heart.

I came again when years were gone,  
It was a man I looked upon;  
He still that early impress bore,  
And I could change that form no more.

—McLead.

## Twelve Views of the Cross

The soldiers saw in Christ a criminal  
with cruelty.

The woman saw in Christ a benefactor,  
or, with sorrow.

His mother saw in Christ a son, with  
anguish.

The disciples saw in Christ blighted  
hopes with perplexity.

The first thief saw in Christ a malefactor,  
with hardness.

The second thief saw in Christ a king  
with patience.

The centurian saw in Christ divinity  
with conviction.

The priest saw in Christ an imposter  
with mockery.

Angels saw in Christ love, with wonder.

Devils saw in Christ "the Seed of the  
woman," with dismay.

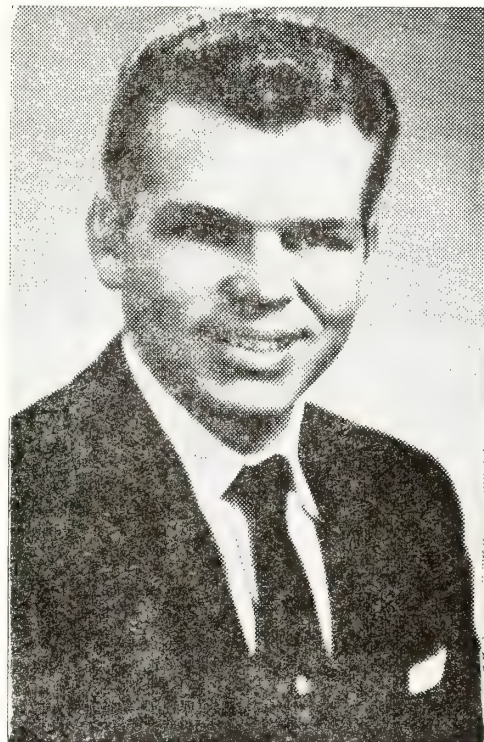
Jehovah saw in Christ obedience, with  
affection.

The passers-by saw in Christ nothing  
with indifference.—D. L. Moody.



# NEWS NOTES

Youth Revival at  
Union Grove Church



There will be a youth revival at the Union Grove Free Will Baptist Church, Wayne County, North Carolina, June 3-10, with Ronnie Winkle, a student at The Free Will Baptist Bible College, Nashville, Tennessee, as the evangelist. He is a member of the Free Will Baptist Church of Richmond, California.

The services will begin each evening at 8:00 p. m. Everyone is cordially invited to attend these services, especially the youth in the surrounding areas.

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## Camp Meeting at Florida Camp Ground

There will be a camp meeting held at the Free Will Baptist Camp Ground located 5 miles south of Cottondale, Florida, on Highway 231, June 4-15, 1956. The Rev. Milton Hollified of Canton, North Carolina, will be the evangelist for the meetings which will be held twice daily at 11:00 a. m. and 7:30 p. m.

Meals will be served in the dining hall, and beds will be furnished for those staying over night. For reservations write: *Chester A. Huckaby, Chipley, Florida.*

There will be an extension school from The Free Will Baptist Bible College in Nashville, Tennessee, conducted for all who wish to enroll.

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## Rev. James C. Lynn In Revival Services

The Rev. James C. Lynn, pastor of Elm Grove Church, Ayden, North Caro-

Baptist Church on Jefferson Circle.

At a short business meeting held May 20, W. C. Beverly was elected by the church as assistant pastor and Lonnie R. Hall as deacon.

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## June Is Cragmont Emphasis Month

The Repair Fund Drive for Cragmont Assembly near Black Mountain, North Carolina, is making an S O S call to all Free Will Baptists in North Carolina. Conference time is during the month of June, and the beloved assembly still needs quite a few repairs such as plumbing fixtures, added kitchen equipment and other facilities.

All Free Will Baptist organizations are urged to make the first Sunday in June Repair Fund Sunday and to make special offerings for the assembly. Mrs. L. E. Ballard, field representative, will be glad to assist in any project launched in behalf of Cragmont Assembly. The approved goals are as follows: churches, \$30; Sunday schools, \$6; leagues, \$3; and woman's auxiliaries, \$25 (through apron fund).

Send all funds to *Cragmont Assembly, Black Mountain, North Carolina*, and be sure to earmark them for the repair fund. All woman's auxiliaries should send their offerings to *Mrs. M. A. Woodard, Winterville, North Carolina*, and they should be earmarked for the Cragmont Apron Fund.

## Coming Events

June 4-8—N. C. Ministerial Conference, Cragmont Assembly

June 12-14—Seventh Nation-Wide League Conference, East Carolina College, Greenville, N. C.

June 17—Father's Day

June 18-21—Writers' Conference, Mount Olive College

June 18-23—General Youth Conference, Cragmont Assembly

July 2-6—Audio-Visual Workshop, Cragmont Assembly

July 4—Independence Day

August 6-10—N. C. Bible Conference, Cragmont Assembly

August 13-18—Second Youth Conference, Cragmont Assembly

August 20-25—Woman's Conference, Cragmont Assembly

August 22-24—Blue Ridge Association, Cragmont Assembly

## Oak Ridge Church Gets New Pastor

The Oak Ridge Free Will Baptist Church, Oak Ridge, Tennessee, which was organized a year ago under the leadership of the Rev. J. M. Crowson, was recently left without a pastor when Mr. Crowson resigned to take a position in Nashville, Tennessee, where he expects to enter the Free Will Baptist Bible College this fall to complete his education for the ministry.



This church recently elected the Rev. Fred B. Wiseman of Sweetwater, Tennessee, to fill this vacancy. Mr. Wiseman is a native Tennessean. He was born in Monroe County and has spent most of his life in and around Sweetwater. He is the founder and former pastor of Burl's Chapel Free Will Baptist Church of Sweetwater. Mr. Wiseman has been a preacher for 31 years, beginning at the age of 15 years. For 21 years he has been a member of the Western Quarterly Meeting of Tennessee. In addition to that he is now also a member of the ordaining council. He is a very capable leader and able speaker and the public is cordially invited to hear him.

At the present services are being held in Room 142 of the Jefferson Junior High School. The congregation is planning to soon build a church plant on a site which they recently purchased near Calvary



lina, will be the evangelist in revival services at Walnut Creek Church near La Grange, North Carolina, June 3-9, 1956.

Services will begin each evening at 7:30. The public is invited and urged to attend these services.

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### **Home-Coming Program at N. C. Free Will Baptist Orphanage**

The North Carolina Free Will Baptist Orphanage, Middlesex, North Carolina, will hold its annual home-coming, Sunday, June 10, 1956, beginning at 10:30 a. m. The Rev. R. H. Jackson, superintendent of the home, announces the following program for the day:

Opening Hymn, Congregation  
Prayer, Walter Croom, Former Superintendent

Welcome Address, R. H. Jackson

Response, S. A. Smith, Former Superintendent

Special Music, Children of the Home  
Who's Who, M. Frank Hawkins, President of Alumni Association

Awarding of Prizes

Introduction of Speaker, Charles Harrell

Sermon, James A. Evans, Former Superintendent

Closing Hymn, Congregation

Benediction

Business Meeting                      Lunch

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### **Rev. C. E. Keith Has Faith Radio Program**

The Rev. C. E. Keith, pastor of the Washington, North Carolina, Free Will Baptist Church, is conducting a radio program over Station WRRF, Washington, North Carolina, every Sunday afternoon, 1:35-2:00 p. m.

The program, consisting of gospel singing and gospel preaching, is financed by freewill offerings. Mr. Keith urges all who are within range of the station to tune in for these services. He further urges that contribution to pay for the time be mailed to *The Shut-In Hour, Station WRRF, Washington, North Carolina.*

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### **Modesto, California, Church News**

The Modesto, California, Free Will Baptist Church, under the direction of the pastor, the Rev. O. H. Doss, reports that its income for the 1955-56 fiscal year was \$11,305.90. The church's expenses totaled \$10,827.56, leaving a cash balance of \$478.35 in the bank.

The average attendance in the Modesto Sunday School for the month of April was 153, the league 59 and the woman's auxiliary 14.

### **Forty-Year-Old Minister Graduates from High School**



A 40-year-old Free Will Baptist minister graduated recently from the Princeton, North Carolina, High School as salutatorian of his class.

The Rev. Leonard Woodall, pastor of Casey's Chapel Church near Goldsboro, North Carolina, and Corinth Church in Sampson County, enrolled as a freshman four years ago when he came to the conclusion that a man can't tell someone else something he doesn't know himself.

The pastor was 35 years old when he entered school, the father of three children. His older daughter, Barbara, was a junior at the Princeton School at that time and graduated two years ago with honors. She attended Mount Olive College, Mount Olive, North Carolina, and served as secretary at the Free Will Baptist Orphanage, Middlesex, North Carolina, the past year. Another daughter, Faye, is in the ninth grade this year, and a son, Hal, is a third grade student at Brodgen School in Johnston County. "The children," he said, "were glad to have me come back to school, but they've always had a democratic part in the home anyhow."

A farmer, as well as a minister and a student, Mr. Woodall commuted to school daily from the Brodgen section of Johnston County. It was rough sometimes, he admits wryly, to sit still in class when he'd always led such an active life. The first year was the worst. By special permission he carried two English classes, requiring 12 book reports.

To get everything accomplished meant staying on a set schedule. He made pastoral calls one afternoon every other week in each of the two communities he served, driving to the community at

the close of the school day. The first and third Sundays of each month he preaches at Casey's Chapel and at Corinth on the second and fourth Sundays. This is his fourth year at the Corinth Church. When he went there, there were 28 students enrolled in the Sunday school. The enrollment now is 90. The church has spent \$7,000 on the church in the last few years, and has raised the pastor's salary from \$225 to \$900 a year.

Mr. Woodall began preaching in 1951 after taking an ecclesiastical examination of church doctrine, and was ordained in 1952. Before then he had farmed and worked during the fall months with a tobacco warehouse in Smithfield, North Carolina.

"Frankly, I don't see how I managed it," Mr. Woodall says candidly. All the same, he has already registered for the fall semester at Mount Olive College to begin work on a bachelor of arts degree.

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### **New Association Organized in Texas**

On May 11, 12, 1956, the Fellowship Association was organized at the Trinity Free Will Baptist Church, Fort Worth, Texas. Churches in this new organization are as follows: Trinity, Love Temple, Bethel, First Church of Fort Worth, First Church of Denton and First Church of Weatherford.

At this meeting a request was also made for help in organizing a new Free Will Baptist church in Arlington, Texas. The officers of the Fellowship Association of Texas are as follows: Rev. C. J. Hearron, moderator; Rev. M. L. Sutton, assistant moderator; Rev. C. J. Turrentine, clerk-treasurer; Mrs. Jerry Schick, assistant clerk; and Rev. J. B. Estes Jr., parliamentarian.

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### **Folkstone Church Reports Church Activities**

Mrs. C. G. Summerlin, reporter for the Folkstone, North Carolina, Free Will Baptist Church of which the Rev. L. L. Parker is pastor, reports the activities of the church.

The Rev. Sam Kennedy of Greenville, North Carolina, conducted a revival at the church the week of May 20.

The church has services each third Sunday morning and each fourth weekend with the Rev. L. L. Parker as pastor. Sunday school is held each Sunday morning at ten o'clock with Mr. M. F. Duff as superintendent. League services are held each Sunday evening at seven o'clock with Mrs. Virginia Hardison and Mrs. Virginia Gurganus as supervisors. Mr. Parker conducts prayer services each Wednesday evening at



eight o'clock. The church has a wonderful auxiliary with Circle No. 1 meeting every first Tuesday night and Circle No. 2 meeting every first Monday night. A young people's auxiliary has been organized which meets each first Tuesday night of the month.

The vacation Bible school for Folks-tone Church will open Monday morning, June 4, at nine o'clock, and continue for two weeks. Mrs. O. B. Everett will service the school as superintendent.

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#### Attention North Carolina Vacation Bible Schools

The Rev. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, submits the following message to all North Carolina vacation Bible schools requesting them to donate their offerings toward the purpose of a large institutional type stove for the kitchen of the college cafeteria:

"You can help us obtain our stove by sending the offerings from your vacation Bible school to the college. In this manner our young people will be having a personal part in helping to build a college where they can continue their education beyond high school.

"I am sure we can depend on your support and I will be looking forward to receiving a contribution from your vacation Bible school with a note that it is for our *stove fund*. We will appreciate your helping the college in this manner."

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#### Washington Church Completes Revival

The Washington, North Carolina, Free Will Baptist Church completed its spring revival on May 13, 1956. The Rev. Clyde Cox of Saratoga, North Carolina, was the evangelist during the revival, assisted by the pastor, the Rev. Charles Keith.

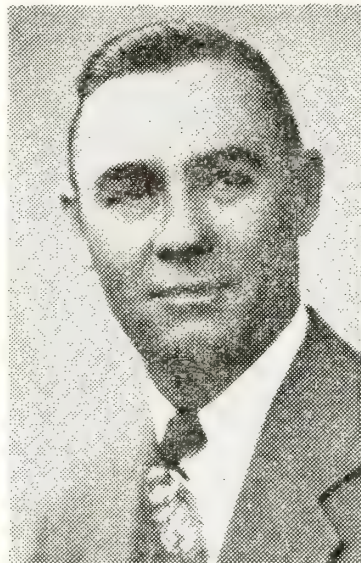
The revival was preceded by a week of prayer sponsored by the woman's auxiliary of the church. Mrs. Earl Gaskins makes the following statement: "The revival was a great success. Biblical and powerful gospel messages were delivered each night along with beautiful singing by Rev. Cox, the church choir and groups from neighboring Free Will Baptist churches. One person was converted during the revival and one other person rededicated his life to the Lord."

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#### American Institute for Prevention of Alcoholism

Since 1950 the National Committee for the Prevention of Alcoholism has conducted an Institute of Scientific Studies for the Prevention of Alcoholism each summer at Loma Linda, California. Be-

#### Rev. C. L. Patrick to Conduct Macedonia Revival



The Rev. C. L. Patrick of Walstonburg, North Carolina, will be the evangelist for revival services at the Macedonia Free Will Baptist Church, Ernul, North Carolina, June 3-17, 1956. The Rev. D. W. Alexander of Bethel, North Carolina, is pastor of the church. A cordial invitation is extended everyone to attend these services.

cause of the location of the Institute on the West coast, many in the eastern part of the United States and Canada, although interested in the program, have been unable to attend. Repeated requests have been made for opening a branch of the Institute in the East.

To meet this demand the National Committee, in cooperation with the Methodist Board of Temperance, has voted to launch an eastern section of the Institution to convene on the campus of the American University in Washington, D. C., from July 30 to August 10, 1956.

As the trend in modern medicine is toward preventive medicine rather than mere curative procedures, the emphasis will be focused on effective educational discussion of measures that will prevent the rise and spread of alcoholism.

The Institute of Scientific Studies is conducted under the auspices of the National Committee for the Prevention of Alcoholism. Dr. Andrew C. Ivy, chairman, Dr. Haven Emerson, vice-chairman, and other distinguished physicians and educators will participate in the Institute.

The course of study will give school administrators, teachers, physicians, clergymen, editors, temperance and social welfare workers scientific facts and basic information that will qualify them

to work more effectively in solving the alcohol problem in their respective communities.

Those in the eastern part of the United States and Canada who are interested in attending this Institute may secure application forms and announcements from the National Committee for the Prevention of Alcoholism, 6804 Eastern Avenue, Northwest, Washington 12, D. C.

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#### Georgia Sunday School Convention Planned

The Georgia State Sunday School Convention will be held at the First Free Will Baptist Church, Savannah, Georgia, on June 9, 1956. The following is the scheduled program for the convention:

##### Morning Session

- 10:00—Congregational Singing
- 10:10—Devotions, Miss Joan McKinney
- 10:30—Welcome, First Free Will Baptist Church of Savannah
- 10:40—"Sunday School and It's Relation to the Church," Miss Valerie Roberson
- 10:50—Special Music, First Free Will Baptist Church of Columbus
- 10:55—"Sunday School Evangelism," Rev. Kenneth Faison
- 11:10—Chorus Singing, Rev. S. T. Shutes
- 11:25—Special Music, Miss Shirley Cleney
- 11:30—Morning Message, Rev. William Mishler, Promotional Secretary of National Sunday School Board
- 12:15—Lunch

##### Afternoon Session

- 1:30—Rev. William Mishler
- 2:30—Business
- 3:00—Adjournment

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#### Revival Completed at Columbia, South Carolina

The revival held by the Original Free Will Baptist Church of 33 Bluff Road, Columbia, South Carolina, was completed on May 6, 1956. The young people of the church took charge of the opening services, while the brethren of the church were assisted throughout the revival by the local young ministers.

The pastor of the church, the Rev. J. A. Frier, says, "During our revival nine people gave their hearts to the Lord. We thank God for the many blessings He bestowed upon us during these services. We request the prayers of the people that we may continue to grow in the work of the Lord."

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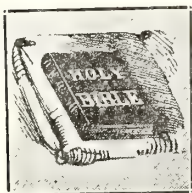
#### White River Quarterly Conference Held

The White River Quarterly Conference of northeast Arkansas met with Poole's Chapel Church, Sandtown, Arkansas, on April 27, 28, 1956. All churches in the conference were repre-

(continued on page fourteen)



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Were believers who accepted Christ's invitations, such as the one given in Matthew 11:28, born again? Were those in Moses' or Isaiah's day? Or could one be born again as Jesus requested of Nicodemus before the day of Pentecost? Will it be possible for one to be born of the Spirit after he is gone as is suggested in 2 Thessalonians 2:7? —G. Thompson, Woodbine, Tennessee.

Answer: There is a sense in which God made provision for fallen man before He created our first parents. In this sense God the Father offered Jesus Christ as the Lamb slain before the foundation of the world. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8). The Scriptures tell us that this offering was made through the everlasting covenant (agreement between God the Father and God the only begotten Son). In this agreement or according to it God the Father resurrected God the Son. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Hebrews 13:20); also, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14). There is also a definite sense in which "... the blood of Jesus Christ his (God's) Son cleanseth us from all sin" (1 John 1:7). This cleansing of Jesus' blood includes all the saints of the past, present and future, from Abel, whom Cain slew, until the last person is saved. Read the eleventh chapter of Hebrews. Abel made his offering by faith; because of this it was accepted; Cain offered his without faith and it was not accepted. Evidently Cain was lost, but Abel was saved.

Dr. K. S. Wuest, professor of New Testament Greek at the Moody Bible Institute, says in his book, *Hebrews in the Greek New Testament*, "When the Old Testament saint offered his sacrifice his

faith leaped the centuries where he beheld Jesus dying on the Cross." Jesus Himself says, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Again, we read in the Bible, "For it is not possible that the blood of bulls and goats should take away sins" (Hebrews 10:4); "... and without shedding of blood is no remission" (Hebrews 9:22). Since this is true there is only one logical conclusion viz., Christ's blood and it alone cleanses from sin. In each dispensation God provided sufficient instructions so that any who desired might come for cleansing and this applies alike to those of every generation from the time the first sin was committed until and including the last saint that comes into a right relationship with God. When Abel brought of the firstlings of his flock (Genesis 4:4), he did it by faith. See Hebrews 11:4. In other words he did what God had told him to do to atone for his sin, believing that what God had said would happen and it did happen. He was saved. Abraham, likewise, exercised his faith, both in believing what God said and in doing what He required of him. In this he was saved. "... Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3). "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebrews 11:8). Read 11:8-14. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:21-23).

In this day we are not called upon to offer sheep or other animals, but our own bodies. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). If you will follow the events in Elijah's life, one after another, you will find him

praying and getting answers to his prayers, but that is not all; you will find him obeying God as he subjected himself to many dangers, humanly speaking; therefore it is rightly said of him "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:17, 18).

It seems that Jesus meant to teach that men of His day might be saved. See Luke 16:19-31. Another example to bear this out may be found in what He says of John the Baptist, "... Among them that are born of women there hath not risen a greater than John the Baptist: ..." (Matthew 11:11). It is also quite evident that the thief on the cross was saved. Consider here the prayer of the thief and the promise or answer of Jesus. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:42, 43).

That there has been a difference in the manner by which the believer acts in becoming identified with God and in being equipped for service in the kingdom could hardly be denied. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. ... But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:4, 8). Jesus told Nicodemus what must happen to him and I feel sure that sometime after the discourse in John 3 was given, he became a believer since he was listed among the disciples and since he helped in the burial of Jesus' body. But in the sense that Jesus spoke of the Holy Spirit in John 14 and 16, He did not come until the day of Pentecost and therefore in that sense men were not born of the Spirit prior to that occasion. Jesus was led of the Spirit, He breathed on the disciples and they were enabled by the Spirit to fulfill their duty even to the casting out of demons, healing the sick, etc., but they had not experienced what they did after the Holy Spirit came to abide throughout this whole age as He is here now.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

*"The wicked shall be turned into hell, and all the nations that forget God"*  
(PSALM 9:17).

I have been trying to direct your thinking for the last several weeks to the fact that we might neglect the teachings of God, and the dangers of doing so. Beginning with this article, and continuing for an indefinite period, I want to point out some of the things we are letting slip. You have already observed that my subject this week is "Hell."

Several months ago George W. Cornell, writing on the general subject, "Religion Today," had an article in the larger daily papers with a two-line three column headline in big, black, bold letters, **MOST CHURCHES NOW HOLD THERE'S NO REAL HELL FIRE.** Mr. Cornell went on to point out some of the views held by the major denominations. In his opening paragraph he says, "Much church opinion today holds there is no real fire in hell." How then, pray tell, is there smoke coming from hell? How was the rich man tormented in this flame?

"You'll find," he continues, "various concepts of hell described in the pulpits and in the learned religious academies, but there won't be nearly as much talk as there used to be about scorching flames and brimstone." However, the rich man begged that Lazarus might be sent "... that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16: 24). And in Verses 27 and 28 he prayed that Lazarus might be sent to his father's house to testify unto his five brothers "... lest they also come to this place of torment."

Mr. Cornell quoted from leading preachers and educators to give the modern views our people are asked to accept. One pastor from White Plains, New York, referring to the idea that hell is a place of fire for the punishment of the wicked, said, "That's mostly a thing of the past." From one of the leading theological seminaries comes the following, according to Mr. Cornell, "The great view in the more established churches today is that the punishment

will be redemptive, not vindictive."

"If the church frightens people into being good, it only holds them so long as they are afraid." Do many of the foregoing bespeak learned ideas? They are to me ideas of those who are trying to escape the plain teaching of God's Word. They are ideas that show conclusively that we are letting them slip—we are drifting.

"What, then, is hell?" asks Mr. Cornell, and answers in the following summary, "Among major viewpoints are these:

"1. Hell is spiritual (not physical) suffering after death, which still offers a chance of eventual, perhaps gradual redemption.

"2. Hell is an endless state of self-made spiritual suffering, from which there is no escape after death.

"3. Hell is simply to perish—the complete annihilation of the decadent soul—everlasting destruction.

"4. Hell is both physical and spiritual suffering that never ceases, and with real fire—either of an earthly or unknown kind."

But in order to be fair to the article from which I have been quoting I must give part of the closing paragraph which says, "While many Lutherans (also individual Baptists, Methodists and small marginal denominations) retain the classic idea of a physical burning hell."

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known —F.B.C

F. B. CHERRY

## Regeneration—Ye Must Be Born Again

Ezekiel 37:1-14

John 3:1-7

### I. THE CONDITION OF DEATH (Ezekiel 37:1, 2)

What a scene of death and desolation was that valley of dry bones! It was most likely an ancient battleground where the dead were left unburied.

What a gruesome scene, the harvest of sin! Yet how like this world in a spiritual sense for it is a vast cemetery in which are the dead in trespasses and sin. The dead are unable to do anything for themselves.

### II. THE QUESTION OF LIFE (Ezekiel 37:3)

No one looks for movement or life in the field of death, so what a test for faith was the question, "Can these bones live?" Reason would emphatically answer "No." Faith leaves the matter with God. What is impossible to nature is possible to God. There are cases that seem hopeless to us, but nothing is impossible to God.

### III. THE WORD OF LIFE (Ezekiel 37:4)

There is life-giving power in the Word of the living God. To preach to dry bones seems utter folly, but the "I will" of



## Count Your Wealth

You are rich indeed—if square dealing has brought you that priceless thing, a clear conscience—if good health is your portion—if your measure of cheerfulness, generosity, and forgiveness is enough to overflow for the benefit of others—if you have earned friendship by showing yourself friendly—if you have the gift of appreciation for “life’s extras,” stars, flowers, sunsets; or for a fellow being’s efforts—if you have the inward peace which makes for calm in the midst of storm—if you have the grace of gratitude with which to warm the heart of man and God.

These things money cannot buy, but

## Our All In Him

Our Life in Him can never be Forfeited.

Our Righteousness in Him can never be Tarnished.

Our Pardon in Him can never be Reversed.

Our Justification in Him can never be Cancelled.

Our Acceptance in Him can never be Questioned.

Our Peace in Him can never be Broken.

they make character, and constitute wealth untold—the riches that cannot pass away.—*Selected.*

the Lord gives power to the preaching. It has pleased God through the foolishness of preaching to save them that believe.

### IV. THE PROMISE OF LIFE (Ezekiel 37:5-7)

God promised that the power of the Spirit would accompany the preaching of the Word. The breath of life would enter the dry bones. These bones coming to life are a symbol of the new birth or what takes place when a person is saved by the grace of God.

### V. THE FACT OF LIFE (Ezekiel 37:7-10)

- A. The operation of the Spirit—breath came.
- B. The impartation of life—they lived.
- C. The evidence of life—they stood.
- D. The fellowship of life—a great army.

### VI. THE PARABLE OF LIFE (Ezekiel 37:11-14)

In the interpretation of this scene, Ezekiel is told that the dry bones refer to the house of Israel. However, what God will do for Israel in a future day, He is doing by the grace of God for lost sinners today.

One of Ripley's cartoons recently pictured a plain bar of iron worth \$5.00. This same bar of iron, when made into horse-shoes, is worth \$10.50. If made into needles, it is worth \$355.00. If made into penknife blades, it is worth \$3,285.00 and if turned into balance springs for watches, it becomes worth \$250,000.00. The same is true of another kind of material—YOU. *Believe it or not!*

Our Joy in Him can never be Diminished.

Our Rest in Him can never be Disturbed.

Our Hope in Him can never be Disappointed.

Our Glory in Him can never be Clouded.

Our Sun in Him can never be Darkened.

Our Happiness in Him can never be Interrupted.

Our Strength in Him can never be Enfeebled.

Our Purity in Him can never be Defiled.

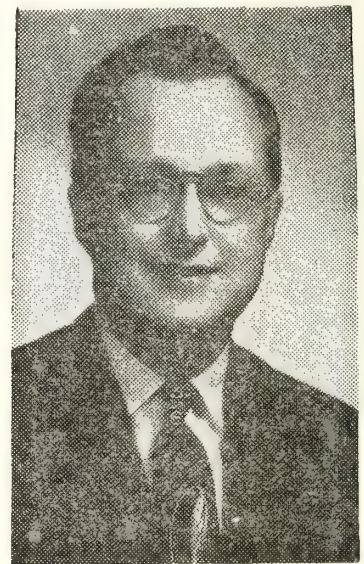
Our Wisdom in Him can never be Refilled.

Our Inheritance in Him can never be Alienated.

Our Resources in Him can never be Exhausted.—*Things New and Old.*

## THE MAIL BOX

### Preacher Moving to N. C.



"I have been transferred to Jacksonville, North Carolina, and it is my plan to move my family there sometime in the summer. I understand we have lots of Free Will Baptist churches in that area, and may I say that if I can be of any assistance to you, please contact me. You will please watch these pages for our address when we get settled. Contacts can be made at the Newport News, Virginia, address until further notified. We will be able to assist in the organizing of choirs, in evangelistic work, preaching and music. We have a method of teaching from charts and flannels as well as chalk-drawings."—Rev. J. Albert Harris, 234 Sycamore Avenue, Newport News, Virginia, Telephone 23861.

### Request for Prayer

"Will you please print in *The Free Will Baptist* my request for our people to join together in prayer for the recovery of my health. My birthday was the 28th of May. Thank you very much."—Rev. J. R. Davidson, 713 Simmons, Goldsboro, North Carolina.



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### ALARMING STATISTICS

J. Edgar Hoover, chief of the Federal Bureau of Investigation, reveals some shocking facts about conditions in the United States: "People spend 8 times more time at the movies than at Sunday school; only 1 out of 12 persons attend church; 7 out of 8 children quit church and Sunday school attendance before they reach 15; 15,000,000 sex magazines are printed monthly and read by one third of the people; 1,000,000 girls have venereal diseases; 1,000,000 illegitimate babies are born annually; . . . our nation harbors 3 times as many criminals as college students; of the 40,000,000 children, less than one third have had any religious training whatever; the crime rate has been increasing 4 times faster than the growth of the population."—*The Convert*.

### The Last Days

Upon the authority of God's Word we believe that we are living in the last days. When we read of such conditions as given by Mr. Hoover and compare them with the prophecy as given to us in the Word of God, we are forced to believe that we are in the very last days of the probation of man. Since the rate of *crime is increasing 4 times faster than the population*, we certainly should ask ourselves, "How much longer can this go on?" Paul said, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:13). Paul also tells us about perilous times. He says, "This know also, that in the last days perilous times shall come" (2 Timothy 3:1). What is the result? "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy

3:2-5).

Just let us think for a little while of the kind of world Paul predicted for the last days. From what we see published in newspapers, the things we see with our own eyes and hear with our own ears, we are forced to believe that Paul *knew* what he was talking about. We do not have time nor space to mention and describe every one of the characteristics mentioned by this apostle, but we will discuss *disobedience to parents*.

### Why Are Children Disobedient to Parents?

Children are disobedient sometimes because their parents are *lovers of their own selves*. Some parents think so much of self and self gratification that they stay out *gadding about* seeking the pleasures of sinful activities to the extent that their children are neglected. We hear a lot of talk about juvenile delinquency, but let us be honest and say, "If we had better fathers and mothers we would have better children." There are exceptions, of course, to the old adage which says, "There is a black sheep in every flock." We could say there are black sheep in some good families, but this is an exception. What can we expect from the child who sees his mother and father drunk and staggering around using profanity? As father so is son, and as mother so is daughter. A child who never hears a word of Scripture read or a prayer offered in the home does well if he keeps away from crime.

I am getting along in years now, and I have been here long enough to observe that, in nearly all the cases of failures in children, there is trouble in the *home*. Drunkenness, cursing, fussing, fighting, card playing, theatergoing, worldly, ungodly, pleasure-seeking mothers and fathers *cannot* produce God-fearing, Christ-loving, obedient children of God. Some of these children *may* become fine citizens, yes, even Christian boys and girls. But the cause of their Christianity does not lie at the door of the ungodly parent as described beforehand. It is the result of some God-fearing, Christ-loving man or woman who has the interest of children at heart, and by some means has obtained the confidence of these children, leading them to Sunday school and church; thus winning their souls for the Lord Jesus. I have known this very thing to take place. I have seen miracles wrought by real Christians who have the love of God shed abroad in their hearts and who go out of their way to reach and help a child get out of sinful surroundings and to instruct him *to seek and to serve*

the Lord Jesus.

We often hear of children killing their parents. Maybe a small girl kills her father; a boy kills his mother to get the car keys. Back of all this is a cause. Every instance can be traced to a cause. We are not able to give the cause in every case; but if we are willing to search, very often we discover the trouble.

There is a story of a minister who was visiting in a home of a man who was supposed to be a Christian. The host took the preacher out and showed him his kennels and fine breed of dogs. This man knew where every dog belonged and his whereabouts. But when the preacher asked about his own son, the man did *not* know his whereabouts; he had no trace of him at all. Many fathers take up more time with their dogs than they do with their boys. There are mothers who spend more time in the things of the world than they do in the training of their children. They do not stay with them when they can; they leave them with a maid, often a sinful maid, and go out seeking the pleasures of the world. These are plain facts. It is hard to place such an indictment against parents, but it is the truth.

I have had the opportunity of searching for the cause of failures among youth, and I have found that many of these cases come from *broken homes*. A large number of children are sent to reformatories every year. These children are products of broken homes—homes where the mother was untrue to her husband or the father untrue to his wife and family. Our liquor stores and gambling dens are producing prostitutes and libertines who bring children into the world, diseased in mind and body, who many times turn out to be criminals.

### False Teachers

Another reason for so much crime among youth is the damnable false religions that are being heralded in the faces of children by both parents and false teachers who spread their deadly poison in the homes where these children abound.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1).

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

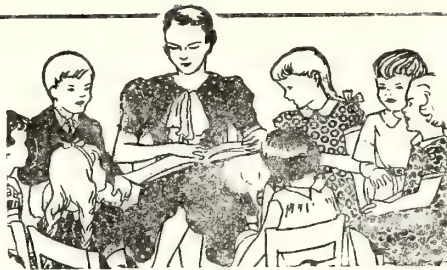
Yes, *false doctrines* in the homes lead children to sin, failure and untimely deaths. Let us pray for the many mothers and fathers who live in sin and death.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### THE LONE WOLF

Billie Avisttoy

**J**OHNNY was down on all fours looking under the back porch. Someone said, "Hello. Ready for Sunday school?"

Johnny looked over a shoulder. Ruth, the little girl who lived on the next farm, was standing there.

"I'm not going," Johnny informed her. "I am too busy helping my mother."

Ruth put her hands on her knees and looked at him. "How can you help your mother when you are crawling around under the porch?"

"I am hunting for The Lone Wolf's nest," Johnny said.

Ruth backed away. "Do you have wolves under your porch?"

"Of course not. The Lone Wolf is a chicken." Johnny came from under the porch. "We call her The Lone Wolf 'cause she never lays her eggs in the hen house like the rest of the chickens. She always hides her nest."

Ruth gave her blond curls a toss. "I think Sunday school is more important than eggs. If you don't come we won't have a perfect attendance and then we won't get the 'all present' banner, and you won't get a gold star after your name." She had to stop talking for breath.

The whole Sunday school was having a contest to see which classes could have every member present. Every class that had all its members present got a purple banner with the words 'all present' in gold letters.

Johnny shrugged his shoulders. "I'm going to study my Sunday school lesson this afternoon," he defended himself. "That is almost as good as going to Sunday school. Besides, I don't care about a gold star. And the 'all present' banner is no good."

"It is good too," Ruth declared. "It is an honor."

"I'm going to hunt for The Lone Wolf's nest," Johnny said and started off in the direction of the fence.

"I wish you didn't belong in my class," Ruth stormed. "You always spoil ev-

erything by not coming. Besides, you are a bad example. Teacher says people who do not come to Sunday school are bad examples."

"I don't care," Johnny flung over a shoulder.

It was fun hunting for The Lone Wolf's nest. Johnny wanted to find it so he could help Mother win the egg contest.

Johnny looked along the fence. He looked down by the creek. He looked in the meadow. At last he had to give up and go to the house. He told Mother where he had looked.

"I wish I didn't have The Lone Wolf," Mother sighed. "Then I would be sure of winning the contest."

Johnny was a little surprised. He had thought the eggs were all that were necessary.

**M**OTHER had lost the keys of her trunk and was trying to find a new one to fit the lock. Theodore stood by watching her, as she tried different keys in turn, until finally one was found that opened it like magic. Soon after, Theodore was trying to button his coat in a great hurry to go out to play. But the top button seemed hard to fasten, and, though he tugged, fretted and pulled, he could not manage it. "You haven't tried the right key, Theodore," said Mother. "Why, what key could work this?" exclaimed the little fellow, stopping in surprise. "Suppose you try how the 'patience' key would work there," suggested Mother. And, sure enough, with just a little quiet patience the button was fastened.

Later in the afternoon Theodore came running in again, looking quite vexed. He hardly liked to tell his mother the trouble, but at last it came out that he and some other boys had disagreed over what they should play. Mother was quiet for a little while, then she said,

"How would it help not to have one more hen?" he wanted to know.

Mother explained, "I take all the eggs, divide them by the number of days in the contest, and divide that answer by the number of hens. That way I have the average number of eggs each hen lays. If I do not find The Lone Wolf's eggs she will cut down on the average. I will have to count her in the flock. The other hens will have to make up for her loss of eggs." Mother sighed. "I'm glad the other hens don't follow her bad example and hide their eggs."

"She is a selfish hen," Daddy laughed. Johnny laughed too. "I never heard of a selfish hen before," he said. "I just heard of selfish people."

"Selfish people are like The Lone Wolf," Daddy told him. "They do what they want to. They don't care about other people's feelings."

Johnny laughed. "They don't care about contests either, I guess." Then he sobered. Ruth had said she wished he didn't belong in her class because he spoiled everything. He was a bad example for the other children.

"After this I am going to Sunday school every Sunday," he decided. "I don't especially care about gold stars and 'all present' banners. I like to study my Sunday school lesson out under the cherry tree in the garden. But I don't want to be a selfish lone wolf and keep other people from winning contests and banners."—*Selected.*

### A Bunch of Keys

thoughtfully: "I wonder how the key of 'unselfishness' would work there." Theodore was puzzled for a moment, and then a bright look of understanding came into his face, and with a smile he went out to play again. He was beginning to understand about these wonderful keys with which God provides us.

Before bedtime Theodore found another chance to try the powers of one of Mother's useful keys. It was just about his little brother Ted's sleepy time, and the wee man was inclined to be rather cross and unreasonable. But Theodore remembered what a small boy Ted was, and didn't answer him back. So, as it always "takes two to make a quarrel," of course there could not be one that time. When nurse came to carry Ted off to bed, Mother said softly to Theodore: "The key of 'silence' was useful that time, wasn't it, dear? You will soon have quite a bunch of keys to carry with you, and you will often find them useful."

We may all have a bunch, if we will ask for them in prayer. They will open



many a difficult door for us, until at length we enter in at that heavenly door, from whence we shall return no more.—*Herald of Mercy, London.*

## Woman's Auxiliary Department

MRS. ALICE E. LUTON (NOTE: Please send all news items direct to 801 Pollock Street, Editor, The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Texas Woman's Auxiliary Convention

The Texas State Woman's Auxiliary Convention will convene with the Good Hope Free Will Baptist Church near Henderson, Texas, on June 12, 1956. The following is the scheduled program for this convention:

#### Morning Session

- 10:00—Hymn, "Walking in the Sunlight"
- Hymn, "More Like the Master"
- Invocation, Rev. Gaston Clary, Host Pastor
- Devotions, Mrs. C. E. Oliver
- Welcome, Mrs. Jake Fears
- Response, Mrs. T. V. Kankey
- 10:20—President's Message, Mrs. Huey Gower
- 10:30—Roll Call
- Seating of Delegates
- Reading of Minutes
- Appointment of Committees, Resolutions and Nominating Committees
- 10:50—"Walk with the Gospel," Mrs. A. F. Halbrook
- 11:00—Missionary Declamation Contest
- 11:20—Hymn
- Announcements
- Offering
- Solo, Miss Barbara Willey
- Message, Rev. John Moehlman
- Alternate, Rev. Everett D. Hellerd
- 12:00—Lunch

#### Afternoon Session

- 1:15—Singspiration
- 1:30—Devotions, Mrs. Edgar Morris
- 1:40—"Walk in Wisdom," Mrs. Ruby Withers
- 1:50—"Walk in Light," Mrs. Leila Clary
- 2:00—Business Session
- Statistical Report and Financial Report, Mrs. J. L. Vance
- Report from Resolutions Committee
- Report from Nomination Committee
- 2:20—"What Our Missionaries Are Doing," Miss Barbara Willey
- 2:30—"Walk in Prayer and Praise," Mrs. H. Ray Berry
- 2:35—"Walk in Love," Mrs. Ava Hellerd
- 2:40—Installation of Officers, Mrs. Bonnie Trant
- 3:00—Adjournment

### Georgia Woman's Auxiliary Workshop

Mrs. B. W. Clenney, Georgia State Woman's Auxiliary president, submits the following message to the woman's auxiliaries of Georgia concerning the state workshop:

"We are counting on each local auxiliary over the state of Georgia to be well represented at Camp Mount Bethel, Ashburn, Georgia, on June 14, when the Georgia State Woman's Auxiliary Workshop will be held. We are fortunate in being able to obtain Mrs. L. D. Miley, W. N. A. C. president, to be our instructor for the day, and we especially urge every auxiliary member over the state to make a special effort to attend the workshop.

"We are asking the usual fee of \$5 from each auxiliary so that we may pay our speaker for the day. Each auxiliary is asked to send the names and addresses of the local and district presidents to Mrs. B. W. Clenney, Route 3, Colquitt, Georgia, so that they may be contacted before the workshop is held. I would also like to ask that the auxiliaries send all offerings such as mission offerings, Bible College offerings, Dot Harvey Loan Fund, orphanage offerings, Co-Laborer Fund and unified program to the state treasurer, Mrs. S. T. Shutes, Colquitt, Georgia. By doing this we will be able to keep an accurate record of what our women are doing for the promotion of the Lord's work."

Below is the program which has been submitted for the Georgia Workshop:

#### Morning Session

- 9:00—Registration
- 9:30—Singing, Rev. S. T. Shutes
- 9:40—Devotions, Mrs. J. W. Franks
- 9:55—Introductions, Mrs. C. C. Sheffield, State Study Course Chairman
- 10:00—Welcome, Mrs. B. W. Clenney, State President
- 10:05—Inspirational Instructions, Mrs. L. D. Miley, W. N. A. C. President
- 11:05—Singing
- 11:15—Special Message, Rev. T. G. Hamilton
- 12:00—Lunch

#### Afternoon Session

- 1:00—Singing, Rev. S. T. Shutes
- 1:10—Devotions, Mrs. Irene Underwood
- 1:25—Registration Report
- 1:35—Inspirational Instructions, Mrs. L. D. Miley
- 2:35—Special Music
- 2:40—Questions and Answers
- 3:00—Rededication Service
- Adjournment

*Tarboro, N. C.*—The woman's auxiliary of the church held its regular month-

ly meeting on Tuesday evening, May 15, with Mrs. Allen Deal as hostess. The meeting opened with the group singing "Revive Us Again." Mrs. Homer Webb read the Scripture which was taken from Esther 4:14-17, followed with prayer by Mrs. Nathan Eason. Those taking part on the program were: Mrs. Tyndall, Mrs. Harris and Mrs. Williamson. There were eleven members and one visitor present. It was reported that two cottage prayer meetings had been held during the past month. The meeting adjourned with prayer by Mrs. Homer Webb, after which refreshments were served by the hostess.

*Spring Hope, N. C.*—The Woman's Auxiliary of the Flood's Chapel Church held its regular monthly meeting in the home of Mrs. Elijah Bissette on May 19 at 8:00 p. m. with 12 members and 3 visitors present.

Mrs. Bert Brantley held the opening devotions which were followed with prayer by Miss Peggy Brantley. The ladies present answered the roll call with Bible verses as each name was called. Following the business session Mrs. Brantley presented the program for the evening. Mrs. Robie Lamm dismissed the meeting with prayer, and the hostess then served refreshments.

*Moultrie, Ga.*—The Woman's Auxiliary of the Midway Free Will Baptist Church met Thursday night, May 17, at the home of Mrs. W. L. Purvis with 17 present. Following the business session, the program, "We Need Revival for Such a Time as This," was presented.

### Answers the Bible Gives

Who am I? (Genesis 1:26)

Who is God? (Psalm 94:9, 10 and Psalm 103:3-22)

Who is Jesus Christ? (John 10:10-18 and John 3:16)

What is life for? (Matthew 5:2-11)

What is sin? (Romans 3:10-23)

What is salvation? (John 3:16 and 1 Thessalonians 5:10)

What follows death? (Romans 8:11, 18, 24, 38)

What makes the church? (1 Corinthians 3:11 and Matthew 16:18)

What is the Bible for? (Romans 2:15 and 1 Corinthians 2:10-16)

What gives me strength? (Isaiah 12:2 and Matthew 21:22)

—First F. W. B. Church, Florence, S. C.



# MISSIONS

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

## Hanna Writes from North India!

We are now preparing for our summer Bible school. We had hoped to wait until Dan and Trula got here, but the boys will all be back in school so we are going to have it from May 23—June 6. That should get us through and give us about a week before the rains really come, although the last ten days have been almost like the real monsoon. Please pray with us that the Word may grip the hearts of these young men, and that they may be able to make all their decisions accordingly. Pray for us as we try to teach them the Word, realizing that we cannot take them further than we ourselves have gone. Pray for David as he will be with us now for two months after his first year in Bible College in Calcutta. He has worked hard in Calcutta and is a real soul winner, so the president of the Bible College told me. We trust that he will not lose his zeal when he leaves the city and comes back to the village.

We are building a temporary building here in Sonapurhat for our little school boys. We will have about eight to ten next school term—from July. Some of these are from our little Mission School out at Digabond and Chuticore, and some are from other villages where they have no opportunity for education. Some of these boys will not keep on going to school and try for the high school matric, but will read here for a year or two and return to their own villages and farm work. All we trust will be able to serve the Lord and be of help to others in their villages.

Our church is almost finished. We are waiting for cement for the floors, that is all we lack now. I applied for cement in December but haven't received permit for one bag as yet. Do hope we receive it soon as we would so like to have the church ready to use for our Bible school.

The old blind man from our church here in Sonapurhat passed away about two weeks ago, and Bongo's mother passed away four days later. The blind man's wife said her husband longed more than anything to see the church finished and worship in it. He expected

to, but fell ill and died after only one day's illness. Bongo's mother had suffered so much, we are glad she is at rest.

sented for the first time by letter and by delegates. There were 11 out of 19 ministers present, 14 out of 39 deacons, 7 out of 14 church clerks, and 27 delegates, making a record delegation of 59 as a voting body. There was only one visitor, Brother Dean, of Oklahoma. Only one church in the conference does not have a Sunday school. The average attendance of all the 13 Sunday schools was 709. The 14 churches have a resident membership of 711, having received 20 new members during the last quarter, dismissing 10 by letter, and losing 2 by death.

Brother D. W. Pinkston of Hoxie, Arkansas, was ordained to preach during the conference. The next meeting will be held with the New Home Church, Gid, Arkansas, on July 27, 28, with the Elders D. W. Pinkston and Austin Mulen in charge of the messages.

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### Hillview Church Celebrates Anniversary

The Hillview Free Will Baptist Church of Bastrop, Louisiana, celebrated its second anniversary on April 21, 22, 1956. The Elder Hurshel Sharpton delivered the message on Saturday night. Following the message those present engaged in a communion service and in washing feet. On the following day the members of the Hillview Church joined in singing praises to the Lord to thank Him for the many blessings which had been showered upon the church. Those present at the service enjoyed a bountiful picnic lunch together.

Since April 28, 1954, the church has bought 6 acres of land and built a church valued at \$10,000, redeeming it in full on Thanksgiving Day of 1955.

The church also announces its revival which will begin August 12, 1956, with the Elder R. G. Webb of Russellville, Arkansas, as the evangelist.

Mrs. Bertha Chappell, a member of

We plan to baptize three more people in the Santal village where we baptized four in March. We were going on Friday, but because of storms, we were unable to go. We also hope to baptize about twelve men and women out near the border on Friday of this week. Pray that the Lord may strengthen these day by day, and that many more may come to know Him soon.

Sincerely in Him,  
D. Carlisle Hanna

## NEWS NOTES

(continued from page seven)

the Hillview Church, makes the following request: "Please pray for our church so that we may fulfill the purpose for which the Lord has called us and that we may be a light to lead the lost to our Lord and Saviour Jesus Christ."

## I Met God One Night

Ronnie Rolison  
Beaufort, North Carolina

The story I'm about to tell,  
Has turned my soul to heav'n from hell.  
It was dark, there was no light;  
And then I met God one night.

He didn't speak like you and I  
He didn't brag; He didn't lie;  
He spoke of heaven up above,  
He spoke of His Son; He spoke of love.

He told of the ways of this world,  
He told of the sins of boy and girl;  
He told of salvation for you and me,  
Look in your Bible—it's there; it's free!

He spoke of the way we live this life,  
We drink, we curse, we hate, we fight.  
But we can be saved—yes, you and I,  
That's why on the Tree He had to die.

I asked Him what we had to do,  
He said, "Believe on My Son and you,  
Must live by grace and faith and love,  
Then you will have a home above."

Have you met the Man in the sky?  
Have you read that the time is nigh?  
Learn to believe with all your might,  
He's coming back like a thief in the night.

This is the story God told to me,  
Life can be yours for eternity,  
For you'll never be lost in His sight;  
Then you can say, "I met God one night."



# St. Claire Bible Class

M. P. HUTCHINSON, McArthur, Ohio



## The Gospel Overcomes Paganism

(Lesson for June 10)

Lesson: Acts 19:8-10, 18-20; Ephesians 5:15-18.

Golden Text: Ephesians 5:8.

### I. INTRODUCTION

The people who are engaged in sinful businesses and enterprises are aware that the gospel of Christ can put them out of business. It is for that reason that they put forth so much effort against the Church. Let us see what happened in Ephesus.

Demetrius and his craft saw the gospel destroy their business. Demetrius was the head of a group of silversmiths who had a thriving business making and selling little silver images of the goddess, Diana, patterned after the large image erected in the city. They would sell these images to people to be set up in their homes and worshiped. This was idolatry and in violation of the commandment of God. The image had no power to help the one who prayed to it. But, worst of all in this pagan worship, the creed which Diana was supposed to have dictated for man's conduct sanctioned indulgence of the animal appetites of man as his right and proper conduct.

We cannot but compare the paganism of Ephesus with that which is among us today. The liquor industry is flourishing in our land, making the United States a nation of drunkards. We cannot close our eyes to the tragic effect which intoxicating beverages are having upon the morality and manhood of the nation. Review the case histories of delinquent girls and see how liquor played a major role in their downfall. Find out how many boys started on the road to hardened criminals by becoming pals with the bottle. Hear the traffic officers tell you that the majority of highway accidents are caused by strong drink. Go to the divorce courts and find what is one of the major reasons why 4 out of every 10 marriages failed last year. Look on our city streets and in mental and detention institutions to

see men and women who were endowed by God with sound physical bodies and keen minds, but who are now deplorably broken and wretched. Why do we worship at the shrine of intoxicating liquor when it is such a curse upon us?—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. Plain gospel preaching is sure to incur the resentment of those who are hardened in sin (Vv. 8, 9).

2. Better preach with freedom in a lecture hall than to be handicapped in the finest church (Vv. 9, 10).

3. Faith that saves a man from his sins will manifest itself through a transformed life (Vv. 18-20).

4. Evil men will always howl when the gospel interferes with their source of wealth (Vv. 23-25).

5. The forces of evil, whether gods or men, are all in danger where the gospel is preached (Vv. 26, 27).

6. Those who walk as Christians should be careful how they use their precious time (Ephesians 5:15, 16).

7. Those who know and do the will of God are the wisest of men in the sight of the Lord (Vs. 17).

8. The incompatibility of the Spirit and of wine makes it impossible to be full of both (Vs. 18).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Paul had a great and lengthy ministry in Ephesus which was the outstanding city of Asia, the center of idolatrous worship, a city of great beauty and wealth, a center of business and the deepest pagan culture. Here was a challenge par excellence, and in the name of Christ the apostle accepted it.

Note the division which comes when Christ is preached. Many believed and confessed Christ by both word and deed. Others continued, yea, and waxed strong in their unbelief and hardness of heart. It is always so. Christ Himself said it would be so. Read Matthew 10:34-39 and press home this truth as you teach its importance.

2. The first experience of Paul at Ephesus; that of meeting certain disciples (Acts 19:2-7). The number of them was about twelve men (Vs. 7). Who

they were, we are not informed, but they were Jewish men, as the incident clearly indicates, when we consider the fact that they were disciples of John the Baptist.

Have you time to read Matthew 28:11-14? It is likely that Apollos (18:24) and the twelve disciples had heard this falsehood and believed it to be true. As a result they were still looking for the coming of the Messiah.

Paul could tell these men that Jesus had actually risen from the tomb and been seen on many occasions by His disciples, and best of all, that He had appeared personally to him (Paul) on the road to Damascus. These men were not Christians when Paul first met them for they had not yet believed on the Lord Jesus Christ.

3. The intervening verses (Acts 19:11-17) present the record of special miracles wrought by the hands of Paul, and also of a particular miracle that was performed, which caused the triumph of the gospel.

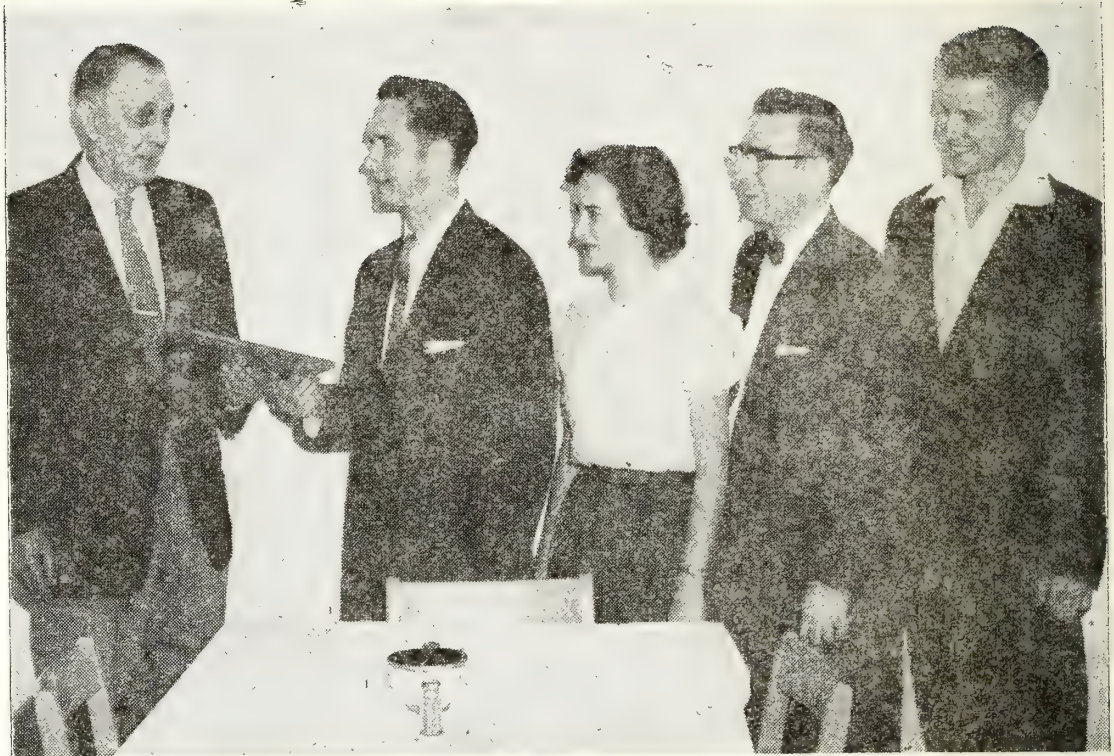
The shame and punishment which befell the sons of Sceva also had a wholesome effect upon many that were already believers. "And many that believed came, and confessed, and shewed their deeds." These did not become believers through this incident, but according to the A. S. V. they had already been believers. "Many also of them that had believed came, confessing, and declaring their deeds." It is obvious that these had believed the gospel, but had not altogether broken away from their evil practices. They were still secretly attached to the curious arts—that is, magical things. They were now deeply convicted of the wrong of these things and confessed their evil deeds of darkness. There was genuine repentance and turning away from the practiced evil. There are multitudes of believers these days who secretly tolerate and practice evil, and who should confess their sins and in honest repentance turn away from them.—*The Bible Illustrator*.

4. The term "walk" is a figurative expression employed by the apostle to symbolize Christian living. His use of this figure is quite systematic in the epistle to the Ephesians. In Chapter 2:10 he informs them that a regenerate soul, a new creature in Christ, is created "unto good works," and lined up to "walk in them." In Chapter 4:1 he counsels them to walk worthy of their vocation. A vocation differs from an avocation in the fact that you cannot have but one vocation. In Chapter 5:2 he counsels them to walk in love.



## DEDICATE YEAR BOOK

Students at Mount Olive College, Mount Olive, North Carolina, dedicated their annual to Dr. C. C. Henderson, local physician, at a special dedication service held on Thursday evening, May 10, 1956. Presenting the year book to Dr. Henderson is Jack Paramore, editor, as Esther Etheridge, business manager; Melvin Everington, treasurer; and Johnny Eason, advertising manager, look on.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST

## Resolutions of Respect

### LUCY LINTON DAUGHERTY

Whereas, it has pleased our heavenly Father in His wisdom to call our friend and co-worker, of former years, Mrs. Lucy Linton Daugherty, to her eternal rest, we, the members of the Executive Committee of the North Carolina Woman's Auxiliary Convention submit the following tribute of respect:

(1) That we bow in humble submission to our Father's will in calling her from a life of service rendered untiringly to her friends, her church and her God.

(2) That we express our sympathy to those who loved her.

(3) That a copy of these resolutions be sent to her nearest of kin, a copy of The Free Will Baptist for publication,

and a copy be placed on the minutes of our State Woman's Auxiliary Convention.

Respectfully submitted,  
Executive Committee,  
N. C. Woman's Auxiliary  
Convention

## Mr. Allen Willis

Mr. Allen Willis succumbed to a heart attack which attending services at the Davis Free Will Baptist Church, Davis, North Carolina, on Sunday, May 6, 1956. He died in the pew he had occupied for many years, and had often said he wanted to die in church when his appointed time came.

Brother Willis was converted as a young man and joined the Free Will Baptist church soon after his marriage. He had been faithful to his Lord and to his church down through the years, and was eighty years of age at the time of his departure. His name will be found in many of the minutes of both the State Association of North Carolina and the Eastern Conference of North Carolina as he often served his church as a delegate to these bodies.

He leaves to mourn his passing his wife, Melissa; three sons, Guy, Monnie and Gordon; one daughter, Irene; and many friends and relatives.

## The Best from the Word

*Study it through.* Never begin a day without mastering a verse from its pages.

*Pray it in.* Never lay aside your Bible until the verse or passage you have studied has become a part of your being.

*Put it down.* The thoughts that God gives you put down in the margin of your Bible or in your notebook.

*Work it out.* Live the truth you get in the morning through each hour of the day.

*Pass it on.* Seek to tell somebody else what you have learned.—J. Wilbur Chapman.

## Peace

With eager heart and will on fire,  
I strove to win my great desire.  
"Peace shall be mine," I said; but life  
Grew bitter in the barren strife.  
My soul was weary, and my pride  
Was wounded deep; to Heaven I cried,  
"God grant me peace or I must die";  
The dumb stars glittered no reply.  
Broken at last, I bowed my head,  
Forgetting all myself, and said,  
"Whatever comes, His will be done";  
And in that moment peace was won.

—Henry Van Dyke.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 6, 1956

DIVINITY SCHOOL  
LIBRARY

WHERE ALL SESSIONS OF SEVENTH NATIONWIDE FREE WILL  
BAPTIST LEAGUE CONFERENCE WILL BE HELD



Austin Auditorium of East Carolina College Campus, Greenville, North Carolina, where all sessions of the Seventh Nationwide Free Will Baptist League Conference will be held, June 12 through 14, 1956.

DURHAM, N. C.  
DUKE UNIVERSITY  
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KCO



# EDITORIAL

## ENLISTING YOUTH

Let us challenge you to think seriously with us about one of the most pressing problems facing the Church today: the program of enlisting and holding children and young people in the service of Christ and the church program. Let us attack the problem by asking and seeking the answers to three questions. How many unenlisted children and young people are there in my church community? Why are they unenlisted? What can be done to enlist them?

To begin with, we must assume that, unless you are living in an exceptional community with an exceedingly fine church program planned and administered to hold the youth, there is a high percentage of the young people who show very little interest in service to Christ through the church. If your community is small and you know all the people, you can sit right where you are and make a list which will astound you. If you are living in an urban community, there are several means by which you may determine the extent of this unenlistment: you may examine the cards of the last church census; during the hour of Sunday school or worship services you may check the stores, filling stations and other places where people gather; you may check the church roll against that of the Sunday school and league; you may observe the number of young people who leave the church after Sunday school and do not attend the worship services; you may talk with the young people themselves to see where their interest lies. Please do not dismiss this problem as not acute in your community until you have made a thorough investigation.

When you have the facts before you, your next reaction will be that of trying to find the cause. In May, 1955, Mr. Leland H. Waters of the Southern Baptist Home Mission Board spent four days in a North Carolina church community bringing messages and leading discussions on the problems involved in broken homes and juvenile delinquency. It is interesting to note that the causes of delinquency as listed by the group in that study might well include most of the elements of the problem in any community. They were: lack of adult leadership for youth programs, bad literature, bad influence of adults, lack of training for acceptance of responsibility, beverage alcohol and drugs, poor handling of income, broken homes, undeveloped spiritual life, places of bad influence, lack of parental control, supervision and discipline.

Please be reminded that the root of these causes lies, not in the children and young people, but in the adults of the community. We are not exonerating young people of their sins of omission or commission; neither are we overlooking the fact that, by nature, they are depraved and in need of regeneration by the Holy Spirit. On the other hand, they are no less or more depraved by nature than adults; nor are they less or more accountable to God for their sins after they reach the age of accountability than adults. However, we cannot but recognize that environmental factors play an extremely important role in shaping the pattern of life of every individual. There is a great deal of truth in the old proverb, "As the twig is bent, so the tree will grow."

We, as a denomination, believe that the church has a mandate from Christ to foster the kind of spiritual environment which will induce men to accept Christ and maintain continuous growth in Him. Therefore, we must administer our Sunday schools, leagues, prayer services, daily vacation

Bible schools, young people's auxiliaries and other activities in such a manner as to reach and hold our youth.

We quote from *The Biblical Recorder* five things which C. C. Warren, president of the Southern Baptist Convention, urged his people to do immediately:

"(1) Determine to pay the price. Valuable things do not come cheap. There is no easy way or *painless method* to reach young people. Here is a field where success is spelled out with capitals, WORK. Persistent, loving understanding, continuous effort will melt indifferent attitudes. Young people can be reached—dare to pay the price and enlist them.

"(2) Select the right leaders. We should be very careful in the selection of every worker in our Sunday school, but in no age group should our officers and teachers be more thoroughly screened than when we select them to lead our young people. Characteristics, like characters, should be above reproach. Profound convictions, understanding of, and love for young people, attractive personality, energetic resourcefulness, etc., should mark the leader of young people.

"(3) Provide adequate space and attractive facilities. Commercial amusements and worldly entertainers are our chief competitors for the loyalties of our young people. They invest large sums of money to provide facilities that are most attractive. Thousands of our churches should wake up and make attractive rooms for our young people. They deserve the best; give it to them and we will win and keep them.

"(4) Organize to reach young people. Any Sunday school that has twice as many intermediate classes as it has for young people simply encourage intermediates to quit Sunday school upon arriving at the young people's age. Get back to that basic law of Sunday school growth and provide an organization that will reach young people and keep them in our Sunday school and church services.

"(5) Don't sell them short. Some church groups have apparently settled for programs that seek to parallel as closely as possible the attractions of the world. They feel that unless our churches make this type of appeal, we cannot reach young people. I believe that modern youth is serious minded and can be won with greater success through programs which hold high the ideals of our Christian faith. Recreation and entertainment, yes, but Christian recreation at its best—if you please!

"Fellow pastors and Christian leaders, there is nothing new in what I have written here, but if you will dare to do these things, there will be something new about your church—new young people for a better tomorrow."

Volume 71

Number 23

## THE FREE WILL BAPTIST

June 6, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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# Meet Terry Rose

*I looked and I realized I was a twig on a raging ocean."*

**K**OREA seems a long ways off now. But things happened there that changed my life. I found that when the knocks fell—rather hard ones—God took them and softened them. And that's about all a fellow can ask for.

I was born on a ranch near Healdsburg, California, on January 14, 1932. I have four brothers and six sisters and each Sunday, as regular as milking time, Mom packed us up in the old family car and drove us twelve miles to church. The road was sort of twisty and each Sunday I'd get car sickness. During the same trip on a Saturday I'd feel wonderful! It was during a special series of messages by our pastor when I was a high school sophomore that I accepted Jesus Christ as my own personal Saviour.

After graduation I went to San Francisco and got a job as a file clerk with Southern Pacific. I was saving my money so I could go to college and in the summer of 1952, I entered one in "Frisco." Then I was drafted. I took infantry training at Fort Ord and on March 30 sailed for Korea on the U.S.S. Mitchell.

I was assigned to the 7th Division and moved up with a machine gun squad near the main line of resistance. There had just been a big attack, and that's all the old outfit talked about. It was enough to scare us new guys to death. I was assigned to an outpost called "Snooks." Around each outpost we had listening posts with telephones and radios to warn us of any sneak night attack by the Chinese Communists. That night an attack came and three of the lookouts were killed. About 100 Chinese swarmed into our trenches and bunkers. There were only six of us left, and each fighting to hold his own. All that night we held them off. For this action, we all got bronze stars.

After a short period of leadership raining behind the lines, I was again sent to the front. This time to Pork Chop Hill. It was the first of July and raining hard. Everyone was on edge. We knew the Communists liked to attack in the rain. On the night of July 6 I pulled listening post duty. This time it was my turn! It was raining, and by

10 p. m., I was soaked to the skin. It was a dark eerie night and I could hardly see my buddy next to me. At 10:20 artillery and mortar fire began exploding at the base of our hill. I watched the explosions steadily drawing on, and I realized I was a twig on a raging ocean. Soon the whole hill was like a bursting volcano. To make it worse, down in the valley the Chinese were waiting for the command to attack.

The Sarge screamed over the phone, commanding us to return to the trenches. And head for the trenches I did, with a Korean on my left and a kid from Tennessee on my right! The others stayed out there. Amid the flying shrapnel we'd run unto we'd fall and pray with all our hearts that God would deliver us from this raging inferno. The Korean was killed by fire from one of our own bunkers and for a while I became tangled in barbed wire, but finally made it to our trenches unharmed. By now the Chinese foot soldiers were streaming up the hill using burp guns, rifles, flame throwers, etc. We were over-run. A Chinese grenade hit a lieutenant standing beside me, and blew his head off. I only lost my little finger, but my helmet was ripped to shreds.

By morning I was so cold and wet and tired, I wanted to die. I had no weapon and most of our men around me were dead. Everything was still. I crept to an opening in the bunker and looked out. The rain had stopped and the sun was coming up. For a minute the world looked warm and happy. Then I saw a Chinese with a rifle not thirty feet away. Then another Chinese spotted me and tossed a grenade down on me. I picked it up and heaved it out of the bunker, but just as I did, the Communist soldier threw another. It exploded near my face. I grabbed my face, took two steps and then fell unconscious in the cold mud. Every once in a while I'd come to and I'd think of God.

Later the heat of a flame thrower aroused me. Our troops had retaken the hill. I staggered down the trench calling out to our men.

Well, that's about all there was to it. I was taken by tank, jeep, and then helicopter to a hospital ship that brought me to Japan. I was flown back to the States, and a year later I was home. I'm

now a student at the Bible Institute of Los Angeles. I shall never cease to thank God for the way He softened the knocks. That last grenade blinded me, and when the Army doctors gave me a cane it felt like a snake. Then one night I had a long talk with my Lord and I thanked Him for what had happened. I knew it was in His plan for me. Others have come to know Christ as their Saviour because of what happened to me in Korea. And this is enough. I know the Lord can heal me any time He wants, but if He does not in this life, I'll see Him face to face someday. A fellow could not ask for anything more.

*—The King's Business Magazine, Los Angeles, California.*

Perhaps you have been stirred as you read this true story, and your heart of compassion has been moved toward Terry Rose. Have you wondered how, under the circumstances, he could be rejoicing? It would not be possible unless he had experienced the joy of finding an answer to life's problems and sorrows.

Has that same tranquility and faith in God's promise that ". . . *all things work together for good to them that love God*, . . ." (Romans 8:28) been displayed in your own life? Or are you still groping for an answer to the complexities and frustrations of present-day living? The peace of mind and zest for life which Terry displays can only be discovered in its fullest measure when you follow the advice found in the Holy Bible, God's "letter" to you. Read carefully the following verses and seriously consider letting God tune the discordant notes of your life to the perfect pitch which He requires of those who desire to lead life on a higher plane.

*"The Lord is . . . longsuffering to us-ward . . . not willing that any should perish, but that all should come to repentance"* (2 Peter 3:9).

*"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* (John 3:14-16).

*"Commit thy way unto the LORD; trust also in him; . . . (Psalm 37:5).*

*" . . . reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord"* (Romans 6:11).

*" . . . he which hath begun a good work in you will perform it until the day of Jesus Christ"* (Philippians 1:6).—*American Tract Society.*



# A Spiritual House

Thomas H. Dixon  
Checotah, Oklahoma

**T**HEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:1-5).

A spiritual house is made up of those who have laid *aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings*. It would be impossible to offer spiritual sacrifices unless the ones making up the spiritual house were spiritual themselves. The redeemed of all nations, kindred and tongues constitute this spiritual house. This house is God's house; and He, through the operation of the Spirit, baptizes individuals into this spiritual body. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit (1 Corinthians 12:13).

*We have been all made to drink into one Spirit.* There is one spiritual body, and this body is the Church, the saved of all nations, kindreds and tongues. Within this Church are saved men who once were lost. This Church has two aspects, the visible and the invisible. "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). *The Lord added to the church daily.* Man is unable to add to this Church. Why is man unable? Man *cannot* baptize anyone in the body of Christ, which is the Church.

There are no hypocrites in this true Church of God. No unsaved person can enter into this spiritual house. God adds to this house. In this house men are saved, and out of it they are lost. No congregation or denomination has a spiritual right to claim it is the Church of God exclusively of all others. There are Christians in all denominations, but not *one* of them is *the* Church of God. Let us notice the beginning of a letter to the church at Corinth from the apostle, Paul: "Unto the church of God

which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Corinthians 1:2).

The apostle did not write to the unsaved at Corinth, but to those who were sanctified in Christ; and there are no hypocrites in Christ Jesus. The Church of God is purchased by the blood of Christ (Acts 20:28). Hypocrites are not purchased; they are lost in the devil's kingdom. The Church of God is the greatest institution on earth. Jesus Christ gave Himself for the Church (Ephesians 5:25). "This is he, that was in the church in the wilderness . . ." (Acts 7:38). "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:21).

If men must be in the Church to be saved, then we know that the church has been prevalent in every age. The fam-

## SPECIAL NOTICE

**Are our faces red? They are! But we believe you will understand when we explain it to you. As you know, we are using the facilities of East Carolina College in which to entertain the Seventh Nationwide Free Will Baptist League Conference on June 12-14. In our advertising, we told you the price of the rooms in the dormitories "included linens." And here is where we are embarrassed:**

**The College finds it is unable to furnish the linens; so we are having to ask you to "bring your own linens." When you pack your bags to come, slip in a couple of sheets (either single or double width), one pillow case and a couple of towels.**

**Please forgive us for having to ask you to do this, but it is a situation over which we have no control. Do hurry and be here for the very first session; we promise to make up this inconvenience to you in some other way.**

**Entertainment Committee:**

**R. B. Crawford, Chairman  
Henry Melvin, Member**

ily of God makes up the Church of God; and when we read of the family of God in the Scriptures, we read of the children of God. Unto Him be the glory of the Church in all ages—the first age before the flood, the second age from the flood to Christ, and the third age in which we live. Some people seem to think there was no spiritual Church under the law but let us notice the following Scripture: "And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Corinthians 10:3, 4). The foundation of the Church was laid when God offered the Seed of the woman which was Christ. Since that time men have been saved in all ages.

"And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the LORD" (Genesis 4:26). The children of God who constitute the Church are called by the same names in the Old Testament as they are in the New Testament. In conclusion let us notice some of these names:

In the Old Testament they are called *saints* (Psalm 89:5).

In the New Testament they are called *saints* (Ephesians 1:1).

In the Old Testament they are called *brethren* (Psalm 133:1).

In the New Testament they are called *brethren* (1 Corinthians 10:1).

In the Old Testament they are called the *flock* (Ezekiel 34:17).

In the New Testament they are called the *flock* (1 Peter 5:2).

In the Old Testament they are called *children* (Deuteronomy 14:1).

In the New Testament they are called *children* (Romans 8:16).

In the Old Testament they are called *sheep* (Psalm 79:13).

In the New Testament they are called *sheep* (John 10:11).

## Only One to Please

A young man had just become pastor of a large church. At a reception given him by his people, one of the gossips, a woman with a dangerous tongue, came up and said: "I do not understand how you dared attempt the task of pleasing seven hundred people."

Quick as a flash the Lord gave him the answer. He replied: "I did not come to this city to please seven hundred people. I have to please only One; and if I please Him all will be well."—*The Watchman Examiner*.



## Six Months on the Field for

# Superannuation

K. V. Shutes  
National Secretary

**I** HAVE been thinking for several days of giving you my findings of six months on the field:

First, *The Joys*: There have come many joys to my heart by visiting in so many churches, meeting so many fine ministers that I never knew, so many fine folk I never knew, and probably whom I would have never met had I not been on the field. I have also seen many conversions in these one-night services.

I have been to many places, churches and homes where they treated me as royally as a statesman or king.

Second, *The Sorrows*: The sorrows have been many. I have found many of the ministers working at other occupations and who will soon draw Social Security; therefore, they are not interested in the plan of retirement for the minister. I have driven many miles to find a church dark and no one there to tell me anything, because the one who did the advertising failed or the one who got the news failed to tell it.

I have found the job of getting itineraries about the hardest job of all. The doors are closed in so many places because of budgets, programs, special meetings, ceremonies, sings, homecomings, etc.

I have found so many of the dear men of God who are not getting one dime from their state superannuation funds. Many of them went through heat and cold to get to a brush arbor, store house, home or some old building to get a church started that now is a full-time church with a full-time pastor. Many of these who pioneered for Jesus and Free Will Baptists have been forgotten by the people whom they served.

Third, *The Purpose of this Program*: It is the purpose of the program of National Superannuation to try to endow every minister between the ages of 21 and 55 with \$1,000 or \$2,000 insurance to begin with, and more later when funds are sufficient to do so. We also purpose to get every state board to functioning

to the point that the elderly minister who needs help now can have a monthly check from his state board.

We are asking the churches to come to our aid by paying an amount equivalent to the minister's half of his yearly premium. I have found many churches willing to pay half of their minister's

premium, and some that wanted to pay all of it. Yet there are some who are against it because it will cost a few dollars.

Fourth, *The Response*: The response in many places has been good, yet in other places it will not pay my gas bill. But all the secretaries have found this true. One cannot judge all the good done by one single service.

I have found quarterly meetings and associations where there was not a single person in them subscribing to either of our church papers. We are not reaching one-fourth of our folk by all three papers.

I earnestly solicit your prayers for this department of our work, and not only this department, but for every department. I am interested in every department and I feel that every good Free Will Baptist should be too.

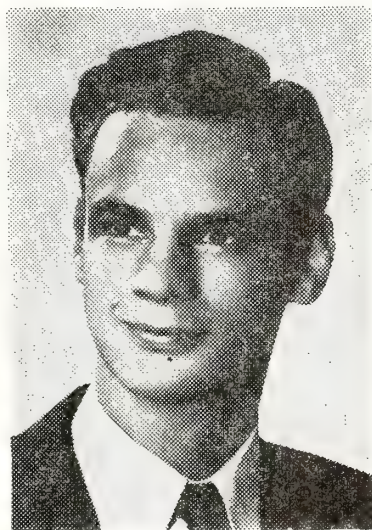
## CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

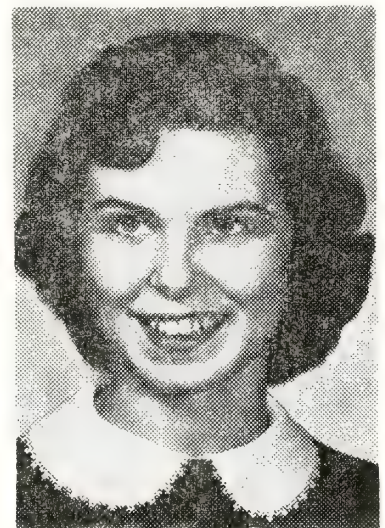
### COLLEGE STUDENT BODY HEAD ELECTED



Eugene Tyson

Eugene Tyson of Middlesex, North Carolina, has been elected president of the student body at Mount Olive College, Mount Olive, North Carolina, for next year, and Miss Hilda Boykin of Wilson, North Carolina, has been named editor of "Olive Leaves," the college's yearbook.

Tyson, a liberal arts student, succeeds Shelton Howard, and Miss Boykin, a



Hilda Boykin

business major, succeeds Jack Paramore.

Miss Boykin, an honor student, served on this year's annual staff, was president of the Commercial Club and treasurer of the Future Teachers' Association. She also was a member of the college chorus.

Tyson, who came to the college from the Free Will Baptist Orphanage at Middlesex, was president of the Science

(continued on page thirteen)



# NEWS NOTES

## Rev. J. R. Forrest Resigns Pastorate

The Rev. J. R. Forrest has announced his resignation as pastor of the Holly Springs Free Will Baptist Church, New-  
port, North Carolina, which will be effective at the end of the current church year.

Brother Forrest has served the Holly Springs Church as full-time pastor for the past three years. During these years 49 souls have been converted, the church membership has increased from 204 to 253, and the Sunday school membership has increased from 149 to 254. The church has also purchased new pews, new carpets and a new roof for the building. Holly Springs also has a league, a brotherhood and woman's auxiliary.

The members of the Holly Springs Church submits the following message:

"Brother Forrest has not as yet obligated himself for service during the coming church year. Therefore, to any church desiring his services on a full-time or part-time basis, we highly recommend him as a minister of the gospel."

The Rev. J. R. Forrest may be contacted by writing *Route 3, Box 874, New Bern, North Carolina*, or by phoning New Bern, 4813.

—o—

## Lee and Tripp to Conduct Youth Revival

The Rev. Marvis Lee, a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, will conduct a youth revival at the Ormondsville, North Carolina, Free Will Baptist Church, June 10-17, assisted by the Rev. Roger Tripp, a student of the Bible College.

Services will begin each evening at eight o'clock, and the pastor, the Rev. S. A. Smith, extends a cordial invitation to everyone, especially the young people of the community, to attend all these services if possible.

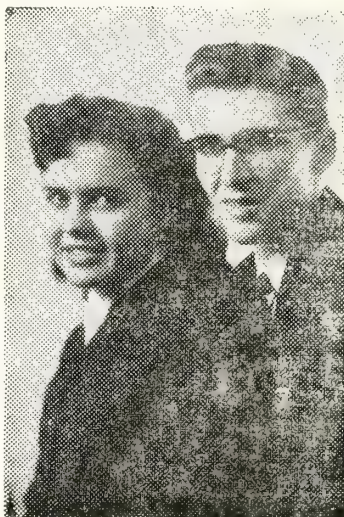
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## Vacation Bible School At Smith's New Home

Vacation Bible school will begin on Monday, June 11, 1956, at Smith's New Home Church, Lenoir County, North Carolina.

All members of the church are urged to attend this school, especially the children. Visitors are also invited.

## Missionary Message at Ruth's Chapel Church



The Rev. and Mrs. T. H. Willey Jr. are scheduled to be at Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, Sunday, June 17, to deliver a missionary message. The pastor, the Rev. J. C. Griffin, makes the following statement: "We count it a happy privilege to have these young missionaries to render their message from the Lord to our people. Sunday, June 17, we invite all who can to visit with us and thereby encourage these young servants of the Lord who will be leaving for Cuba soon to carry on the work of the Lord among the people of the island of Cuba. Come for both morning and evening services. If you cannot come be sure to pray for us and for the salvation of lost souls."

## Coming Events

- June 4-8—N. C. Ministerial Conference, Cragmont Assembly
- June 12-14—Seventh Nation-Wide League Conference, East Carolina College, Greenville, N. C.
- June 17—Father's Day
- June 18-21—Writers' Conference, Mount Olive College
- June 18-23—General Youth Conference, Cragmont Assembly
- July 2-6—Audio-Visual Workshop, Cragmont Assembly
- July 4—Independence Day
- August 6-11—Second Youth Conference, Cragmont Assembly
- August 13-20—Woman's Conference, Cragmont Assembly
- August 22-24—Blue Ridge Association, Cragmont Assembly

## Sessions Scheduled for Camp Mt. Bethel

There will be five sessions at Camp Mt. Bethel, Ashburn, Georgia, this summer and they are as follows:

Bible Conference for Everybody, June 10-15

First Youth Session, June 17-22, Sunday School Work and Evangelism as a Major

Second Youth Session, July 15-20, Bible Doctrine Taught and Explained

Third Youth Session, July 29—August 3, Vocal and Sight Reading and Practice Music

Fourth Youth Session and Camp Meeting, August 5-10, Practice Singing and Camp Revival

The fee for each session will be \$6.25 or \$1 per day. All campers must furnish toilet articles and linen. All modesty in dress apparel is strict and in accordance with Bible teaching. Discipline will be according as becometh a Christian. For further information and for reservations contact Mr. C. J. Harvey, Camilla, Georgia.

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## Mount Moriah Church Plans Home-Coming

On June 17, 1956, home-coming services will be held at Mount Moriah Free Will Baptist Church, beginning at 10:00 a. m. This church is located on Route 1, Hamlet, North Carolina.

All former pastors and other ministers are invited to attend the home-coming services along with the present members and former members of the church. Dinner will be served on the church grounds, and a program of speaking and singing has been planned for the day. The Rev. J. D. Liles will be in charge.

—o—

## June Designated as Cragmont Month

The month of June has been designated as Cragmont Month for all North Carolina Free Will Baptists, and your contributions are needed to carry on the operation and the much needed repairs of this Christian mountain resort.

The manager, the Rev. J. E. Wooten, makes the following statement regarding the scheduled conferences for this summer:

"Unfortunately there has been a mix-up of August dates for conferences at Cragmont Assembly, Black Mountain, North Carolina. It is a regrettable fact, and we wish to call your attention to the *Coming Events* section for these corrections.

"Several things have worked at, what seems to be, a disadvantage to Crag-



mont Conferences this summer. Will you help to make up the difference by attending as many of the conferences as you can; it will bring you a blessing and make you happy. If you cannot come, please try to get your church and its auxiliary groups to make an offering to Cragmont. Don't forget that June is Cragmont Month."

—o—

### Antioch Church Host to Youth Rally

On Saturday night, June 9, 1956, a Youth for Christ Rally will be held at the Antioch Free Will Baptist Church, Beaufort County, North Carolina. The speaker for the evening will be the Rev. Bill Jones from the Free Will Baptist Bible College, Nashville, Tennessee.

Everyone is urged to attend this rally and enjoy the fellowship and message.

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### Lenoir County Fellowship Supper

The Lenoir County Sunday School Fellowship Supper will be held at Hugo Free Will Baptist Church, Lenoir County, North Carolina, on Tuesday, June 12, at 7:00 p. m.

Each Sunday school in the county will receive blanks before this supper takes place and are urged to be represented at the supper.

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### Rev. P. C. Wiggs Is Hospitalized

The home of the Rev. P. C. Wiggs, Belhaven, North Carolina, was burned recently. Rev. Wiggs is at the present time in the hospital with a rheumatic condition and unable to work or fill appointments at the Belhaven Church.

—o—

### New Free Will Baptist Church Organized

Calvary Free Will Baptist Church, 10 miles southwest of Jacksonville, North Carolina, in the vicinity of Maple Hill, Onslow County, was organized on Wednesday, April 2, 1956, with 24 charter members.

The Rev. Danny Jenkins, Sneads Ferry, North Carolina, is the pastor of the new church which will be a member of the Eastern Conference of North Carolina.

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### Holly Springs Church Announces Revival

The Holly Springs Free Will Baptist Church, Newport, North Carolina, announces its revival which will begin June 11, and will continue throughout two weeks. The Rev. Wayne Smith of Durham, North Carolina, will be the

visiting evangelist for the meetings.

The pastor of the church, the Rev. J. R. Forrest, urges all members and any visitors who possibly can to attend the revival services.

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### Cragmont Youth Conference Staff

The field office of the North Carolina Free Will Baptist Sunday School Convention announces the following staff for the general youth conference at Cragmont Assembly, Black Mountain, North Carolina, June 18-23:

Director and Sunday school work instructor, Rev. L. E. Ballard, convention field secretary; counselor to boys and Bible instructor, Rev. D. L. Whaley, Jacksonville; counselor to girls and instructor in youth evangelism, Mrs. D. L. Whaley, Jacksonville; associate counselor to boys and devotional director, Dennis Wiggs, Smithfield; associate counselor to girls and junior instructor, Mrs. Sue Thompson, Bladenboro; staff counselor, Rev. Raymond T. Sasser, convention president, Wilson; chaperone and house mother, Mrs. L. E. Ballard, Bladenboro.

Speakers for the evening services will be the following: Monday, Rev. L. E. Ballard; Tuesday, Rev. Willet L. Moretz; Wednesday, Rev. D. L. Whaley; Thursday, Rev. Charles Keith; Friday, speaker to be selected.

Others who plan to go are urged to register *now* for the second general youth conference, August 6-11. All registrations and other communications regarding the conferences should be mailed to *Rev. L. E. Ballard, Box 381, Bladenboro, North Carolina.*

—o—

### Ministers' Conference At Camp Mount Bethel

The Georgia Ministers' Conference will be held at Camp Mount Bethel, Ashburn, Georgia, during the week of June 10-15, 1956. The cost for the entire session will be \$5 or \$1 per day, with an added expense of \$1.25 if insurance fee is included. The Rev. T. B. Mellette will be the director, with the Rev. S. T. Shutes acting as the assistant. The following is the schedule for the conference:

**Sunday Evening Session**  
6:00—Dinner in Dining Hall  
8:00—Message, Rev. T. B. Mellette, Director

**Monday Morning Session**  
—Devotions, Rev. T. B. Mellette  
11:00—Bible Hour, Rev. E. C. Morris

**Monday Evening Session**  
2:30—Bible Round-Table Discussion, Rev. J. B. Lovering  
8:00—Sermon, Rev. Mance Cason

**Tuesday Morning Session**  
9:00—Devotions, Rev. H. J. Kelley  
11:00—Bible Hour, Rev. E. C. Morris

## THE MAIL BOX

### Churches Desire Pastor

"The Trinity Free Will Baptist Church and the Belhaven Free Will Baptist Church of Beaufort County, North Carolina, are trying to secure a pastor to serve both churches for the coming year. Services are to be divided between the two churches: two Sundays at Trinity and two Sundays at Belhaven. These two churches are located only 15 miles apart, and it is the desire of both churches to have the pastor live in this locality."—*Delma R. Tolan, Clerk, Belhaven Free Will Baptist Church, Belhaven, North Carolina.*

### North Carolina Visitors

"We would like all of our friends to know that we are now in North Carolina for a few days. We recently left Davis, North Carolina, where two precious souls were won for Christ. We are feeling the presence of the Lord in all of our meetings.

"We completed two revivals in North Missouri before coming to North Carolina, and we hope to see many of our friends in this state before leaving. All mail should be sent to Harker's Island where we are staying in the home of Brother and Sister Chesson."—*Rev. and Mrs. H. M. McAdams, Route 3, Huntsville, Texas.*

### Freewill Offerings for Wabash Church

"Six years ago a group of people came to the state of Indiana from various Free Will Baptist churches in eastern Kentucky to find employment. At that time we started having cottage prayer meetings and had only one ordained deacon in the group.

"Since coming to this state, we have organized six churches and established our Indiana Conference known as the Kosciusko County Conference of Indiana. We now have a total of ten ordained ministers, four licensed ministers and three that are not licensed as yet.

"We, at Wabash, are, at the present, renting a building in which to worship. However, we have under construction a new building which measures 35 by 50 feet which, when completed, will cost approximately \$8,000. Since we have only 61 members at the present time, and have spent \$3,500 of our own money and borrowed by way of note an additional \$3,000 with which to continue construction, we are desperately in need of financial help.

"We would appreciate a freewill offering from your church to aid in the completion of this church as we believe we are in a great work in the state of Indiana.

"When completed we will send you by return mail a notice of dedication date."—*Robert McCarty, Clerk, Free Will Baptist Church, Wabash, Indiana.*

### Tuesday Evening Session

2:30—Bible Discussion, Rev. T. G. Hamilton  
8:00—Sermon, Rev. W. L. Pervis

### Wednesday Morning Session

9:00—Devotions, Rev. H. L. Knighton  
11:00—Bible Hour, Rev. E. C. Morris

### Wednesday Evening Session

2:30—Bible Discussion, Rev. Paul Long  
8:00—Sermon, Rev. George A. Ludwig

### Thursday Evening Session

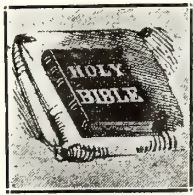
8:00—Special Services, Miss Regina Woodard

### Friday Morning Session

9:00—Devotions, Rev. Irvin Hyman  
11:00—Bible Hour, Rev. E. C. Morris  
12:00—Dismissal



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** Is there not some good in Spiritualism? Might a Christian attend the meetings and gain some good thereby?—A. G.

**Answer:** No there is absolutely no good at all in Spiritualism and therefore no good to be gained from the attendance at any of the meetings. No one may attend such meetings without being hurt or hurting some one else in doing so. We are called upon to be separated from all such. The same may be said of Christian Science, Russellism (Jehovah's Witnesses, Millennial Dawnism), Seventh-Day Adventism, Catholicism, etc. They are all fakes, diabolical in plan and purpose and will have a deceiving influence on any who take up time with them, whether in reading their literature, listening to their programs over the radio, seeing them on television or taking up time with their personal contact, men and women and literature distributors. They have a form of godliness, but deny the power of God and His unmixed truth as is found in our Bible.

In the first place God commands spiritual mediums and their predecessors to be put to death. "Thou shalt not suffer a witch to live" (Exodus 22:18); one who has dealings with spiritualism is thereby spiritually defiled and unfit to appear before God to worship Him. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God" (Leviticus 19:31).

God will cut off from among his people all who go after spiritism. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people" (Leviticus 20:6). Capital punishment by stoning was God's sentence on a spiritual medium. "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them" (Leviticus 20:27).

Witchcraft, fortunetelling, crystal reading, palmistry, etc., are allied to

spiritism and are equally condemned by God in the Bible. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch" (Deuteronomy 18:10). Trafficking in spiritism was the main reason for which God destroyed the Canaanite nations. See Deuteronomy 18:10 above. "Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee" (Deuteronomy 18:11, 12).

Samuel, as God's spokesman, linked Saul's unforgivable disobedience with spiritistic witchcraft. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king" (1 Samuel 15:23). When Saul, King of Israel, was zealous for God and desirous of carrying out His will he cleansed the whole land of spiritual mediums. "... And Saul had put away those that had familiar spirits, and the wizards out of the land" (1 Samuel 28:3).

Saul himself consulted a spiritual medium only after he had lost communication with God. "And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor" (1 Samuel 28:6, 7). The loss of Saul's crown and his wretched death were God's judgment upon him because he had had dealings in spiritism. "So Saul died for his transgressions which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son

of Jesse" (1 Chronicles 10:13, 14).

Among the sins of wicked Manasseh was spiritism. "And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger" (2 Chronicles 33:6).

The traffic in spiritism was given as a reason for God's rejection of Israel. "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers" (Isaiah 2:6). God is insulted when one who may consult Him appeals to the dead instead. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" (Isaiah 8:19).

Like that girl in Philippi out of whom, in the name of Jesus, Paul cast out an unclean spirit, the spiritual medium is demon possessed. "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:16-18).

The true Christian, like those at Ephesus, must have nothing whatever to do with the dark practices of spiritism. "Many of them also which used curious arts brought their books together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:19).

The teachings of spiritism are "doctrines of demons." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1).

Spiritism is not the works of the Spirit of God, but is of the "flesh," and those guilty of the works of the "flesh" cannot inherit the kingdom of God. Those who have to do with spiritism in any form have no place in heaven. "For without are dogs, and sorcerers, and whoremon-

(continued on page eleven)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

*"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47).*

These words are part of Christ's final discourse and instructions to His disciples before His ascension, as recorded by Luke. The words of Jesus are clear and conclusive. There is no room for doubt, nor is there excuse for drifting from this plain teaching of our Lord and Saviour Jesus Christ. But if we face the facts as they are we will be compelled to go back to that most important text in Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

So many people tell me that they do not know what is meant by repentance. This is especially true among young people. They tell me that their preachers never preach on such subjects. Notwithstanding the fact that Jesus said *that repentance and remission of sins should be preached*. No message is of more importance to the world of lost sinners than that of repentance, yet I doubt if there is any subject more grossly neglected by present day preachers. Most of us have just drifted away from it. Some even talk about having outgrown it.

The following story gives the condition of multitudes all about us. But why? Whose is the fault? People will know about and experience repentance if we preach it.

"It pleased God to visit one of the daughters of a wicked father with a mortal sickness; but before her death she was instrumental in exciting the attention of her parent to the concerns of his soul. 'Father,' inquired the dying child, 'can you spell repentance?' This artless question, through the blessing of God, was effectual to awaken concern. 'Spell repentance!' repeated the astonished father; 'why, what is repentance?' Thus he became desirous of knowing, and ultimately was taught its sacred meaning; and discovered that he had been a stranger to it, both in theory and experience. He also discovered that he

needed repentance; that he was a guilty condemned sinner, deserving God's wrath and everlasting misery; and repentance unto life was granted to him. He spelled out its divine import; and obtained an acquaintance with that Saviour whom God has exalted to give repentance and remission of sins; and, by bringing forth the fruits of righteousness, he in after life supported and adorned his Christian profession."—*Selected*.

Christ insists on our repentance and on our preaching repentance to others. The Redeemer gave it as the purpose of His coming to the earth to call sinners to repentance (Luke 5:31, 32). He pointed the Jews to the people of Nineveh (Luke 11:32), who repented at the

preaching of Jonah, and said, ". . . and, behold, a great than Jonah is here." We need to keep before the world the necessity of repentance in view of God's righteous judgment as recorded in Acts 17:30, 31. That day may seem to some far away and not at all threatening; but it is sure to come, and woe to who are not ready for it. We can only prepare for that day by repentance and living in obedience to God's commands.

Our Lord, who began His preaching with the call to repentance, ended it by instructing His apostles to go forth to all nations preaching repentance and remission of sins. This must be the burden of Christian preaching, Christian evangelism and Christian missions.

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known —F.B.C

F. B. CHERRY

## THE HOLY SPIRIT

Two things have happened recently which lead us to believe that there is confusion among our ministers concerning the Holy Spirit. The April 15 program in the Senior-Adult League Quarterly confuses the second coming of Christ and the coming of the Holy Spirit, and in the question and answer section of *Contact* it is stated that the baptism of the Holy Ghost is not essential to salvation.

It is our belief that the Holy Spirit, or the Holy Ghost, is the third Person of the Trinity, that He has distinct and definite personality of his own, and that He should not be confused with the other Persons in the Trinity. Of course, we recognize that God is One, the eternal Supreme Being. But we feel that Jesus is the name given to the second Person of the Trinity and that the Holy Spirit is the name given to the third Person of the Trinity and that there is no reason to confuse them.

We believe the Scriptures make it plain that every person is baptized by the Holy Spirit, or Holy Ghost, at the moment of salvation. This is expressly stated in 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit." It is evident from this passage that all Christians are baptized by



## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	75	Mrs. Nathan Basnight, Columbia, N. C.	12
C. J. Harvey, Camilla, Ga.	39	J. N. Barnes, Blakely, Ga.	11
C. L. Patrick, Walstonburg, North Carolina	39	Mrs. Clarence Manning, Spring Hope, N. C.	11
A. B. Bryan, Benson, N. C.	31	Mrs. G. C. Carter Sr., Surrency, Ga.	11
Wilton H. Dail, Norfolk, Va.	24	Mrs. J. R. Cayton, Aurora, N. C.	11
Jimmy Tyndall, Pink Hill, N. C.	20	Mrs. Minnie Summerlin, Mt. Olive, N. C.	10
Mrs. Carl Barrow, Snow Hill, N. C.	19	Mrs. Simon W. Jones, Kenansville, N. C.	10
Rev. J. C. Griffin, New Bern, North Carolina	18	C. R. Maddox, Sheffield, Ala.	10
Owen Thomas, Four Oaks, North Carolina	16	Mrs. E. D. Batten, Jacksonville, N. C.	10
M. B. Hutchinson, McArthur, Ohio	16	Rev. W. L. Moretz, Swannanoa, N. C.	10
Mrs. W. J. Starr, Arlington, Ga.	15	Roy C. Sanders, Willow Rum, Mich.	10
Mrs. F. A. Edwards, Chocowinity, N. C.	15	Mrs. R. L. Goff, Fountain, N. C.	9
Mrs. Lloyd Edwards, Kenly, N. C.	15	Oma Owen, Chipley, Fla.	9
C. R. Houston, Colquitt, Ga.	14	John Kornegay, Seven Springs, N. C.	9
E. C. Morris, Tifton, Ga.	14	Mrs. M. A. Sullivan, Goldsboro, N. C.	9
Mrs. C. F. Abrams, Macclesfield, N. C.	14	Rev. I. J. Blackwelder, Ayden, N. C.	9
Mrs. Edwin Roper, Ransomville, N. C.	14	Mrs. J. W. Hinds, Famplico, S. C.	8
Mrs. Martha Braxton, Winterville, N. C.	14	Mrs. C. W. Bures, Stantonburg, N. C.	8
Mrs. Guy Deans, Sims, N. C.	14	Lynwood Cobb, Farmville, N. C.	8
Mrs. B. G. Hardy, Merrimon, N. C.	13	Mrs. James Lupton, Vanceboro, N. C.	8
Mrs. Earl Gaskins, Washington, N. C.	13	Mrs. D. R. House Jr., Greenville, N. C.	8
Mrs. Alice E. Lupton, New Bern, N. C.	13	Mrs. C. M. Whaley, Richlands, N. C.	8
Mrs. Mable Rowe, Blounts Creek, N. C.	13	Mary Lou Dilday, Ahoskie, N. C.	8
W. C. Hill, Mt. Olive, N. C.	12	Mrs. P. L. Gainey, Bladenboro, N. C.	8
E. G. Dennis, Scranton, S. C.	12	Rev. J. R. Forrest, New Bern, N. C.	8
A. C. Jackson, Pikeville, N. C.	12	J. L. Parker, Dunn, N. C.	8
Miss Mattie Mae Beacham, Arapahoe, N. C.	12	Mrs. H. S. Swain, Columbia, N. C.	8

Mrs. T. L. Parnell, Pikeville, N. C.	8
Mrs. Julius Killebrew, Walstonburg, N. C.	7
Mrs. Mattie J. Sturgill, Columbia City, Ind.	7
Mrs. C. A. Heath, Cove City, N. C.	7
George P. Warren, Flint, Mich.	7
Mrs. J. J. Carroll, Greenville, N. C.	7
Mrs. L. L. Parker, Holly Ridge, N. C.	7
Mrs. W. H. Kirk, Beaufort, N. C.	7
Mrs. Otis Gatlin, Vanceboro, North Carolina	7
Mrs. Herman E. Martin, Smithfield, N. C.	6
W. H. Lancaster, Smithfield, N. C.	6
Mrs. Nathan Eason, Tarboro, N. C.	6
Mary S. Dail, Kinston, N. C.	6
Mrs. J. L. Nobles, Winterville, N. C.	6
Mrs. Mozelle Price, Wilson, N. C.	6
Jennings Williams, Clayton, N. C.	6
Mrs. Paul A. Johnson, Smithfield, N. C.	6
Mrs. Norwood Mercer, Beulaville, N. C.	6
Mrs. Wesley Newell, Dover, N. C.	6
Mrs. B. T. Dail, Snow Hill, N. C.	6
Rev. K. V. Shutes, Nashville, Tennessee	6
Mrs. D. W. Cleve, Vanceboro, N. C.	6
Mrs. J. G. Kirkman, Morehead City, N. C.	6
Mrs. Almond Warrick, Clayton, N. C.	6
Rev. C. J. Harris, Greenville, N. C.	6
Mrs. Pearl Pearce, Goldsboro, N. C.	6
Mrs. Robert B. Crawford, Greenville, N. C.	5
Rev. R. N. Hinnant, Micro, N. C.	5
Mrs. J. B. Murphy, Guthrie, Ky.	5
Mrs. E. H. Prosser, Scranton, S. C.	5
Mrs. D. F. Chambers, Kenansville, N. C.	5
Mrs. C. A. Christian, Surgoinville, Tenn.	5
Mrs. Grace Corbett, Kenly, N. C.	5
Coy Rentz, Blakely, Ga.	5
Mrs. Elton Harper, Deep Run, N. C.	5
Mrs. J. R. Hildebran, Morrisville, N. C.	5
Mrs. Robert Padgett, Greenville, N. C.	5
Mrs. Clifton Rice, Kinston, N. C.	5
Mrs. S. B. Strickland, Middlesex, N. C.	5
Mrs. Pearl Sutton, La Grange, N. C.	5
Mrs. Lloyd Hill, Kinston, N. C.	5
Rev. Paul Jenkins, Kannapolis, N. C.	5
Mrs. Mae Rouse, Dudley, N. C.	8
Mrs. Alton Tripp, Winterville, N. C.	5
D. W. Alexander, Bethel, North Carolina	5
Naaman Borders, Waverly, Ohio	5
Ruth White, Rocky Mount, North Carolina	5

the Holy Spirit. It may be noted that this passage is found in an epistle addressed to a church which is guilty of gross sins, or factions and defections from the faith. Yet they are reminded that they are baptized by the Spirit.

We believe it is significant that Christians are never exhorted to seek the baptism of the Holy Spirit in the Scriptures. There is, of course, exhortations to be filled with the Spirit. The filling of the Spirit is a process that may be repeated many times in the life of a believer. But we believe that the baptism of the Holy Ghost, or Holy Spirit, is co-extensive with salvation.

We are well acquainted with the brethren who wrote the two articles referred to above. We know that they are sound fundamental gospel preachers. We feel that they simply made a mistake without thinking. We also know the editors of the publications that carried the articles and we know that these statements do not reflect their doctrinal view. We believe that these matters simply slipped through without notice. We have been an editor and we know from experience that such a thing can and does happen. We simply wanted to set the record straight on the doctrine of the Holy Spirit.

## The Light Is Come

The goodness of God pours forth from the throne for every one. God wills that no man shall walk in darkness. His light hath appeared unto all men. Our prayer—the prayer of all who walk in darkness, should be not, “Lord, give me light,” for the blazing light of eternal truth is all about us, but, “Lord, cure my blindness; give me sight.” Sin, and sin alone, prevents the entrance of the light of God to the soul. When any man anywhere will turn from sin, seek pardon and cleansing, he will be flooded with the light of God.—*Youth's Comrade.*

## No Indispensable Man

Sometime, when you're feeling important,

Sometime, when your ego's in bloom,  
Sometime, when you take it for granted  
You're the best qualified in the room;

Sometime, when you feel that your going

Would leave an unfillable hole,  
Just follow this simple instruction  
And see how it humbles your soul.

Take a bucket and fill it with water,  
Put your hand in it up to the wrist;  
Pull it out, and the hole that's remaining  
Is a measure of how you'll be missed.

You may splash all you please as you enter,

You can stir up the water galore;  
But stop and you'll find in a minute  
That it looks quite the same as before.

The moral in this quaint example  
Is do just the best you can;  
Be proud of yourself, but remember,  
There's no indispensable man.

—Selected.

Conscience is a still, small voice and half the time, when it tries to speak, it finds that the line is busy.—*Selected*



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY

(Based on the Treatise of the Faith and Practices of the Original Free Will Baptists)

### THE BELIEVER AND MISSIONS

When I talk about missions, I mean both *foreign and home missions*. In fact I think we should use the term as implied by the Lord Jesus when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). Jesus Himself was both a foreign missionary and a home missionary. He said to His disciples, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). So these disciples were instructed to witness *at home and to the uttermost part of the earth*.

If we believe in Christ we believe in both foreign and home missions. As I see it, we do not believe in Christ if we do not believe in missions. We may believe *about* Christ; we may have a historical belief about Christ. To believe in Christ is to believe the record that God hath given to us concerning Christ. The angel announced to Mary that His name should be called "... JESUS: for he shall save his people from their sins" (Matthew 1:21). To believe in Jesus Christ as the Saviour, we must believe what He said to be the truth from God, the Father. Jesus Himself said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). So, this being true, the commandment, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*, was really a commandment from God. It was a message the Father told Jesus to deliver to the disciples to be transmitted to a lost world that men might be saved.

## Religion Without Christ

There are hundreds of religions. There is a religion which teaches one to believe in God but not in Christ. But I say a religion that does not accept the Lord Jesus Christ as the Son of God and the Saviour of men, does not promise eternal life to any person. Peter, in speaking of Jesus Christ, said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). To believe in the Father is to believe in the Son. It is an insult to God to claim the Father and to reject the Son of the Father. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:10-12).

### There Is No Separation

No man can separate God, the Father, from Christ. If we accept one we must accept the other. If we reject one we reject both. If we disbelieve the word of one we disbelieve the word of both. Thus we say, "I do not believe in foreign missions," if we do not believe the Word of God. If we do not believe the Word of God, we are *condemned before God and the Lord Jesus Christ*. The mission of God in sending His Son into the world was that whosoever believed on Him should have everlasting life. Jesus said, "... I am come that they might have life, and that they might have it more abundantly" (John 10:10). Jesus Christ came to earth on a mission; thus, He was a missionary.

### The Early Church Was Largely Composed of Missionaries

The disciples and the apostles were not unmindful of the responsibility placed upon them in sending forth the message of salvation. However Jesus promised them "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). So as God, through the Holy Ghost, worked signs and wonders, He stimulated a great missionary spirit. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only" (Acts 11:19). But there

were others who went everywhere. "Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:4, 5).

The early Church was forced to be missionary minded. But they had to suffer some before they became full-fledged missionaries. If we had to suffer some persecution today, perhaps it would make us more missionary minded.

### Our Failure

We have failed God the Father, and God the Son and God the Holy Ghost in spreading the message of salvation to lost humanity. We have built fine church edifices. This is grand if we built them for the glory of God. We have stressed benevolence, which is a good work, and one which our Lord stressed and the disciples practiced. But the alarming situation is that we have striven to build houses, purchase automobiles and televisions, create bank accounts and purchase stocks and bonds, and have been more anxious about the material things that perish than we are about the salvation of lost souls. Some church members *spend* more money for the pleasures of life than for the *life* which Jesus came to *give*. Some even attend church and sing "Oh, How I Love Jesus," and then flatly refuse to obey His great command to go *into all the world*. Do you pray for the missionaries? Do you give any money to support the mission of the Lord Jesus? If not, do not sing "Oh, How I Love Jesus." You cannot love Jesus and not obey His commands—all of His commands. Let's be honest Christians.

## Questions and Answers

(continued from page eight)

gers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Revelation 22:15), but they are to be cast into the lake of fire and brimstone, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

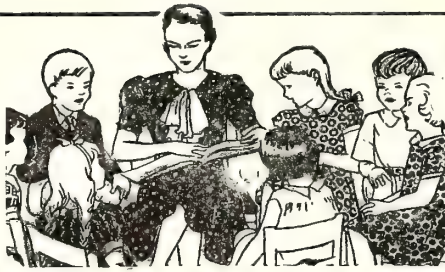
The so-called spirits of the dead are simply hypocritical impersonations by the demons. See 1 Timothy 4:1. The phenomenal growth of spiritism in these years since World War I is something God has predicted in the Bible. It is one of the signs of the "last days" and the near approach of God's judgment.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Helping Mother

Ruth Knight

MARY and Johnny loved their mother and liked to help her. Every day after lunch, Mary would wash the dishes and Johnny would dry them. Mary would often sweep the porch while Johnny would dust the furniture. Mother loved Mary and Johnny.

One day mother got sick. The doctor told her that she had to stay in bed for awhile. Mother kindly asked her children if they would take care of the house for her until she got better. It made Mary and Johnny feel so big to take care of the house by themselves! They would bring mother her meals and do everything for her. Sometimes Mary and Johnny would even go to the corner store and do the shopping. My, how happy this made them to do things for mother!

Finally Jesus made mother well and she was able to get up again. She was very pleased to find the house looking so nice. The furniture was not dusty, and even the window sills were clean. Mother was proud of Mary and Johnny for helping her so well.

Mary and Johnny helped their mother so nicely because they loved her. When we love others, we always like to help them. If we love Jesus, we will want to help Him too. We will want to live for Him every day. How can you help Jesus? You can be kind and loving to others. You can tell others about Jesus. You can give your pennies to Him at Sunday school. You can invite your friends to come to God's house with you. Each day look for ways in which to serve Jesus.—*Selected.*

### The Biggest Piece of Money

IT was so cold. Jimmy was trying hard to sell papers. Everyone on the street hurried as fast as he could. No one would stop to buy a paper.

But Jimmy did not have a coat. The cold swept through his rags. He shivered so. A cup of coffee would warm him up so much, but he didn't have even a nickel. If he could only sell a paper!

Ah, there was a man. "Buy a paper, Mister?" he asked.

The man looked at him. "I don't have any use for a paper," said he. But would you like a nickel for a warm drink?"

"Thank you," said Jimmy. "That's why I wanted to sell a paper."

The man put his hand in his pocket. He brought out a handful of change. He said, "Here, Sonny, you may have one piece of money."

Jimmy picked up a nickel. "Oh, thank you," he said, and started off. Then he began to think.

Back he ran. "Mister," he said, "you said I could have a piece of money. Could I have a dime?"

"Yes," said the man, "I told you that

you could have one piece of money." Jimmy gave him back the nickel and took a dime. Off he started again.

But there was a fifty-cent piece there. He turned back. "Could I have the fifty cents, Mister?"

"I said you could have one piece of money," said the man. Jimmy put back the dime, and took the fifty-cent piece. "Thank you," he said.

"Wait a minute," said the man. "I am glad you took the biggest piece. I wanted you to take it. But you took the smaller ones first. God has many gifts. You take them every day. He gives you air to breathe, food, a home, a mother.

But God has a big gift—His best Gift for you. He wants you to take it. It is the gift of His Son. And if you take His best Gift, He will give you a home in heaven, besides His other gifts. Won't you take His best Gift now and thank Him?"

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).—*Selected.*

### At Apple-Ripe Time

DID you ever go for a walk at apple-ripe time? And did you stop a moment after you were breathless with romping through the rustling heaps of golden and crimson leaves to wonder how each tree and vine managed to get just what it wanted from the same brown earth? How the chestnut tree sent its roots, down, down and brought up the flavor of nuts while the pear tree brought up the lusciousness of pears? And the grape vine that taste of grapes? How the elm tree had found yellow for its leaves and the apple tree had found red for its fruit, while the wild aster nodding by the brook had found blue?

And did you ever wonder how it was that two boys could go hunting for pleasure in the same place and one would find one thing and the other something else? Just watch the next time your class goes tramping. Perhaps Fred will name every auto that passes. Edward will tell you the birds from their songs. George will have eyes only for the animals in the fields.

It is just the same way when you are looking at folks. Perhaps there is a new boy in school. Fred will say:

"Don't believe we'll like him. Aren't his clothes odd and doesn't he talk queer?"

But Don will say:

"Oh, I am sure we shall. He can throw a ball faster and farther than any of us, and I saw him give half of his lunch to a little dog."

Suppose you look for something good about every person you meet this week.

Don't try it just with your brothers and playmates and the ones you like.

Find something good about the boy whom you have never asked to share your games and the cross man on the grocer's wagon who won't let you ride.

If you look for something to like about each one you will find it just as surely as the apple tree finds the red for its apples at apple-ripe time.—*The Child's Gem.*

### What About You?

A lot of members are wheelbarrows—not much good unless pushed.

Some are like kites—if you don't keep a string on them, they'll fly away.

Some are like kittens—they are more contented when petted.

Some are like lights—they keep going on and off.

And many are like the North Star—there when you need them, dependable, ever loyal, and a guide to all people.—*Selected.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## District Convention Held

The District Woman's Auxiliary Convention of Eastern Kentucky was held at the Southside Free Will Baptist Church, Paintsville, Kentucky, on May 11, 1956, with Mrs. Homer Willis presiding. The session opened with congregational singing and prayer by Mrs. Ira Bentley. Mrs. William N. Keith gave the devotions, and the following topics were discussed: "Our Need to Reach Others," Mrs. Johnny Castle; "Our Youth," Mrs. James Cox; "Prayer and Stewardship," Mrs. Whetsel Compton. The secretary, Mrs. Clifford Burton, gave the report on the district auxiliary work.

During this session two new auxiliaries joined the district and are as follows: the Woman's Auxiliary of Morehead Free Will Baptist Church, Morehead, Kentucky, with Mrs. Ella Hickman as president, and the Woman's Auxiliary of the Bell Chapel Free Will Baptist Church, Uyllesses, Kentucky, with Mrs. Monie Burton as president. There is now a total of five church auxiliaries working in this district. These five auxiliaries chose a project of collecting a gift box of clothing to send to Miss Besie Yeley, our missionary in Mexico.

The outgoing president, Mrs. Homer Willis, was presented a lovely onyx ring by the members of the district in appreciation of her faithful and zealous work during her term as president. The new officers elected at this session are as follows: Mrs. Johnny Castle, president; Mrs. Clifford Burton, vice-president; Mrs. Byrd Preston, recording secretary; Mrs. Ralph Williams, corresponding secretary; Mrs. Edith Dobbins, treasurer; Mrs. William N. Keith, study course chairman; Mrs. Herb Patrick, stewardship-prayer chairman; Mrs. Ira Bentley, personal service chairman; Mrs. Mary Young, youth chairman.

Following the adjournment of the session tasty refreshments were served to the ladies present by the Southside Woman's Auxiliary.

*Deep Run, N. C.*—The Woman's Auxiliary of Gray Branch Church held its regular monthly meeting at the church with Mrs. Milton Cauley presiding. Fol-

lowing the opening prayer offered by Mrs. Cauley, Mrs. Nora Smith introduced the program which was based on "Missions."

The ladies participating on the program were: Clarissa Merritt, Mary Lee Boyette and Mildred Cauley. Mrs. J. B. Starnes pronounced the benediction. A social period followed with delicious refreshments served by Annie Lee Cauley.

## Workshop at Camp Mount Bethel

On Thursday, June 14, 1956, the Georgia Free Will Baptist Woman's Auxiliary Convention will hold a workshop at Mount Bethel Free Will Baptist Youth Camp, Ashburn, Georgia.

This workshop will be held for one day only, but those desiring to spend the night may do so since the camp will be open for the ministers' conference dur-

ing the week of June 10-15. The cost will be only \$1 per day. All auxiliary members over the state of Georgia are urged to attend this workshop if possible.

Mrs. C. C. Sheffield, state study course chairman, submits the following program for the workshop:

### Morning Session

9:00—Registration  
9:30—Singing, Rev. S. T. Shutes  
9:40—Devotions, Mrs. J. W. Franks  
9:55—Introductions, Mrs. C. C. Sheffield, State Study Course Chairman  
10:00—Welcome, Mrs. J. W. Clenney, State President  
10:05—Inspirational Instructions, Mrs. L. D. Miley, W. N. A. C. President  
11:05—Singing, Rev. S. T. Shutes  
11:15—Special Message, Rev. T. G. Hamilton  
12:00—Lunch

### Afternoon Session

1:00—Singing, Rev. S. T. Shutes  
1:10—Devotions, Mrs. Irene Underwood  
1:25—Registration Report  
1:35—Inspirational Instructions, Mrs. L. D. Miley  
2:35—Special Song  
2:40—Questions and Answers  
3:00—Rededication Service  
—Adjournment

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—Jonathan Edwards

## Christian Education

(continued from page five)

Club.

Other officers and members of the annual staff will be elected in the fall. This was the first election held under the student constitution. Previous elections have been held under a provisional constitution.

## Mt. Olive Treasurer's Report For April

The Rev. M. L. Johnson, treasurer of Mount Olive College, Mount Olive, North Carolina, makes the following report for April:

Balance on Hand April 1, 1956 .....\$2,962.63

### Gifts Received

Eastern Conference .....	\$ 703.06
Central Conference .....	471.47
Western Conference .....	288.46
Cape Fear Conference .....	97.25
Albemarle Conference .....	81.67
Pee Dee Association .....	21.00
Piedmont Association .....	25.00
Blue Ridge Association .....	8.86
College Conference Offering .....	75.64
Bible School Clinic Offering .....	66.80
State of Virginia .....	10.00
Local Gifts (Mt. Olive and Wayne County) .....	1,171.00

Total Gifts ..... 3,020.21

### Other Income

Student Fees .....	502.50
Book Store Income .....	147.67
Lunch Room .....	264.14
Mimeograph Service .....	10.86
Refund .....	75.00
Miscellaneous .....	12.98

Total Other Income ..... 1,013.15

Total to Account For .....\$6,995.99

### Disbursements

Salaries .....	\$2,875.12
Income Tax .....	646.10
Utilities (Including Coal) .....	535.39
Bookstore Purchases .....	205.32
Office Supplies and Expenses .....	101.63
Food .....	609.14
School Supplies .....	6.00
Kitchen and Household Supplies .....	40.92
Travel .....	262.97
Library .....	41.12
Rent (President and Male Students) .....	133.00
Printing .....	60.25
N. C. Sales Tax .....	5.01
Miscellaneous .....	90.28
Building Improvement and Equipment .....	539.64

Total Disbursements ..... 6,151.89

Balance in Bank May 1, 1956 .....\$ 844.10



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## HOW I FOUND CHRIST

(Testimony of a Japanese Christian)

Mrs. Haseyo Horii

(Note: The following is the testimony of a lady, about 36 years old, who was converted through the feeble efforts of our missionary activities in our community. She has such a wonderful testimony that I wanted you to be able to rejoice with me concerning her new found love for the true God. At the time of her conversion we were conducting the meetings in our garage. Since then we have been having the regular Sunday night meeting in her home. She seems to be growing in the grace of the Lord Jesus. Please pray that she will remain true to Him.—Wesley Calvery.)

One night after supper I heard a beautiful melody of a hymn through the window when I was washing dishes in the kitchen. At that time my heart was stirred and filled with a certain inspiration. I thought I could not stand still so I stopped washing dishes, notwithstanding there were some dishes which I had to do. Then I went to the meeting place close to my house without even taking my apron off. This is the meeting that Mr. and Mrs. Wesley Calvery began in May of last year.

I had been troubled with many problems and yet I had been unable to solve them before I knew of the meeting. There was neither true peace nor satisfaction in my heart. My life was really miserable. However, God did not forsake me, who was a sinner and against His will, but led me to Him. When I began to attend the meetings, at first I liked to sing songs rather than to study the Bible, because it made me so happy to sing. But it was only while I was singing in the meeting with other people that I felt happiness. Therefore, I was still troubled and unhappy. My heart was full of misery and desires of the flesh. I continued to live in the same way even after I began going to the meeting. Oh, but praise the Lord, He talked to me and touched my heart by His word, love and power through the person who was the leader of the meeting. I recognized that I was a sinner to be judged and so I had to confess that I needed a Saviour.

Over six months have passed since I was saved. I have learned to understand God's love increasingly. I give thanks to God because He keeps me in

His great mercy and joy which is given to those only that believe in Him.

Praise the Lord! I have been upheld by God since I was saved. I was so weak and feeble that I could not but stumble if there was not God's help. Day by day I'm studying the Scripture with victory. May God give me strong faith and guide me every moment. I give all the thanks to God and have great joy in Him.

## "Money Appreciated For Milk"

Raymond Riggs

When Mrs. Harold Stevens was home on furlough, there were many of our people who made pledges to send money to Africa to help in the support of orphan children. Those of you who have done so will be glad to know that the Lord is blessing this endeavor. Following is a letter recently received from the person in charge regarding your support to this work. May God bless each of you as you continue to keep your pledge that those in this dark continent may be helped by your support.

May 3, 1956

Dear Rev. Riggs,

We have just received your gift for milk for our babies and certainly want to thank you. Finding enough funds to keep the assorted babies in milk is quite a problem for us. I don't know how much you know about Catota as you are a stranger to us, but we have a general hospital of 30 beds with a few tuberculosis patients in a special camp, a leprosarium of 120 and a large daily clinic. We also run a nurses' training school. The course is 3 years and we have 12 students at present. Keeps us busy.

The babies we feed are mostly children whose mothers died at birth or soon after and they bring the child to us. When the baby is close to a year, either we put him up for adoption by a Christian family or his relatives say he may stay at the mission. Right now we also have a new set of twins whose mother can't produce enough to keep up with them, and another child a year old who already has a little brother. One of the student nurses keeps busy all

morning just making formulas and checking up on babies as they come to carry away their daily supply. I forgot the babies of mothers with tuberculosis also have to be kept separately and fed; so you see how much we can use your help. Once more, thank you to all those who contribute to your organization. As these babies grow up they are taught the Word and Way of God by their parents or adopted parents.

Regina Pearson, MD

## Western Mission Board

Rev. Norman Q. Adams

The Mission Board of the Western Conference of North Carolina endeavored during the months of March and April to put on a drive for home missions. This was done with great success. Out of the 52 churches in the conference we were able to speak in 35 of them.

We secured 175 individual pledges for the support of home missions. We want to thank all of the churches who had a part in our special drive. May the Lord richly bless each of you who contributed or made a pledge.

The members of the board who worked faithfully for this special drive were Norman Adams, chairman, Joe Haas, Hilery Minchew, E. B. Williams and Douglas Johnson.

Gifts from the following churches have been received and are as follows:

Bethesda	\$ 38.63
Black Jack Grove	31.00
Branch Chapel	9.31
Calvary (Durham)	22.92
Calvary (Wilson)	8.52
Edgemont	25.94
Fellowship	5.23
Fremont Chapel	6.50
Hillsboro	6.47
Holly Spring	11.51
King's Chapel	3.76
Little Rock	21.45
Milburnie	20.00
Mt. Zion	18.25
New Sandy Hill	25.55
Oak Grove (Durham County)	19.16
Pine Level	38.55
Piney Grove	32.14
Piney Grove Adult Class	14.04
Pleasant Grove	26.71
Pleasant Hill	2.75
Pleasant Plains	10.72
Raines' Crossroads	19.22
Rock Springs	12.38
Saints' Delight	7.55
Selma	20.50
Sherron Acres	9.55
Shady Grove (Durham County)	53.65
Spring Hill	53.10
Stancil's Chapel	33.87
Stoney Creek	20.58
Tippett's Chapel	19.77
Union Grove (Durham County)	12.15
White Oak Hill	2.95
Total	\$664.38



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Ambassador in Bonds

(Lesson for June 17)

Lesson: Acts 26:2-8, 19-23.

Golden Text: 2 Timothy 1:12.

### I. INTRODUCTION

Even a rank skeptic is forced to bow in recognition of Paul's experience with God. That he was a man of rare and unusual abilities is widely acknowledged, but the validity of his experience in grace is paramount from any angle you may behold him. He knew in whom he had believed. Paul never said, "I hope I know," or "I believe I know in whom my faith is centered." You can also say of him that he stood one day at the top of the list. The reigns of position, fame and fortune were grimly grasped in his able hands and he was driven along a broad, glittering avenue by a burning, consuming ambition to use his great abilities to maneuver others to his best advantage; but he met the lowly Nazarene and, ever after, all that had been dear and promising to him became as dung when compared to his Saviour and His promises.—*Advanced Quarterly* (F. W. B.).

### II. HELPFUL HINTS

1. The man who knows that he is right is glad for a chance to speak for himself (Vv. 2, 3).
2. One's manner of life is of little concern to those who are raging with cruel spite (Vv. 4, 5).
3. To be judged and impeached by the enemies of Christ is no disgrace to the children of light (Vv. 6, 7).
4. A god who cannot raise the dead to life again is unworthy to be honored and worshiped by men (Vs. 8).
5. Those who are obedient to the call of Christ stand ready to go at the Lord's command (Vv. 19, 20).
6. The pioneers in the service of Christ oftentimes are the ones who have to pay the greatest price (Vs. 21).
7. It is only by the help of the Lord Jesus Christ that His servants are able to carry on the fight (Vs. 22).
8. Those who stick to the Word of God cannot but win the victory in the battle with sin (Vs. 23).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. In this twenty-sixth chapter of Acts we approach the end of the book of the Acts. We find the great apostle in the hands of his enemies, his enemies because they were the enemies of the gospel. More than two years before the history contained in this chapter was made, the Lord had spoken to Paul during the memorable night in the castle of Antonia, saying, "... Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (23:11). When finally Paul stood before Festus and was not accorded justice, he appealed to Caesar, and Festus answered him, "Unto Caesar shalt thou go." Through the action of Festus the apostle came into the presence of King Agrippa II. This record is found in Acts 26.—W. S. Hottel, D. D.

2. Agrippa II was the son of the Herod mentioned in Acts 12 who killed James and imprisoned Peter. Drusilla (Acts 24:24) and Bernice were sisters of Agrippa II. Bernice was noted for her beauty and immoral character.

3. Paul begins his defense with a testimony of his own conversion. This is often an effective way to present the gospel. Our own experience, if not exaggerated, can be a powerful argument for the saving grace of God. This is the third time we have an account of Paul's conversion on the Damascus road. Some have imagined discrepancies between these accounts, but by putting all of them together it is not difficult to reconcile these slight differences.

An account of Paul's early life as a Jew and a Pharisee follows. As a Jew he had been zealous and as a Pharisee he had always believed in the resurrection of the dead. Both of these facts proved Paul's innocence of the charge brought against him. It was indeed very strange that a man should have been arrested and imprisoned for believing and preaching what the twelve tribes and the sect of the Pharisees fervently believed.

This is followed by an account of his persecuting zeal as a Pharisee. He had sincerely believed he was serving God when he sought to uproot the believers in Jesus Christ.—*The Bible Illustrator*.

4. Man's hope centers in the resurrec-

tion of the dead. Paul appealed to Agrippa on this point. He asked him if it were a thing incredible with you, that God should raise the dead?

It seems that this was a stumbling-block to the Jews. Although the Pharisees believed in life beyond the grave, they could not accept the fact that Christ, whom they had crucified, had risen and was alive again. Paul knew that Jesus was risen because He had spoken to Paul on the Damascus road. He knew, furthermore, that man's only hope was that he, by faith in Christ, would also be resurrected. He knew that this was God's plan for giving man life beyond the grave. Paul devotes the entire fifteenth chapter of 1 Corinthians to a convincing discussion of this great truth.—*The Bible Student* (F. W. B.).

5. A presupposition of the apostle is that Christ had risen. It was this fact that had made Christianity a going concern. Without the resurrection of Jesus the Christian movement would have come to an end before it really got under way. In sending Jesus to the cross, the Jewish leaders thought they were effectually disposing of something that carried a threat to their ideas and institutions and prerogatives. They were getting rid of a man who assumed superior authority and who was able to carry many with Him because of the miracles He performed. The plans and expectations of the Jewish authorities would have been fulfilled except for one thing—that Christ rose from the dead. But here was a fact that was startling, breathtaking, incredible; yet the soldiers whom they had placed at the tomb reported the facts, and the Jews were bewildered. They would do anything, even pay large money to the soldiers to tell a lie, in order to try to nullify this unexpected development. But the truth of Christ's resurrection could not be nullified. The evidence of its reality was inescapable. His friends had seen Him and talked with Him after He arose from the dead. It was the fact of His resurrection that brought new understanding and new confidence to the original Christian group, and that, together with the outpouring of the Spirit, inspired them with zeal to live and die in the service of their divine Lord. It was this that helped to bring conviction to thousands of others and that became to them the supreme proof that the Christian movement was of God. The term "risen" attained such significance that it was applied by Paul even to conversion. That was a rising from spiritual death.—*Select-ed*.



# Seventh Nationwide Free Will Baptist League Conference Program

The Seventh Nationwide F. W. B. L. Conference will be held on the campus of East Carolina College, Greenville, North Carolina, June 12-14, 1956, with both day and night sessions. The following program has been arranged for the conference:

**Keynote—"Faith Is the Victory"**

**Scripture—Have Faith in God (Mark 11:22)**

**Song—"Faith Is the Victory"**

## TUESDAY, JUNE 12

**Today's Thought—"Putting God First Is the Work of Faith"**

**Scripture—1 Thessalonians 1:3**

### TUESDAY EVENING

Presiding, Ray C. Turnage

Place, Austin Auditorium

7:30—"Sing Unto the Lord," Rev. Billy Melvin, Mrs. Paul Braxton and Miss Loyce Marshall

7:45—Meditation, Rev. W. Burkette Raper

Call to Worship

Scripture, 1 John 4:15-19

Prayer

7:55—Ambassador's Quartet

8:00—"Welcome to North Carolina," Governor or Representative

—"Welcome to East Carolina College," Dr. J. D. Messick, President of College

8:15—"A Warm Welcome Awaits You Here," Rev. R. B. Crawford, Chairman of General Committee

8:20—Meet the Members of the General Committee

8:25—"Getting the Most Out of this League Conference," Harold Critcher

8:30—Conference Choir

8:35—"The Kingdom of God First," Pageant Written and Directed by Rev. Henry Melvin (The cast is composed of members from local Free Will Baptist churches.)

9:00—Day Is Done

Ambassadors

"Mizpah," League Benediction (Matthew 6:33)

## WEDNESDAY, JUNE 13

**Today's Thought—"Victory Comes Through Giving Unto the Lord"**

**Scripture—2 Corinthians 9:7**

### WEDNESDAY MORNING

Presiding, Rev. R. B. Crawford

9:00—"Sing Forth the Tidings of Faith," Mr. B. Melvin, Mrs. Braxton and Miss Marshall

9:15—Meditation, Mr. Raper

Call to Worship

Scripture, Matthew 6:19-21

Prayer

9:45—Leaguers Are to Be Stewards of—

1. "Influence," Rev. Michael Pelt

2. "Leisure," Gene Outland

3. "Talent," Elizabeth Guthrie

4. "Possessions," Rev. Eugene Waddell

10:00—Ambassadors

10:10—"Out of the League Come Stewards," Bobby Aycock

10:25—"Victorious Living," Rev. William Hill

11:00—Simultaneous Conferences—Methods of League Organization (Places to be announced.)

12:00—Adjourn

### WEDNESDAY AFTERNOON

Presiding, Rev. W. Burkette Raper

2:00—"Sing the Words of Faith," Mr. B. Melvin, Mrs. Braxton and Miss Marshall

2:10—Meditation, Mr. Raper

Call to Worship

Scripture, 2 Timothy 2:7-16

Prayer

2:20—"How Readest Thou," Rev. W. S. Mooneyham

2:40—Ambassadors

2:45—Simultaneous Conferences—Methods of League Organization (Places to be announced.)

3:30—Visit to Free Will Baptist Press, Ayden, North Carolina

### WEDNESDAY EVENING

Presiding, Rev. Henry Melvin

8:00—"Sing of the Door of Faith," Mr. B. Melvin, Mrs. Braxton and Miss Marshall

8:10—"The Solid Rock," Ambassadors

8:15—"Victory Through Giving"—A Part of Training

8:20—"The Rock," Religious Drama by Students of Free Will Baptist Bible College (Written by Mary P. Hamlin and directed

by Miss Naomi Brant.)

9:30—Day Is Done

Ambassadors

"Mizpah," League Benediction

## THURSDAY, JUNE 14

**Today's Thought—"Victory Through the Sacrifice of Faith"**

**Scripture—Philippians 2:17**

### THURSDAY MORNING

Presiding, Rev. Dale Munkus

9:00—"Sing Unto the Author of Our Faith," Mr. B. Melvin, Mrs. Braxton and Miss Marshall

9:15—Meditation, Mr. Raper

Call to Worship

Scripture, Revelation 14:16

Prayer

9:25—"Our Cuban Friends Wait," Mrs. Thomas H. Willey

9:50—Ambassadors

9:55—"The Challenge of a Great Need"—The Chapels for Cuba Project, Ray C. Turnage

10:10—Music

10:15—"By Faith We Win Souls," Esterio Garcia and Benito Rodriguez, Interpreter, Rev. Thomas H. Willey

11:00—Vocational Counseling on Missionary Potential

1. "Work of a Foreign Missionary," Miss Lucy Wisehart

2. "The Need for Foreign Missionaries," Rev. Raymond Riggs

3. "Qualifications and Duties of a Home Missionary," Rev. Homer Willis

4. "What Constitutes a Call for Missionary Work," Rev. Damon Dodd

12:15—Adjourn

### THURSDAY AFTERNOON

Presiding, Rev. R. B. Crawford

#### Session No. 1

2:00—"Sing in the Spirit of Faith," Mr. B. Melvin, Mrs. Braxton and Miss Marshall

2:10—Meditation, Mr. Raper

Call to Worship

Scripture, 1 Corinthians 15:50-58

Prayer

2:20—"Faith Culminating in Loyalty," Rev. Charles Thigpen

2:40—"Why Be a Missionary?" Foreign Mission Fellowship Students of Free Will Baptist Bible College

3:15—Vocational Counseling, Panel Conducted by Rev. W. S. Mooneyham

4:00—Adjourn

### THURSDAY AFTERNOON

Presiding, Rev. Henry Melvin

#### Session No. 2

Special Feature for Ministers

2:00—"Church Publicity Through Newspapers," Mr. James Butler, Director of Public Relations for East Carolina College

2:45—Intermission

3:00—"Church Publicity Over Radio and Television," Mr. A. H. Campbell, Manager of WNCT Television Station, Greenville

### THURSDAY EVENING

Presiding, Ray C. Turnage

7:30—"Let Us Sing the Victory," Mr. B. Melvin, Mrs. Braxton and Miss Marshall

7:45—"Increase Our Faith," Miss Lucy Wisehart

8:15—Ambassadors

8:10—"What We Gained from the Conference"—Testimony Time, Led by Rev. Eugene Waddell

8:30—Seventh Nationwide Intermediate Sword Drill, Directed by Ray C. Turnage

8:45—Conference Choir

8:50—"Our Unfinished Business"—Service of Dedication, Led by Rev. Henry Melvin

—Invitation Number, Ambassadors

9:15—Day Is Done

Ambassadors

"Mizpah," League Benediction



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 13, 1956

**FATHER'S DAY, SUNDAY, JUNE 17, 1956**



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DURHAM, N. C.



# EDITORIAL

## MY DAD

If you have not already done so, ask several children who is the greatest man in the world. You will get a variety of answers if you ask children of different ages. Those children who are too young to have discovered differently will, almost without exception, say, "My daddy." To them he is greater even than David Crockett or Santa Claus. This is as God intended, for He ordained that the father should hold an unique place in the life of the child.

It is tragic that, in so many instances, children grow up to become disappointed and disillusioned concerning the parent whom they had thought to be the greatest man in the world. This is most assuredly one of the contributing factors in the child maladjustment and juvenile delinquency which prevail in such great measure today. These children have grown up cherishing certain ideals concerning their fathers only to have them shattered when they find out what types of men their fathers really are. Then the real foundation for their lives is dragged from under them and, in their confusion, they conclude that there is no real virtue in right living.

It has been our lot to try to help some of these children find again a solid foundation upon which they could reconstruct their lives. And one of the greatest obstacles which we have encountered has been the sinful lives of parents. In counseling with children one faces the delicate problem of advising the child against certain habits and practices when he knows that the child's parents are setting that very same bad example before him every day. Have you ever wondered what runs through the mind of the pre-adolescent child in the Sunday school class when the teacher points out the evils of strong drink, swearing profanely, quarreling and fighting, if that child has just come from a home where these things prevail? It must be a terrible shock to the child to discover that the people he loves best are walking so far from the path of right. Is it any wonder that many of these children become confused and develop a warped perspective of life.

Parents, this situation ought not to exist. It is unfair to your children. Father, the chief responsibility for setting this situation right is yours. If you don't set it straight you will, in great measure, destroy the influence of the church for good in the life of your child. You should take the initiative and let the church, together with the other social institutions, assist you in preparing your child for a full and free life in this world and an eternity with Christ in heaven.

Fathers, do you realize that God expects you to be the priest of the household? You should lead your family in daily devotions. You should explain the Word of God to your family; planting the seeds of eternal truth in the hearts of your children that they may produce fruits of righteousness. In your household you should stand for God to your children, giving protection, provision and example, until they reach the age of finding God in Christ to the salvation of their souls. You should be the lawgiver and judge in your home, teaching your children to respect righteous principles. If fathers will take their places as righteous heads of their households, mothers will not be forced to get out of their proper places and assume it. And, mothers, you will be doing God's will to not only submit to the husband's headship of the home under God but to pray and urge that he assume it. That is God's

plan and we cannot improve upon it. Then your children will grow up in the proper home environment and will not be driven to confusion upon finding out that their parents have failed God.

## MINISTERS' CONFERENCE

The editor has just returned from a most enjoyable stay at Cragmont Assembly, Black Mountain, North Carolina. The occasion for the trip was to attend the North Carolina Ministers' Conference. It was his pleasure and privilege also to speak to the group on Tuesday morning. The president of the conference, Rev. E. E. Edwards, together with the others who were responsible for planning and conducting the conference, should be highly commended for doing an excellent job. Everything was in order and the sessions ran smoothly throughout the time in which we were there. Believe it or not, the program ran on schedule despite the presence of so many ministers. We say this because ministers are traditionally accused of being long-winded.

Although our pressing duties in the office called us back before the conference ended, we received immeasurable blessing by having gone. In the first place, the vacation in the crisp air of the mountains was just what we needed physically. Then the food was extremely good. We do not know whether it was the mountain air that sharpened our appetite or the selection and preparation of the food by the cooks, perhaps both; but it was probably best from the standpoint of our weight that we were not permitted to stay long.

We should like to pay special tribute to those whom we heard speak while we were there. We have never heard better preaching. Everyone whom we heard speak had evidently given a great deal of prayer, meditation and preparation to his topic, for the subjects were handled in masterly fashion. Furthermore, the Holy Spirit manifested Himself powerfully in every session. Tears flowed freely as the ministers rejoiced in their hearts.

A larger group of ministers appeared to be in attendance upon this conference than attended the one last year. Although we did not count them, we judged the group to be at least a fourth larger. However, we missed the faces of some who attended last year. We were informed that the necessary change in the date of this conference caught some of the ministers with other activities already scheduled so they could not attend.

Vol. 71

No. 7

## THE FREE WILL BAPTIST

June 13, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second class matter.

Manager..... L. A. Dunn  
Editor..... J. O. Fox

### Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

### Board of Directors

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# Are Offences Necessary?

Naaman Borders, Waverly, Ohio

**D**ID not Jesus say that it was needful for offenses to come, but woe unto them by whom they come? (Matthew 18:7). Sometimes we ask ourselves the questions, "Why do we have so much opposition, trials and even persecutions? Why does the Lord permit these things to come when I am living as pure as I know how?" We have all asked questions like these at times, and we will never be able to answer all such questions while in this world. But I think that our Lord will reveal the answers to all these questions in the sweet by and by. He said that the trial of your faith is much more precious than gold that is tried in the fire (1 Peter 1:7). Paul says "For whom the Lord loveth he chasteneth, . . ." (Hebrews 12:6). No chastening is pleasant at the time. Someone has said, "The harder you squeeze an orange, the more juice you get out of it." The Lord sometimes chastises us not because we have sinned, but because of what we have *failed* to do. Maybe we did not go forward when He gave us orders to march. Maybe we did not obey His orders. Maybe this is why He *laid on the rod*.

Upon leaving this world Jesus told His disciples to *go into all the world and preach the gospel* to all nations. But they seemed to be slow to do what He had commanded. They seemed to want to hang around the Mother Church at Jerusalem, which was much easier than to go as the Lord had instructed them. Fifteen years later there arose a great persecution and the disciples went everywhere preaching the Word, and they literally turned the world upside down.

If Jesus was persecuted why shouldn't we be persecuted? People will not always sing praises to you. In John 16:33, Jesus said, ". . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The Christian must count on a warfare; we will have no victories if we have no battles. If we follow His instructions, we will always come out victorious. He did not

promise us an easy time, but He did promise that we would not be left alone.

If we had it too easy we would get indifferent and maybe forget to trust the Lord. The sheep will not go to a rock house for shelter unless there comes a storm. All these offenses and persecutions will drive us closer to God. Peter says for us not to think it strange if we have fiery trials. "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" (1 Peter 3:14). "And who is he that will harm you, if ye be followers of that which is good?" (1 Peter 3:13).

Paul says, ". . . being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day" (1 Corinthians 4:12, 13). What is Paul's answer to this? ". . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14). Let us say:

Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy word.

Persecution always heightens the actions of an indifferent church. It serves to arouse the complacency of a lifeless church. Jesus said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:2-6).

I am reminded of the time three or four years ago when the high courts banned the teaching of the Bible in public schools. This so aroused the churches that they began the movement of the Youth for Christ, which helped the

churches more than anything in the world. It seems that we need a little persecution sometimes to get ourselves aroused enough to go about our Father's business.

During the third and fourth centuries there arose the greatest persecution the church ever faced. It is said that hundreds of thousands of saints suffered martyrdom in ever conceivable and brutal way which could be devised. They were burned at the stake, crucified, thrown to wild beasts, burned in scalding oil, hung, stoned to death and hurled from buildings on swords. This went on until the horrible sight was so sickening and revolting that the persecutors called a halt to it saying, "What's the use? We are getting nowhere. Every time we kill one Christian, two spring up to take his place." So therefore, persecution always backfires, and the devil sets a trap and gets caught in it himself.

Jesus said, ". . . upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). Yes, infidels and sceptics have fought it for nearly two thousand years, but the church is greater now than in any other age of the world. The church is as firm as the Rock of Gibraltar—the waves, floods and storms beat upon it, but it is still there when the storms are over. Jesus never raised an army nor drafted a soldier to establish His Kingdom, but He is leading more volunteers than all the generals in the world put together. He causes the enemy to fall at His feet and cry for mercy. Bless God! His church moves on!

## Seeking the Lost

Miss Colleen Murray  
Wilson, North Carolina

The time is near at hand,  
And there's work still left undone;  
We must hasten Christian people,  
Bring in the wandering ones.

We can sing our hymns of joy,  
We can hear our preachers preach;  
But we need to wake up, Christians,  
For the lost sheep we must reach.

When the sheep are in the pasture,  
And there's one that's gone astray;  
We should be concerned about it  
For it we should humbly pray.

And when our work is finished,  
And our life on earth is done;  
We'll rejoice with angels in heaven  
Over lost sheep we have won.



# Letter from a Father

Edward Raymond Anderson

**I** AM the father of a fine boy, seven years old. As things went, I figured I was pretty good, since I provided for the family as best I could. But then all of a sudden, I found out what an awful mistake I had been making all these years, and of what a failure as a father I had been.

Father's Day will soon be here. That's why I think this is the best time to write this letter to you, as one father to all fathers everywhere.

This whole thing is so sharp and clear. Not only that, but it has made the greatest change in my heart and life. It's so real to me that I want to share it with you, because I want you to make this change, and like me, become a "complete father."

My name? Well, that's not important. I work on the 3 to 11 shift at a large factory in our city. Have been working there on that shift for the last nine years. Every afternoon at about quarter after two, I leave the house, walk the long hill down to the corner, turn right, then slip into the East End Grill for a quick drink. Just one, you understand, or maybe two, once in a while. Never any more. Sort of "sets me up" for the job in a way. At least, that's what I used to think.

Well, it started the same way that particular afternoon. Had been snowing the day before, and when I opened the door it lay there, crisp and heavy and white. The sound of my boots biting through it sounded like firecrackers as I started out. About half-way down I heard my boy call to me. Turning around I saw him there in the snow, trying to put his feet into the tracks I had made. Looked so funny I started to laugh. Then he waved his hands and yelled, "Watch me, dad! I'm following right in your tracks!"

I don't know just what it was, but those words hit me like a whip. All at once I saw a picture of myself sneaking around for that "set-me-up," and I felt sick and ashamed deep inside. You see, my boy knew nothing about that. And now, he never would—never! Right then and there I said to myself, "No, my boy, no! You're not going to follow me at all." And from that moment, I haven't touched the stuff.

Told some of the boys about it at supper-time as we sat in a group over by the tool-crib. Felt kind of proud of myself, too! And I could see the way they looked up to me for it.

Just about time to get back on the job, when one of them reached over. He was a quiet sort of chap, serious looking, never mingled much with the others. He said something to me that I'll never forget. Set me to thinking real hard, and then to make the big change. Let me give it to you, fathers everywhere, just as he said it.

"You were wrong, friend. Very wrong. You have only given that boy of yours half an example of what a father should be. And the least important half at that. You have shown him what not to do, but that will never be enough for him or for yourself in the sight of Almighty God. In a way, you're only half a father. A whole lot more has to be

done for your boy—the other half of the example; the more important part. You have to show him what to do—the right thing to do. And that comes when you accept the Lord Jesus Christ as personal Saviour, become a new creature. You'll really be a failure as a father unless and until you do that. That's the example that counts, because being *saved* is the most important thing for this world and the next. Give that boy of yours the sight of a real Christian father!"

All at once I saw it like a flash. And now I know that it came from the Lord, who is now my personal Saviour. "*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved*" (Acts 4:12). Now, praise His name, I am a "complete father." I had not something, but **SOME ONE**, to show my boy, and I'm glad to say that he is now trusting the Lord for himself. Fathers, please take this letter from my heart, to your own heart. I mean every word of it, and my blessed Lord Jesus stands behind it with all of His Calvary grace, mercy and love.

"... *Believe on the Lord Jesus Christ, and thou shalt be saved*" (Acts 16:31).  
—American Tract Society.

## The Story of The Prodigal Father

**A** CERTAIN man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time, thy attention, and companionship, and thy counsel which falleth to me."

And he divided unto him his living in that he paid the boy's bills and sent him to a select preparatory school, and to dancing schools, and to college, and tried to believe that he was doing his full duty to the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a line of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life, and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country and they elected him chairman of the house committee and president of the club and sent him to Congress, and he would fain have satisfied himself with the husks that other men did eat, and no man gave him any real friendship.

But when he came to himself, he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger? I will arise and go to my son and will say to him, Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances."

And he arose and came to his son, but while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on  
(continued on page eight)



# J. C. Griffin-

Pastor-Evangelist

Dallas Mallison  
Oriental, North Carolina

**H**ISTORIANS will surely say that the Rev. J. C. Griffin, who will be 77 years old on June 22, has earned a place at the very top of Tar Heel Free Will Baptist leadership during the first half of the twentieth century. Even today there are few if any persons who would deny him that rank.

Very few if any leaders of the Free Will Baptist faith in this State today have the stature, prestige, length of service, scope and versatility of activities, and profundity of scholarship and theology possessed by this man of God who styles himself simply as *pastor-evangelist*.

In the nearly 50 years of continuous and active ministry in the church he loves, he has made an indelible imprint. The impact of his work and faith will continue and never end. His contributions are many, varied and significant in theology, scholarship, church growth and extension, evangelism, religious literature, church organization and the elevation of the ministry itself.

In many ways he has been the church pioneer and promoter—always its builder. Never hesitating to boldly strike out in new paths, he has had the satisfaction of doing and creating; this has been one of his greatest rewards and stimuli. But the new and untried have never kept him from hewing a line straight to and from the fundamental and literal in Biblical interpretation and Christian theology.

He is a much respected, deeply beloved and greatly venerated man of the cloth—magnetic, eloquent and persuasive; profound yet simple; humble yet great; sensitive yet practical; of the people yet above the people; loving the soil and the country from which he sprang; but above all, having a consuming passion to serve—these describe in part the man and the leader, J. C. Griffin.

Few if any men in the Free Will Baptist faith today have written as much as this man. The impact of his writings, especially upon Free Will Baptist theology and practices, will grow with the years. He is an author and correspon-



dent of some repute and an effective *pamphleteer* of the old American school.

Jesse Griffin has served as pastor of 28 different churches one or more times during a ministry of 46 years that began on June 12, 1910, in Nash County, North Carolina, at a little rural church (White Oak Hill). He has served full-time only three churches—the Goldsboro, North Carolina, Church on Simmons Street and St. Mary's and Ruth's Chapel which are both located in New Bern, North Carolina.

He has served churches in eight counties—all in Eastern North Carolina—which are Tyrrell, Beaufort, Pamlico, Carteret, Craven, Pitt, Nash and Lenoir. He has been serving Ruth's Chapel—New Bern's second and newest Free Will Baptist church—since 1949, the first two years part-time and the last five years as full-time pastor.

Brother Griffin is not only an eloquent speaker and a great reader, but he is also one of the most prolific writers among Free Will Baptists today. He can write with either hand and also types. He spends many hours—especially the early morning hours—in study and research and in writing. His contributions

in this field will loom larger as time passes.

For over 30 years he has been a faithful contributor to *The Free Will Baptist*, and these writings alone would constitute a small library. His column soon grew into the full-page "Notes and Quotes," so familiar to readers today. In this very issue this feature can be found.

He is the author of half a dozen books, tracts and pamphlets. These include "The Upper Room Ought," a doctrinal treatise on church ordinances; "Hell, or Endless Punishment of the Wicked"; and "The One Foundation." A fourth and more recent book is a preachers' guidebook called "A Manual for Ministers."

At his earnest pleading, the Ruth's Chapel Church board has reluctantly agreed for Brother Griffin to end his ministry with this church in June of 1957. He is planning that this will be his last regular pastorate.

From next June to the glorious end, he wishes to spend his time among the 28 churches he has pastored in the past. He hopes to spend at least a week in ev-

(continued on page sixteen)

## My Church

Mrs. Irvin Custer, Johnstown, Pa.

I love to go to the house of God,  
And leave the world outside;  
Enter in with prayerful thoughts,  
With reverence there to abide.

I love to go to meet my God,  
To see Him face to face;  
With quietness and peace,  
In this His Holy Place.

I love to go to talk to God,  
And feel His presence near,  
Within my heart—a silent prayer  
I know—that He will hear.

I love to go to do His will  
And worship Him in love,  
Sing praises to His Holy name,  
That reach to realms above.

I love to go to this hallowed spot  
I'm sure that you do too,  
And share with me the blessings  
That God has there for you.

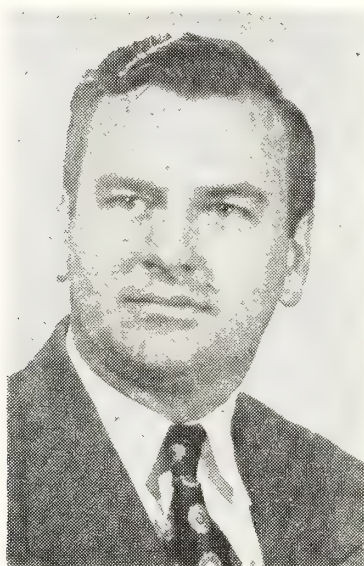
To my church, I love to go  
The place where I can meet,  
And fellowship with God's people  
His servants there to greet.

—United Evangelical.



# NEWS NOTES

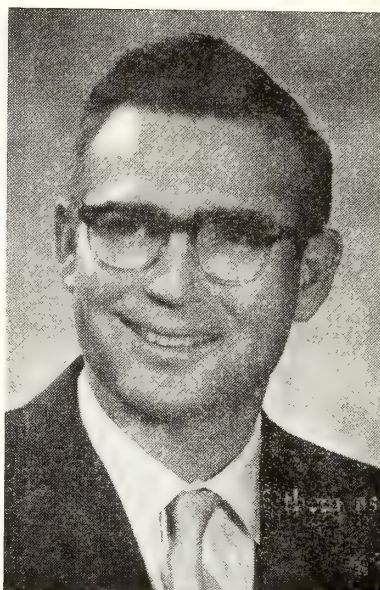
## Revival Meeting at Ruth's Chapel Church



Rev. T. O. Terry

A series of revival services is scheduled to convene at Ruth's Chapel Free Will Baptist Church, Route 5, New Bern, North Carolina, June 18, with the Rev. T. O. Terry of Cove City, North Carolina, as the evangelist, and the Rev. Melvin Everington, a ministerial student at Mount Olive College, leading the singing.

Mr. Terry is no stranger at Ruth's Chapel as he conducted a revival there



Rev. Melvin Everington

a few years ago, and since then has conducted a study course in the Free Will Baptist league work. Mr. Everington was the choir leader for the church before he entered Mount Olive College. The Rev. J. C. Griffin, pastor of the church, states: "It is a happy privilege to have these brethren with us for the revival, and also to have Mr. Terry to teach the Bible in the vacation Bible school during the week."

revival.

"On July 1, a basket dinner will be held at the residence of the state mis-

### Coming Events

June 12-14—Seventh Nation-Wide League Conference, East Carolina College, Greenville, N. C.

June 17—Father's Day

June 18-21—Writers' Conference, Mount Olive College

June 18-23—General Youth Conference, Cragmont Assembly

July 2-6—Audio-Visual Workshop, Cragmont Assembly

July 4—Independence Day

August 6-11—Second Youth Conference, Cragmont Assembly

August 13-20—Woman's Conference, Cragmont Assembly

August 22-24—Blue Ridge Association, Cragmont Assembly

sionary, 3103 Yow Road, following church services. *You* are invited. This will be a general time of getting to know each other better.

"Our ladies began an auxiliary on Sunday night, June 3, at 7:30. They will meet each Sunday night until other announcements are made."

All Free Will Baptists are urged to help this new mission in any way possible. All offerings should be sent to Rev. H. E. Willis, P. O. Box 994, Greensboro, North Carolina, and checks should be made out to *Free Will Baptist Mission*.

—o—

### First Church of Arlington, Texas, Organized

On Sunday, May 20, 1956, the ministers of the Fellowship Association of Texas were called as a council to organize the First Free Will Baptist Church of Arlington, Texas. The first official act of the church was the request for the ordination of its pastor, the Rev. David W. Crockett. The second act was the request for the licensing of Brother Elmer Cannon to preach the gospel.

The officers of this new church are as follows: Rev. David W. Crockett, pastor; Mrs. Elmer Cannon, clerk; C. L. Parrish, treasurer. There were 14 charter members at the organizing service. However, the charter has been left open for three months, and anyone uniting within this time will be charter members.

—o—

### White Hill Church Holds Revival

Revival services are now in progress at the White Hill Free Will Baptist Church, Aurora, North Carolina, and will last through Sunday, June 17, 1956. The speaker for the meeting is the pastor, the Rev. Clinton Lupton.

The public is cordially invited to the remainder of these services which begin at 8:00 each evening.

—o—

### Grant's Chapel Plans Daily Vacation Bible School

The Grant's Chapel Free Will Baptist Church, Seven Springs, North Carolina, will hold its daily vacation Bible school June 18-23, with classes each evening from 7:00 to 9:00 o'clock. Mrs. Kenneth Coor and Mrs. O. M. Edwards will be the directors of the school.

The teachers will be as follows: Ivey Dixon and Kenneth Coor, adults; Donald Davenport and Mrs. Lucille Rouse, seniors; Mrs. Allen Smith and Mrs. Wilbur Edwards, juniors; and Mrs. Harold Price and Mrs. Bennie Williams, beginners.

### N. C. State Convention Organizes Mission

The State Convention of Free Will Baptists of North Carolina opened a mission in the city of Greensboro, North Carolina, several weeks ago, and services are being held at 3212 High Point Road. This is the first effort made by Free Will Baptists to establish a work in this area. On Sundays the missions holds Sunday school at 9:45 a. m. and church at 11:00 a. m.

The Rev. H. E. Willis, state missionary, submits the following statements:

"We plan to officially organize the Sunday school on Sunday, July 1. We also plan to begin a revival on that date with the Rev. Rashie Kennedy from Greenville, North Carolina, as the guest preacher. He will preach each night through July 8. We plan to officially organize the mission at the close of the



## Revival At Bethany Church

Revival services will take place at Bethany Free Will Baptist Church, Pitt County, North Carolina, June 17-23, with the Rev. J. C. Lynn as the evangelist. The Rev. Dan Beaman is the pastor of the church.

Everyone is invited to attend these services which will begin each evening at 7:45.

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## King's Messengers to Hold Evangelistic Crusade

The King's Messengers Quartet will sing and preach in an evangelistic cru-

sade at the John Small School Auditorium, Washington, North Carolina, June 17-27.

This crusade is sponsored by the Fellowship Free Will Baptist Church of Washington. Everyone is invited to attend the crusade.

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## N. C. Superannuation Report for May

The Rev. M. L. Johnson, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, makes the following report for the month of May, 1956:

### Receipts

Balance on Hand May 1, 1956	\$2,390.43
Regular Receipts for May	280.20

Total to Account For \$2,670.63

### Disbursements

Paid to Superannuated Ministers	\$ 247.50
Operating Expense	35.10
Paid to National Board	24.51

Total Disbursements \$ 307.11

Balance on Hand June 1, 1956	\$2,363.52
Balance Retirement Fund	238.00

Balance General Fund \$2,125.52

### Receipts by Conferences

Albemarle	\$ 24.25
Blue Ridge	2.83
Cape Fear	25.64
Central	107.79
Eastern	64.25
Western	55.44

Total \$ 280.20

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## Western Conference Holds Union Meeting

The Second Union of the Western Conference of North Carolina convened at Mt. Zion Church, Nash County, April 28, 1956. Following remarks by the moderator, the Rev. R. E. Clegg, Mrs. David Dickerson gave the devotions. Mrs. Earl Bass gave the welcome address which was responded to by Mrs. Fred High. Visiting ministers were extended a seating in the union. They were the Rev. Johnnie Eason and the Rev. R. N. Hinnant. Following the roll call of ministers, a special prayer for the Rev. J. B. Ferrell was led by the Rev. Johnnie Eason.

The minutes were then read, and the committees for the union were appointed. All churches on the roll were represented at the union. A report from the Free Will Baptist Orphanage, Middlesex, North Carolina, was given by Mrs. R. H. Jackson, followed by a special song by some of the children from the orphanage and a special offering for the home. The Rev. R. E. Clegg brought

(continued on page ten)

# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*

Free Will Baptist Bible College  
Nashville, Tennessee

## MOUNT OLIVE GRADUATING CLASS



Pictured above are the students at Mount Olive College, Mount Olive, North Carolina, who received degrees or certificates at the school's first graduation exercise, Sunday afternoon, May 27. Four students were awarded associates in art degrees and six others received certificates. They are as follows: Front row: Hilda Grace Kennedy, certificate in business education, Greenville, North Carolina; Esther Ruth Etheridge, associate in arts, Wilson, North Carolina; Ester Marie Barnett, certificate in business education, Pantego, North Carolina; and Rosella Mae Jones,

associate in arts, Pikeville, North Carolina. Back row; Sterl Dixon Paramore, associate in arts, Winterville, North Carolina; Mary Alice Wetherington, certificate in business education, New Bern, North Carolina; Hilda Faye Boykin, certificate in business education, Wilson, North Carolina; Ina Belle Smith, certificate in business education, Swannanoa, North Carolina; and Letha Smithie Overman, certificate in business education, Princeton, North Carolina. Not pictured: Mrs. Kathryn Raper Pittman, associate in arts, Goldsboro, North Carolina.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Please explain "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Peter 4:6). Who are these *dead* that are spoken of as having had the gospel preached to them?—B. Fulcher, Bridgeton, North Carolina.

Answer: I think these are Christians that are now dead or as other Scriptures would put it, absent from the body and present with Christ. See 2 Corinthians 5:6, 8. This first epistle of Peter has several verses throughout its five short chapters that present difficulty in interpretation to most of us.

K. S. Wuest, in his book, *First Peter in the Greek New Testament*, says on Pages 113, 114:

"The key to the understanding of this difficult verse is found in the context of the entire book. In 1:6, 7 we are told that the recipients are in heaviness in the midst of manifold trials. In 2:18-25 we have the case of Christian household slaves being unjustly punished because of their Christian testimony. In 3:8-17 the saints are instructed as to their behavior when undergoing persecution. In 4:12-19 the apostle deals with the glory of suffering for righteousness' sake. He speaks of this persecution of the saints by the world as a judgment that begins at the house of God, the Church (4:17). In 4:1-11 he speaks of the necessity of having the mind of Christ as armored protection against the persecution of the world. Thus the phrase 'judged according to men,' refers to the judgment spoken of in 4:17 which is defined as to its nature by the words in Verse 14, 'If ye be reproached for the name of Christ.'

"The words 'them that are dead,' refer to Christian believers who had died. The gospel had been preached to them and they become Christians. As a result of this they had been judged according to men while they were on earth. This judgment was in the form of persecution because of their Christian testimony. The word translated 'according to' means literally 'down,' and speaks of domina-

tion. The judgment was in the hands of men and was administered by them.

"The words 'in the flesh' are to be construed with 'might be judged,' for they balance up the words 'in the spirit' which clearly are to be understood with 'live.' We have here the dative of respect. These Christians were judged with respect to the flesh, that is, with respect to their earthly existence in the body. The natural result of accepting the gospel would be the living of a Christian life, and the natural result of that would be persecution. But these Christians died, many of them as martyrs. Now, in heaven they were living according to the Word of God with respect to their spirits, their human spirits. They in their disembodied state were serving the Lord in the future life."

Albert Barnes, in *Notes on 1 Peter*, says, on Pages 191, 192:

"It seems to me that the most natural and obvious interpretation is to refer it to those who were *then* dead, to whom the gospel had been preached when living, and who had become true Christians. This is the interpretation proposed by Wetstein, Rosenmuller, Bloomfield, and others. In support of this it may be said, (1) that this is the natural and obvious meaning of the word *dead*, which should be understood literally, unless there is some good reason in the connection for departing from the common meaning of the word. (2) The apostle had just used the word in that sense in the previous verse. (3) This will suit the connection, and accord with the design of the apostle. He was addressing those who were suffering persecution. It was natural, in such a connection, to refer to those who had died in the faith, and to show, for their encouragement, that though they had been put to death, yet they still lived to God. He therefore says, that the design in publishing the gospel to them was, that though they might be judged by men in the usual manner, and put to death, yet that in respect to their higher and nobler nature, *the Spirit*, they might live unto God. It was not uncommon nor unnatural for the apostles, in writing to those who were suffering persecution, to refer

to those who had been removed by death, and to make their condition and example an argument for fidelity and perseverance."

That the Bible contains quite a few passages of Scripture which are awaiting the final word in interpretation from the best of commentators is not to be denied. Those of antiquity as well as those of our day have said what they have to say with some caution and uncertainty. The commentators that I have consulted on this passage have in general quoted other comments and evaluated what other scholars have said. To me this means that they themselves were not certain as to the full meaning of the passage. The grammatical construction of this verse is such that my opinion might be wrong as well as that of the two scholars here quoted. Robertson and Lange, both excellent scholars, differ with the view set forth by Wuest and Barnes.

## The Story of the Prodigal Father

(continued from page four)

his neck, he drew back and was ill at ease.

And the father said unto him, "Son, I have sinned against heaven, and in thy sight! I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so, I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy; I got the information, and I got the companionship but I got the wrong kind; and now, alas, I am wrecked in soul and body, and there is nothing you can do for me. It is too late, too late, too late."

*The saddest words of tongue or pen. The saddest are these: It might have been.*

A boy has a right to more than food, clothes and correction; he has an undeniable right to a father.—*Selected.*

## From Spurgeon

"Now some of us have little in this world; we have no bottle of water, no stock in hand; but then we live by the well, and that is better still. To depend upon the daily providence of a faithful Lord, is better than to be worth twenty thousand pounds a year."—*Selected.*





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

*"Not forsaking the assembling of ourselves together, as the manner of some is; . . ." (Hebrews 10:25).*

There is no greater evidence of drifting away from God and His teaching than the fact that we are forsaking the attendance of the worship and fellowship of the church. A careful study of the four Gospels with a view of Christ's example of church attendance will demonstrate that it was His custom to go and take part in the services.

In considering the text I want to call your attention to the fact that Verses 23, 24 and 25 are all used to make a complete sentence, and each verse presents a very important command to all true believers in Christ. Now notice Verse 26, "For if we sin wilfully after that we have received the knowledge of the truth . . ." Is not this the plain teaching that if we willfully break the commands as set forth in the preceding verses, including non-attendance of church, we are sinning?

One of the best articles on this subject that I have read was published in a recent issue of *The Atlanta Journal*, and written by Pierce Harris, under the title

### "CHURCH-GOING MUST BE A FULL-TIME EFFORT"

"Do you go to church? And if you're average, you'll say, 'Sure—I am a regular attendant.'

"The cold truth is an average church member's attendance record would look mighty bad anywhere else. I've just laid down a club program in which the president was calling attention to the fact that four unexpected absences automatically expelled a member from his club. Think of that in connection with your church attendance. Just four misses—and out you go.

"Maybe you're one of these fellows who is regular at the morning service but have other things on the schedule, so miss the night service—or do you know if they have a night service?

"What's wrong with going to just one service every Sunday?" And if you're asking for an answer, then there's the

same thing wrong with that that there would be in missing half your classes in college.

"You wouldn't want me to come at night and sleep all through the service?" says a friend, about going to church at night. I wouldn't care. It would please me to see this big fat friend peacefully snoring away in his pew. At least I'd know he was where he ought to be . . .

"It's a mighty small cup that can be filled with a week's supply at one dip. Most of us need to attend some sort of worship at every opportunity. Even then, we wobble at a distressing rate when the pressure is applied on some day between Sundays.

"Don't ever tell your pastor, 'I'll be with you in spirit.' Your intentions are

probably all right but the effect is depressing. Imagine how you'd feel standing there in the pulpit with the first four pews filled by the spirits of people who just could not get there in person.

"They're hard to preach to. You never can tell if they're paying any attention. You don't know for sure if they're even there. And that section of the congregation never has any part in the collection. They never sing along with the ones present in person, and otherwise throw a damper over the meeting.

"If you are part of the problem of the empty pew, the only way you can help solve the problem is to be there when the bell rings. Your preacher will love you for it, and the good Lord will put a gold star over your name."—*Selected.*

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

F. B. CHERRY

### PAUL'S THREE MEN

#### I. THE NATURAL MAN (1 Corinthians 2:14)

1. He is not a converted man (1 Peter 1:23).
2. He may be a religious man (James 1:26).
3. He may be an educated man (Acts 22:3).
4. He is dead in sins (Ephesians 2:1).
5. He has no spiritual life (Ephesians 4:17, 18).
6. He has no spiritual discernment (1 Corinthians 2:14).
7. He is without God and without hope (Ephesians 2:12).

#### II. THE CARNAL MAN (1 Corinthians 3:1-4)

1. He may be a Christian (1 Corinthians 1:2 with 3:1).
2. He is like a child (1 Corinthians 3:1).
3. He never advances spiritually (1 Corinthians 3:2).
4. He follows the way of the flesh (1 Corinthians 3:3; Romans 8:7).
5. He is conformed to the world (Romans 12:2).



## NEWS NOTES

(continued from page seven)

the morning message.

Following a picnic lunch, the union reconvened with devotions conducted by the Rev. Johnnie Eason. The business session was then held and reports from the committees were given. The union adjourned with prayer after a vote of thanks was extended the Mt. Zion Church for the kind hospitality shown. The next union will be held in July at the orphanage.

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### A Teen-Ager's Code For The Young

Dallas, Texas—A teen-age girl has

found her way into the public press of this city by drawing up a code of ethics and of conduct for her contemporaries which many bewildered yet complacent parents would do well to "read, mark and inwardly digest." In submitting her ten commandments the youthful author, Virginia Chose, suggests that "if every teen-ager would follow these simple rules, the world would be a safer place to live in." To which one may add, "Amen."

1. Don't let your parents down. They brought you up.

2. Stop and think before you drink.

6. He causes division in the Church (1 Corinthians 3:4; 1:10-13).

7. He produces the fruit of carnality (Hebrews 5:11-14).

### III. THE SPIRITUAL MAN (1 Corinthians 2:9-16)

1. He is led by the Spirit (Romans 8:14).

2. He is not of the world (John 17:16).

3. He is not understood by the world (1 John 3:1).

4. He has the mind of Christ (Philippians 2:5).

5. He seeks God's deeper things (1 Corinthians 3:1, 2; Psalm 1:2).

6. He is able to overcome the world (1 John 5:4, 5).

7. He is producing the fruit of the Spirit (Galatians 6:16-22).

### IV. CONCLUSION

1. We are one of the three classes.

2. We should ask ourselves where are we.

3. We should seek to be out-and-out for Christ.

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## The Old Faith

The old faith holds the universe to be a Divine creation. It holds the Bible to be a Divine revelation and points to the highest forms of civilization to prove its contention.

It holds that religion is supernatural. Its religion rests in the supernatural Saviour—Jesus, virgin born miracle-working, triumphant over death and the grave; in supernatural revelation—wisdom beyond that of man; in supernatural experience—the regeneration of the human heart.—W. B. Riley.

3. Ditch dirty thoughts fast, or they'll ditch you.

4. Show-off driving is juvenile. Don't act your age.

5. Be smart, obey. You'll give orders yourself, some day.

6. Choose your friends carefully. You are what they are.

7. Choose a date fit for a mate.

8. Don't go steady unless you're ready.

9. Go to church regularly. God gives you a week. Give Him back an hour.

10. Live carefully. The soul you save may be your own.—*The Church Advocate*.

•

## Look Up

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when our thoughts go up that our life becomes erect. The Bible tells us who are Christians to "seek those things which are above, where Christ sitteth on the right hand of God." We are to set our affections on things above, not on things on the earth. Our life can be upright and pleasing to God only when we obey Him in this matter.—*Good Tidings*.

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Procrastination is the art of keeping up with yesterday.—*Don Marquis*

## THE MAIL BOX

### Pastoral Work Wanted

"I am a minister of the gospel, and was ordained last October. I belong to the Western Conference of North Carolina. I would like very much to obtain some pastoral work, revivals or any other service in which I could be of help to the cause of Christ. I can be contacted by phoning Goldsboro, 793-J3." **Robert Rollins, Route 4, Mount Olive, North Carolina.**

### Card of Thanks

"I want to thank my friends and all the woman's auxiliaries for the many birthday cards and gifts I received on my birthday. May the Lord bless and keep you all in my prayer."—**Mrs. Duffy Toler, 413 E. Main Street, Washington, North Carolina.**

### Request for Prayers

"I have been taking the paper for 30 years and have really enjoyed it. I am now 75 years old and am living by myself. I am able to wait on myself, thank the Lord. I want you to pray for me that the Lord will continue to take care of me and keep me able to wait on myself."—**Mrs. F. C. Ipock.**

### Change of Address

"Will you please make mention in **The Free Will Baptist** my change of address. My old address was 234 Sycamore Avenue, Newport News, Virginia, and my new address is Post Office Box 556, Jacksonville, North Carolina. Thank you."—**Rev. J. Albert Harris.**



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT FREE WILL BAPTISTS BELIEVE AND WHY CHURCH ACTIVITIES

### *Vacation Bible School*

It is now time for vacation Bible schools to convene, and many churches are having or planning these schools. What is the purpose of the vacation Bible school? If true to its name, the Bible school should make the Bible pre-eminent in the course of study. Of course there may be singing and general activities that are in keeping with sound thinking and prayerful meditations. There may be suitable recreation periods and refreshments, but when the Bible is on the sideline the whole program is faulty.

Thus it takes consecrated teachers who are studious themselves to the extent they know *what* they are teaching and *how* to teach the Word of God so plainly that all their students who are not saved may come to a saving knowledge of the Lord Jesus Christ.

### *Revivals*

It is very essential that we have revivals in our churches, and I have fully decided that we need two or three revival seasons each year. We, who are leaders, should be so steeped in the love of God that we can present the Word of God with such enthusiasm and spiritual fervor that the cold, indifferent church members and the *unsaved professors* would feel the very fire of God burning in the church and be constrained to get near enough to catch on fire to the extent that all sin and weaknesses may be burned up completely. How we need an old fashioned revival meeting! Even though we need revival meetings in our churches there are some seasons in the year that we should refrain from holding these meetings in our churches.

### *When Are These Seasons?*

Since it is very helpful to our ministers to have special fellowship together, we should not have our revivals during the time of the ministers' conferences which usually are held each year. It is very necessary that ministers have a better knowledge and understanding of each other as ministers. It is vitally necessary that we have a better understand-

ing of each other's problems, and that we have an interest of each other's work at heart. It is also important that we get on *higher spiritual ground* so we may go back to our churches with so much of the fire of God's love burning in our hearts that our congregations may be warmed by the pastoral fervor as manifested as we speak from the pulpit and as God speaks in power to us. The ministers' conference is an ideal place for the pastor to be drawn closer to the Lord, provided he goes for a spiritual filling. Praying together and having Godly fellowship will help the ministers' work a great deal at home. Every church should send its pastor to the ministers' conference and pay his expenses.

### *The State Convention*

Our churches should not take on revival meetings during the week of the state convention. This is done by many, but it should not be so, for we should lay everything aside and dedicate that week to the business of our Lord and the church and its institutions. In attending the state convention, we not only help our church at home, but we help our denomination at large.

How should we go to the state convention? We should go with brotherly love in our hearts for one another. We should go there with a world-wide vision of the need of lost humanity. We should go to pray, work and help create a state of deep interest in missions, Christian education, superannuation, benevolence and every phase of our program for the ongoing of the church. We should not go with any selfish interest, but with a spirit perfectly yielded to the will of God.

So let us refrain from conducting evangelistic meetings during the dates set for the ministers' conference and the state convention. I would also like to add that we should stay off the evangelistic field during the time of the National Association of Free Will Baptists. Every preacher should attend these meetings, and we should all be more consecrated to the business end of our denomination.

### *Why Should the Minister Attend All Public Meetings of the Church?*

If the ministers attend these meetings it shows they are interested in the success of the church as a whole. It sets a good example before the congregation, and when they see that their own minister is interested they will respond to the requests and demands of the church as a whole.

If you want to find a *live* church, you should look around and find one with a

minister who is deeply interested in the *whole* program of the church— so minutely interested that his interest reaches the union or quarterly meetings and regular worship services in his own church. In most cases when the preacher is not interested in a world-wide ministry, his church is dying for the lack of vision. "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Proverbs 29:18).

The law of the New Testament Church is the law of love. Jesus gave us the law of love in that He loved a lost world of sinners and came willingly and gave Himself that we sinners might be saved from eternal hell fire and know the joy of His presence. As Jesus left the disciples He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). Jesus also said, "... All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28: 18-20).

## Who Is God?

Mrs. Fannie T. Swindell  
Arapahoe, North Carolina

God is more than Love,  
That sent our Saviour from above.  
He is more than Light,  
That can dispel the darkest night—  
Who is God?

God is more than Idea,  
He is far more than a Cause.  
He is more than Principle or Force  
More than fundamental Truth or  
Laws—  
Who is God?

God is the Holy Spirit,  
He is a Person, too;  
He is our Saviour and Father  
Though earthly friends be few—  
Who is God?

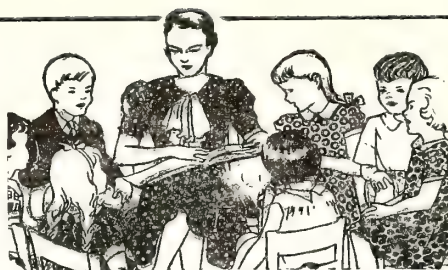
God is our Helper and our Lord,  
This pilgrim journey through;  
So we need never fear,  
What mortal man can do—  
He is our God!



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A Narrow Escape

George H. Clement

**D**ADDY," said Lawrence, to his father one Saturday afternoon, "let us go for a hike up Powell Mountain Trail."

Well, hiking, to his missionary-father was like asking a bus driver to go for an afternoon drive. However, he wanted to encourage his son to seek his times of recreation in wholesome ways, so he consented. Lawrence packed a lunch, and soon he, his sister, and his father were on their way up Powell Mountain. They followed the Powell River for some distance, and then Lawrence suggested getting off the trail and hiking through the forest. Walking up a beaten path was not adventuresome enough. So they left the trail and were soon pushing and pulling their way through the tangled forest underbrush, like Indians used to do. Lowlying rhododendron made them stoop as they made their way beneath their branches. Everything did seem more wild and beautiful off the trail than it did on it.

Finally the three of them were ready to stop and eat, and the setting sun told them they must soon be starting back down toward home. Heading homeward after lunch, they once more went through the underbrush, rather than follow the comparatively tame trail. Lawrence wanted to take the lead. His father followed, making a way for Carolyn, his little daughter. Chattering and laughing, no one thought of danger. Suddenly, the missionary glanced down just ahead of him. There was a deadly copperhead, and Lawrence's heel just missed it, for he had not seen it.

"Watch out!" shouted his father, "it's a copperhead;"

Lawrence jumped quickly to one side, and Carolyn almost fell backward. Lawrence's father grabbed some rocks, and a long stick, and soon killed the copperhead. They found that it had not been damaged much, so they took it with them, and soon had it preserved in a fruit jar full of alcohol. How thankful they were that no one had been bitten.

Boys and girls, we sing a chorus with these words: "Climb, climb, up Sunshine Mountain, Heavenly breezes blow . . ." Christian children are climbing that mountain home-ward bound to heaven. Jesus is the safe and only Way to follow to get to that land of eternal joy. But sometimes the narrow trail seems dull. Off the strait and narrow pathway seems to be so many dazzling

**B**REAK, creak, creak. The door of the carriage house swung on its hinges. On the top of it sat Robbie. It was only half a door, so Robbie could sit on top of it when it was shut. It was great fun to swing on the door, almost as much fun as riding on the merry-go-round.

"Come on and ride," called Robbie to Myrtle, who came out of the house at that moment with Lucy.

"Maybe Grandpa wouldn't like it," said Myrtle.

"Oh! he won't care."

"I can't sit on alone, I'll fall off," cried Lucy, as she tried to balance herself on the narrow top of the door.

"Get up and hold her on, Myrtle, and I'll sit on the other side and push, and we'll ride all together."

Myrtle climbed up beside Lucy, and Robbie took his place on the other side.

"All aboard! Here we go!" he shouted, giving a vigorous shove with his foot.

The door swung open a little way, then rip, rip, crack, its free end settled to the ground.

"Oh, it's breaking, it's breaking!" shrieked Lucy and Myrtle, scrambling down from the door as fast as they could.

The top hinge had pulled away from the wood, there could be no mistake about that. Grandpa would be very angry. Robbie thought of this as he stood looking at the broken door. He didn't want to see Grandpa just then; he wanted to go home. It was one of

and enticing things to attract. But from my own bitter experience when I was a boy, may I say this: Off the narrow trail dangers lurk. That old serpent the devil hides there, just as the deadly copperhead hid in the leaves off that Powell Mountain Trail. He is ever watching to seek to devour all who go to the right or left side of the narrow trail up Sunshine Mountain. Remember that Jesus can only protect you and bless you as you stay close by His side. The serpents of sin can never intrude on that path!

And as you keep on that narrow trail you discover that although there may not be dazzling and enticing attractions, yet Jesus brings into your life such joy and peace and satisfaction that it makes the glittering things of the world look so cheap and unnecessary. You soon discover that each step you take up that trail on Sunshine Mountain opens up to you a pathway that shines more and more, "unto that perfect day."

—My Pleasure.

### Owning Up

Robbie's failings not to want to face trouble when he got into it.

"Let's go to the woods and play," said he.

"Why, Robbie Moore, I'm ashamed of you. We'll do nothing of the kind, we'll go out to the field and tell Grandpa what we have done, and ask him how we can fix it," said Myrtle, indignantly.

It was a hard task for Robbie to do, but he marched off with the girls, and before they reached the field he said he would tell Grandpa himself.

Myrtle felt very proud of her brother, because she knew how much courage it took for him to own up when he had done wrong.

Grandpa didn't scold very hard when he saw how sorry the children were.

"We'd like to pay for fixing it," said Robbie, who was surprised to find how much pleasanter it was to face trouble than to run away from it.

"Well, I don't know what I can give you to do," replied Grandpa, at Robbie's unusual thoughtfulness; "perhaps you could pull a few weeds in the garden."

When dinner time came three tired, but very happy children washed their hands in the tin basin on the back porch. They felt that they had at least paid for part of the fixing of the broken door.

"Owning up is better than running away, isn't it?" said Myrtle.

"Yes, but it's pretty hard at first," replied Robbie.—*The Little Chronicle.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 801 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Illinois Woman's Auxiliary Convention Meets

The Woman's Auxiliary Convention of the Illinois Free Will Baptists convened with the Union Free Will Baptist Church, Thompsonville, May 16, 1956. The program opened with congregational singing and prayer. Morning devotions were brought by Sister Robin Van Hoorebeke.

Mamie Edwards, president, presided over the business meeting. Chesta Clampet, secretary, and Robin Van Hoorebeke, treasurer, gave their reports. The following officers were elected for the year 1956-57: Mrs. Emily Malone, president; Mrs. Mamie Edwards, 1st vice-president; Mrs. Altha Phelps, 2nd vice-president; Mrs. Mabel Ketteman, 3rd vice-president; Mrs. Juanita McClerren, 4th chairman; Mrs. Aileen Hanna, 5th chairman; Mrs. Chesta Clampet, secretary; Mrs. Robin Van Hoorebeke, treasurer; Mrs. Catherine Waggoner, corresponding secretary; Mrs. Juanita McClerren, Mrs. Altha Phelps and Mrs. Roberta Bain, program committee.

Webb's Prairie women will be host to the next state meeting to be held the third Wednesday in May, 1957. This meeting will convene at the Free Will Baptist Tabernacle in West City, Illinois.

Mrs. Mabel Ketteman, state delegate to the 1955 national convention, gave her report. She thanked the auxiliaries for sending her as a delegate and urged every member to attend the Woman's National Auxiliary Convention.

Rev. Claude Childers, pastor of the Johnston City Free Will Baptist Church, brought the eleven o'clock message. He spoke from Mark 14:3-9, urging the women to give their best for Christ.

A very delightful lunch was served by the women of Union Church.

The afternoon session opened with congregational singing, followed with devotions by Rev. Joyce Browning. A playlet, "Murky Church Discovers God's Plan," was given by the Webb's Prairie women. A duet by Gladys Hoffart and Claude Childers preceded a reading given by Sister Myrtle Jones. Sister Emily Malone then led the women in a period

of testimony and praise of definite answer to prayer.

The meeting adjourned with prayer.

*Farmville, N. C.*—The Woman's Auxiliary of Friendship Church held its regular monthly meeting at the church on Friday afternoon, May 25, with 20 members and 1 visitor present. Mrs. Elizabeth Brock presided over the meeting in the absence of the president. Mr. R. L. Norville led the group in prayer, and Mrs. Bessie Holloman gave the devotions.

Those taking part on program were Mrs. Mattie Tyson, Mrs. Mary Ruth Norville and Mrs. Louise Tyson. Following the business session, the group was dismissed by praying together the Lord's Prayer. The hostess then served refreshments.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Mrs. Levi Hill

Funeral services were conducted at Hull Road Free Will Baptist Church, Snow Hill, North Carolina, on April 19, 1956, for Mrs. Edith Herring Hill, age 74, who died at Parrott Hospital, Kinston, on April 17. She had been in declining health for a number of years and critically ill with cancer for two months.

Rev. Michael Pelt, her pastor, conducted the funeral services. A double quartet rendered beautiful music. The body lay in state at the church one hour before the services. Interment followed in the church cemetery.

Mrs. Hill had been a member of Hull Road Church and Woman's Auxiliary for a number of years. She was happiest when she had the opportunity to serve her church, family and community. The numerous floral designs and large crowd in attendance at the funeral showed the

high esteem in which she was held.

Surviving are her husband; two daughters, Mrs. Milton Harrison and Mrs. Carl Barrow; two grandsons and two great grandsons; one sister, Miss Lillie Herring; and one brother, W. A. Herring.

A friend and neighbor,  
Evelyn Hill

## J. Lawton Howard

On July 30, 1955, the angel of death visited this earth, and the spirit of J. Lawton Howard winged its flight back to God who gave it. Lawton was an active member of the Ebenezer Free Will Baptist Church, Glennville, Georgia. Funeral services were conducted by the pastor, Rev. Tom Hamilton, and Rev. Louis Moulton, and burial took place in the church cemetery.

He is survived by his wife, Mrs. Alligene Howard, and one son, Hubert Howard. They rest assured that death is only a passage to the great beyond where the hope of eternal life is realized and where the soul may delight itself in the fullness of God's love.

May God bless and comfort the family with the assurance that there is a morning after a night, a sunrise after a sunset and happiness after sorrow.

You are greatly missed, Lawton,  
Tho' we know you are at rest  
In your beautiful home in glory,  
Up there with the blest.

Written by,  
Mrs. Kate Cowart

## Ed Evans

Mr. Ed Evans, age 81, of 510 Woodard Street, Wilson, North Carolina, died in a local hospital on May 14, 1956. He had been ill for three weeks. Mr. Evans, a retired farmer, was a member of People's Chapel Free Will Baptist Church. Funeral services were conducted at the church by the Rev. L. H. Boykin, and the burial took place in the church cemetery.

Surviving Mr. Evans are his wife, Mrs. Florence Wells Evans, of the home; two sons, William Clyde Evans of Wilson, North Carolina, and Van Gordon Evans of Stanford, Connecticut; two daughters, Mrs. Marcellus Page of Elm City, North Carolina, and Mrs. Dwight Thomas of Moline, Illinois; one brother, Dolphus Evans; two sisters, Mrs. Ella Land and Mrs. Nora Daniel. Mr. Evans also is survived by 17 grandchildren.

We extend our greatest sympathy to the family, and trust that Mr. Evans is resting with our Saviour.

Mrs. Paul Joyner



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Missionary Work In Texas and Mexico



In order to be a companion to and to work with our Free Will Baptist missionary, Miss Bessie Yeley, Miss Shirley Graves is going to join her in Eagle Pass, Texas. They will work among the Mexican churches in Eagle Pass and in Mexico. This is a new work and is a great need which presents a challenge to the Free Will Baptist denomination.

Miss Graves, a member of the Grimsley Free Will Baptist Church, Snow Hill, North Carolina, will be doing this type of work in Texas and Mexico for two and one half months this summer.

## Report on Trip To Hokkaido

May 19, 1956  
Tokyo, Japan

Description of Hokkaido:

Hokkaido is the northernmost island of the four largest islands of Japan. It is second largest, but because of the extreme cold it is very sparsely populated. The population is about 5 million. It has many year-round snow capped mountains with large fertile valleys in between. The houses are built very much on western style because the ordinary Japanese house is not built for cold weather. Snow is on the ground 4 or 5 months out of the year. Hokkaido

is a pioneer country similar to the western part of the United States about 50 years ago. It is expected to develop into a prosperous island because of the opportunity there and the overpopulation in the rest of Japan.

We have just returned from a survey trip to Hokkaido. As you know we are looking over the various possibilities for a field for Free Will Baptists in Japan; thus we accepted an invitation to visit Hokkaido. Our itinerary was as follows: May 5—Left Tokyo.

May 6, 7—*Muroran, Hokkaido*, With the Swedish Evangelical Mission.

May 8, 9—*Sapporo, Hokkaido*, Attending the Hokkaido Missionary Fellowship.

May 10—*Taiki, Hokkaido*, With Mennonite Missionaries.

May 11—*Hombestu, Hokkaido*, With Mennonite Missionaries.

May 12, 13—*Nakashibetsu, Hokkaido*, With Mennonite Missionaries.

May 14—*Shari and Abashiri, Hokkaido*, With Lee Kanagy, Mennonite missionary, looking for a possible field.

May 15—*Bihoro and Kitami, Hokkaido*, With Mr. Kanagy and a Presbyterian Japanese pastor looking for a possible field. At Kitami we visited three Overseas Missionary Fellowship missionaries.

May 17—We arrived home.

At the missionary fellowship we sought the advice of most every group represented about doing work in the Hokkaido area. Since missionary comity is practiced in Hokkaido (nowhere else in Japan is it practiced), we were obligated to seek their advice. We learned about several needy places where no one is doing any Christian work. There are several prosperous and fast growing valleys with no Christian witness. The two valleys we were most impressed with was the Bihoro area and the Shari-Kawayu area. Abashiri is a town of 50 thousand with a Catholic and Episcopal church. The Shari-Kawayu area has no witness at all. Between Abashiri and Kitami there is no witness. Even the Catholics haven't come to these places yet. Kitami has a good Presbyterian church, but since the town has 60 thousand people it can't reach them all.

We found a place where two couples

could work very well. Also there are nearby places where others could go if we have more missionaries to come. These two places are divided by a mountain range which can be crossed in the summer, but in the winter a longer route connects them. It seems it would be good if we were in one valley and plan for the Herseys to be in the other. One is the Kawayu-Shari Valley and the other is the Bihoro Valley.

We were most impressed by the immediate possibilities of the Bihoro Valley. Bihoro itself is 30 thousand, but there are also many more thousands within an hour's train ride. There is only one Christian in the town. He was converted in Tokyo and is a Northern Baptist. He is quite anxious for someone to establish a Christian work there. Near Bihoro is an Ainu village (the aboriginals of Japan). There is one unbaptized believer among them. He begged us to come to his village with the gospel. There is also one Catholic believer and, according to the Baptist man, the Catholics are planning to enter that area soon.

The Presbyterian church welcomed us to come and work in that area. They are by far the strongest evangelical witness in northeastern Hokkaido.

We were inspired by the possibilities there, but there are some things we must gain victory over before going. We want to be led by the Holy Spirit in making our choice, but we must face the facts: First, it is quite lonely there. Foreign fellowship would be almost impossible. Second, it is rather distant to civilization such as we are accustomed to, even here in Tokyo. Third, the weather is quite severe in the winter. Help us pray about these things because it would not do for us to go without gaining victory over them. We have given our lives to Him to be used sacrificially; so if He speaks to us we want to be willing to do as He leads no matter what the circumstances are. Please pray as we seek God's will. A decision must be made soon in order to get housing before winter. We feel very weak in times like these when such important decisions must be made, but we are trusting the Lord for strength.

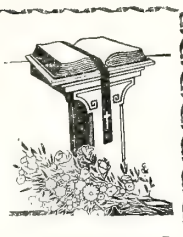
In Christ,  
Wesley Calvery

The greatest message of comfort for the believer is the hope of Christ's return, for it is the undoing of all that death has done for 6,000 years. Read 1 Thessalonians 4:16-18.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Continuing Mission Of the Church

(Lesson for June 24)

Lesson: Acts 28:16, 23-31.

Golden Text: Matthew 28:19, 20.

### I. INTRODUCTION

Last Sunday's lesson closed with Paul's reasoning with King Agrippa about the accusation of the Jews which brought about his imprisonment. The results of that conference were that Festus, the district governor cried out, "... Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24). King Agrippa had said, "... Paul, Almost thou persuadest me to be a Christian" (Acts 26:28). In a conversation after Paul had departed, Agrippa told Festus that Paul would have gone free if he had not appealed to Caesar.

In a very short time Paul, in the custody of a centurion, set sail for Rome where he would be tried before Caesar. The voyage was packed with thrills and adventure. The ship encountered a storm and Paul had to calm the nerves of the pagan captain and crew; they were shipwrecked among barbarians; Paul was bitten by a poisonous serpent but received no ill effects whatever. Finally they secured passage on another ship to Rome.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. The Lord knows how to prepare the way for His servants to accomplish His will for them (Vs. 16).
2. Those who expound the Kingdom of God will have to preach Christ and Him crucified (Vs. 23).
3. His command is to preach the gospel everywhere regardless of whether people believe it or not (Vs. 24).
4. Though the Lord knows already whether people will believe, He commands His preachers to give them a chance (Vv. 25, 26).
5. People don't have to believe and be saved, but they are held guilty for rejecting Christ (Vs. 27).
6. There are always men and women

somewhere who are dying of hunger for the Bread of Life (Vs. 28).

7. Some will argue for the gospel of Christ though they don't have faith enough to be saved (Vs. 29).

8. The first obligation of the *Great Commission* is to preach the gospel to men everywhere (Vv. 30, 31).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Each sailor had his little idol image, and, as in the days of Jonah, each prayed to his god for help. But Paul is the only one who hears an answer. And once more there comes to this intrepid follower of Jesus Christ the opportunity to declare his faith. "Whose I am." Come on, you worshipers of Jupiter, Venus, Juno, Neptune and what not, listen to me. The God to whom I belong has spoken. The Romans put a little brass button on their slaves bearing the name of the owner and the word slave. Paul rejoiced in his insignia of divine ownership. He was not his own, he had been bought with a price; he was the bond slave of Jesus Christ. Are you ashamed to have any mark about you to indicate that you are the property of Jesus Christ? If so, He will be ashamed of you. "Whom I serve."—*Selected*.

2. When Mr. Moody was on one of his trips across the Atlantic in connection with his evangelistic work, the main shaft of the steamer broke, in a great storm, tearing a hole in the bottom of the ship. A prayer meeting was called. Mr. Moody read Psalm 91 and Psalm 107, and then offered an earnest prayer. That very night a rescue ship reached them.

The storm of Jonah, Chapter 1 and Acts 27, could be compared with profit. Jonah was disobedient, while Paul was living in the Center of God's will.

3. Two years before the history of the shipwreck, when Paul was yet in Jerusalem, God had said to him that he should witness for Him at Rome also (Acts 23:11). During the awful storm, on his journey toward Rome, this promise was renewed to him. He was assured that he should stand before Caesar. In addition to this the lives of all those aboard the ship were promised him (27:24).

But Paul's faith was energetic and active. When divinely assured, he did not sit down, fold his hands and do nothing, and say, "The Lord has purposed, willed, ordained and promised that we shall be saved, and He will bring it to pass." No, from that very hour he began to labor for the realization of the promise of God. His faith was energetic, active, and lively and so moved him to wise and careful action. He heartily cooperated with the Lord in fulfilling His purposes.

4. "Foreign missionaries are the biggest humbug on earth," was the sneering remark made by a business man to his pastor. "The missionary lives knee-deep in clover." This statement was repeated to a missionary at home on furlough after his first eight years of service in the interior of China. "I wish that man could see our clover," he replied. "I should like to take him with me on one of our itinerating trips. I should like to have him for a companion just one night at a Chinese wayside inn. I would have him sleep with me on the filthy excuse for a bed, and with me fight the vermin which abound there." Then, as if fearful that his words might be interpreted as a complaint, he added, with flashing eyes: "But how I wish I could go back to it all tomorrow! Did your friend say knee-deep in clover? He was wrong! The missionary is soul-deep in clover, for God is with him, and his soul is so full of peace that he understands the message of Paul to the Colossians, 'Now I rejoice in my sufferings for your sake.' Yes, I wish I could go back tomorrow."—*Forward* (Courtesy Eerdmans).

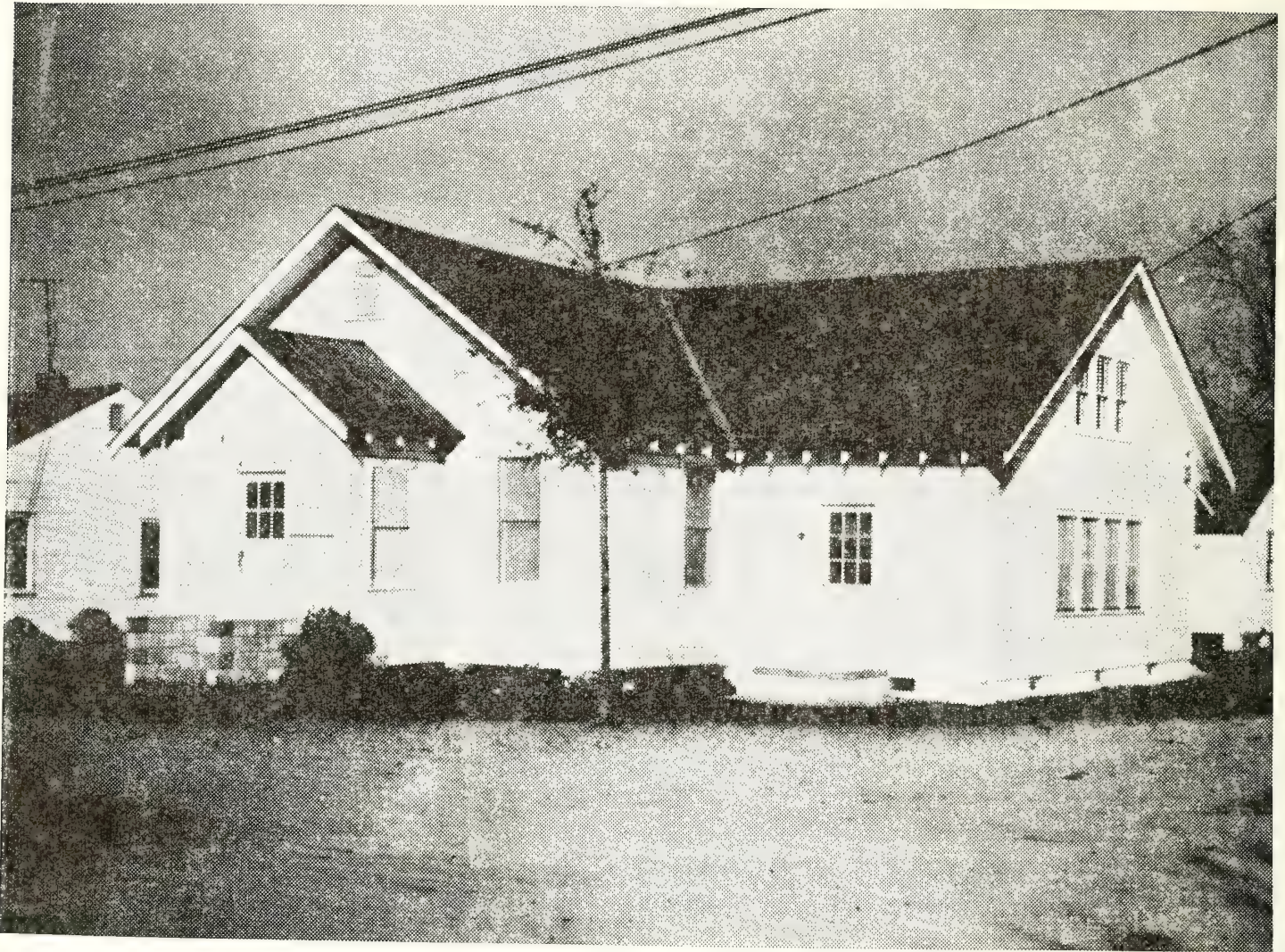
5. It has been said that the same sun that melts also hardens clay. The truth of God can accomplish either of two things—it will harden or it will melt. Either is something of a slow process and implies the often or repeated hearing of the Word of God. If it is not received in faith believing, if it is often set aside, a hardening process will set in. It will perhaps be one of which the sinner is not conscious. He is confirmed in his evils; he may hear and hear and remain entirely unmoved by the sweet claims of Christ upon his heart. This is warning to those who hear!—*The Bible Illustrator*.

Man talks of the survival of the fittest but the glory of the gospel is that it transforms the unfit.—*Selected*

Responsibilities gravitate to the shoulders best able to bear them.—*Elbert Hubbard*



# RUTH'S CHAPEL CHURCH



Ruth's Chapel Church is located in New Bern, North Carolina, in the Woodrow section just across Jack's Creek and just outside the city limits. This section or suburb got its start during World War I and is named for Woodrow Wilson. The only church there, it is named for Mrs. Ruth Stocks who conducted a Sunday school there in a small frame building which is the forerunner of the present structure.

When the Rev. J. C. Griffin assumed the pastorate of this church in 1949, the building was unfinished, unpainted and consisted of one small auditorium. Only the sub-flooring had been laid, and the ceiling was of cull flooring.

On April 24, 1955, the new building was dedicated. The building was finished and painted, and a hardwood floor, dark oak in color, had been laid. A choir loft had been built. Gas heating had been installed. Eleven classrooms had been added; one, 28 by 14 feet, is an annex which can be opened up into the auditorium when needed.

There were 39 members about 20 of whom were active when Brother Griffin took over. There are now about 160 members with about 100 being active. In 1949 the Sunday school's six classes had about 50 members, all in one auditorium. There are now 12 classes with over 230 enrolled and an average attendance of nearly 175.

There has been no borrowing of money and there is no indebtedness. All the improvements have been paid for through tithes and offerings. No money has been raised through contests, suppers or shows. The church supports fully the programs of both the national and state bodies.

In addition to the morning and evening worship services every Sunday, and the mid-week prayer meetings, Ruth's Chapel has a most active woman's auxiliary. There is also a strong young people's league of which Raymond Heath is general director. There are two choirs—a senior and a junior choir. The church sponsors a boy scout troop and also a radio program. Marcel Perry is the Sunday school superintendent.

## J. C. GRIFFIN

(continued from page five)

ery one of his former churches until he has made a complete round of them. And then he would like to do the same thing all over again and again!

This in itself is indeed something new

in evangelism. He calls it *stewardship evangelism*. Again, he is the pioneer! This has been a long-cherished dream of his and no sudden fancy.

It is easy to see that he is looking forward to this new kind of pastorate with the same eagerness with which the youth fresh out of school looks forward to the

long and adventuresome future ahead of him! At this point we bid him Godspeed and pray that God may make possible this new endeavor of his!

It is a worthy and dramatic climax to a long and productive career that will loom larger as future generations view our own.



# *the Free Will Baptist*

AYDEN NORTH CAROLINA, WEDNESDAY, JUNE 20, 1956

## GROUND BREAKING SERVICES ELIZABETHTON, TENN., CHURCH



The Rev. Winfred Floyd, pastor, was in charge of the ground breaking services held on Easter Sunday at the First Free Will Baptist Church, Elizabethton, Tennessee. At that time ground was broken for a new education addition, estimated to cost about \$18,000. The new addition will house the nursery, two rest rooms, a young people's assembly room and additional Sunday school classrooms.

Monroe Winters, chairman of the board of trustees and the first building fund chairman for the addition, was selected to remove the first shovel of dirt. Assisting in the service as pictured above, were: The Rev. Mr. Floyd, Mr. Winters, John Campbell, building committee and church treasurer; O. C. Bowers, chairman of the building committee; and John Morgan, chairman of the board of deacons.

The actual excavation on the new building has begun and is expected to be completed in about four months.



# EDITORIAL

## CHURCH MUSIC

Among the many problems facing the pastor in the administration of his church affairs is that of church music. The wide-awake minister realizes the importance of music in the service of worship. But, alas, establishing a satisfactory program sometimes proves to be quite a headache to him in some churches.

The first problem to be solved is that of securing the person who will play the piano or the organ. Sometimes it is a question of not having anyone in the congregation who can play the instrument; sometimes the problem arises because there are several people who desire to perform the service and they are envious of one another. We must certainly admit that it is most childish for people to cause trouble in the church because of their petty prejudices. In this case the pastor has to sit by and watch the spirit of unity of the church broken.

The alert pastor will also be concerned about the kind of music used in the worship services. Lee Olson, retiring president of the National Church Music Fellowship, said recently, "A 'musical reformation' is a pressing need of evangelical churches. . . . We are not looking at the sad musical state of our churches as an object of mere criticism, but as an object for responsible action—action which is not going to be easy." Carl Halter, dean of Concordia Teachers' College, Maywood, Illinois, said that songs and music for worship services should not be selected on the basis of congregational popularity, emotional pull or sheer musical worth. "Music in the church has a prophetic function," he said. "The preacher is an artist using words and ideas no less than the musician is an artist using musical sounds and ideas. Music . . . must deal with the task of the church which is to preach the gospel."

We quote the following excerpt from *The Free Methodist* dealing with the musician's place in divine worship:

"The Sunday school teachers have just completed their presentation of the lesson. The five-minute intermission period is about to begin—the organist starts to play the prelude to the morning worship service. Classes are reluctantly discontinued, and people begin finding their seats for the period of worship. The younger parents quickly endeavor to gather little Susans and Billys and find their accustomed places in the sanctuary. Then groups, couples old and young, and lone worshipers are ushered to their seats.

"I wonder what the organist will play this morning?" muses a mother of six children, as she hurries to her seat. The week has been one of many problems. She always draws closer to God through music than at any other time during the service. 'The song of her soul since the Lord made her whole has been the old story so blessed!' That 'Haven of Rest'—how often she has steered her little barge into that safe cove! 'Will the music feed my soul, and meet my need? I hope so!' She feels 'the time and effort will be wasted if it does not benefit her 'this morning. 'Those familiar hymns certainly do something 'to me—which beautiful songs with pleasant words never do!'

"It is the old hymns—written out of the depth of experience while on the mountaintop of ecstasy, or from the 'mountain in converse'—the valley of distress and despair—which really count when the soul is crying out for courage and relief from the onslaughts of the enemy! They lift the soul, and

the heart reaches out to the God of our salvation—or if repentance is the need, they give courage to approach the mighty and just God, who has in His love provided Jesus, the Lamb slain from the foundation of the world! 'The Name of Jesus,' 'Jesus, the Very Thought of Thee,' 'There is a Fountain Filled with Blood,' 'Jesus, Lover of my Soul,' 'Rock of Ages,' 'Hiding in Thee,' and countless others bring God so near.

"The organist bows his head in silent prayer before beginning that grand old anthem, 'Holy, Holy, Holy!' Worshipers are summoned into the presence of almighty God, and find their places around the Great White Throne. The gentle breezes of heaven soothe their cheeks and inspire them to give God praise and glory for lifting them personally out of the mire and clay of sin.

"What is that next tune? 'Great Is Thy Faithfulness,' thanking God for helping poor and helpless humanity. How does the organist know that the minister has been facing many difficulties this week, and that Mrs. Jones' husband has been drinking heavily again, and that Mrs. Brown has been carrying an unusually heavy burden for her unsaved boy overseas?

"Hark! the organist is playing with confidence and firmness, 'Elijah's God Still Lives Today!' Now—how does he know what to play? He is just a very ordinary person.

"Could it be that something was told the organist when practicing? No, it was not that. A passerby peering through an open window saw him walk slowly down the aisle toward the altar and kneel near the end of the rail. Bowing his head, he waited for some time, imbibing the serenity of the sanctuary, and then proceeded to address the Father on behalf of the Sunday services.

"O Father, through my playing, help me to lift the hearts of the people. Those in sorrow, let them have light for their darkness and healing for their bleeding hearts! The one who lost her child—bind up that broken heart and help her to sing again! That one who has not fully yielded to Christ whose inner heart wishes to follow fully but the carnal mind still is in evidence—help such to see that 'It Will Be Worth It All When We See Jesus.' Grant, O God, that those in the church many years, who are now passing into a life of lessened activity because of advancing age, may find rest of soul through 'How Firm a Foundation.' Those precious little children who recently found Jesus, make them know that they are loved of God and the church when I play, just for them, 'Saviour, Like a Shepherd Lead Us.'

Volume 71

Number 25

## THE FREE WILL BAPTIST

June 20, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered  
at the post office at Ayden, N. C., as second class matter.

Manager..... L. A. Dunn  
Editor..... J. O. Fort

### Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

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# Playing at Praying

Edwin Raymond Anderson  
Hartford, Connecticut

**T**HERE are times when a slip of the finger on the typewriter keys may not prove to be a mistake at all. Truth is often brought to burning light in strange ways.

The other day while typing an article on the subject of *Prayer*, I found that, at one point, my finger had slipped while seeking to type the word *praying*. Instead the word was typed *playing*. Of course, I immediately set about to correct the error, and was brought up short!

Here is the difference of a letter; the difference between "r" and "l." But measured in the light of spiritual truth, there is surely a greater distance than could ever be measured. In cold truth a good deal of so-called praying may, to the sight of a holy and grieved Lord, be nothing short of playing. It is trivial rather than tremendous—going through the motions rather than being engaged in such a movement in the soul which indicates a genuine meeting with the Lord. The knees may be bent, but alas! the inner knees of the heart are strangely stiff. Those words which flit all too easily across the lips find but the hollow note for there is no corresponding passion in the innermost recesses. In short, we have turned out as players, not prayers, and for such a serious time as the present.

Somewhere I have read that Andrew Bonar never entered upon a session of holy prayer without undergoing a fierce battle at the threshold. Here was an intense or real business which gripped him to the spiritual marrow. There was a wrestling, a real struggle, a coming to tight grips and close quarters, and cutting through enemy territory with all the baptized passion of heaven. And Bonar found it a costly thing, putting a tremendous drain upon every facet of his being and calling for the deepest of demands.

Of course, this may be rather easy to write or to scan lightly with the eyes, but such a way of ease is the greater condemnation. One has well spoken of the serious danger of trafficking in unfelt truth, and one fears that the highway is filled with many saints in so tragic a condition. There is more than enough in the Word of the Lord to reveal the great gap between our pretense of prayer and the pertinent practice of

genuine Spirit-directed praying which is therein revealed. Read the lives of the heroes of the faith, the noble ones listed in the Word, and you will be brought up short with burning conviction at the revelation of the exceeding fruitfulness of their lives and ways—all of which but leaves the many of us without excuse.

Somehow we have failed to realize that this matter of praying is a vital business in the concern and conduct of the Christian life. The Word truly speaks of "... praying in the Holy Ghost" (Jude 20), but alas! somehow it does not

seem to become an issue of practical concern. We have poor credit at the counter of heaven and all too easily fall prey to counterfeit merchandise. It is more than "... high time to awake out of sleep ..." (Romans 13:11). It is high time to revive from this deadly slumber of *prayer playing*.

You and I are either praying or playing. There simply can be no middle ground. The Lord in heaven will not allow it, and He assigns all His forces to soul calling, demanding complete allegiance. We stand upon critical ground, and if we be not *praying*, of a solemn surety the enemy will be *preying* upon us for spiritual disaster. We are, as the apostle indicated, rather to be thoroughly occupied with "Praying always with all prayer ..." (Ephesians 6:18), as the sufficient and final answer for all that concerns the Christian testimony and welfare.

## FIRST CENTURY VERSUS TWENTIETH CENTURY

Elva McAllister

*First Century:* "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matthew 8:20).

*Twentieth Century:* The thing to do is get the finest house you can possibly afford or even a little finer than you can really afford. Fill it with handsome, elegant furniture, lovely rugs, sterling silver and exquisite china. It's your money, go ahead and spend it.

*First Century:* "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Timothy 6:6-8).

*Twentieth Century:* Having delicately seasoned food, daintily served with cut glass and fine linens, and having fashionably styled clothing of beautiful fabric and latest design; let us be therewith discontent.

And let us increase our discontent by watching enviously the passing parade of other Americans who are even more self-indulgent and luxury loving than we, while we forget the millions of people in other nations who are starving and in rags.

*First Century:* "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

*Twentieth Century:* You have to make a living, of course. Business is business, and I'm like all the rest—I don't really

have much time for church work, now that I'm on this new job.

Yeah, I'd like to help the church, but a man's got to eat.

My tithe? Huh, what's that? One tenth of my money for the church? Are you kidding? And the payments due on the television set and the deep freeze, and two payments behind on the car? What a laugh!

Oh, somebody will support the missionaries, I guess. It's not my worry.

*First Century:* "And he said to them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

*Twentieth Century:* How much does he make? ... So they sold the other car to us and bought that Cadillac convertible they've been dreaming about. ... And you ought to see the way she has redecorated her downstairs! It's a dream! ... But, mother, it's only \$25 more, and it does look nicer on me than the brown one. ... And his folks gave him another motor boat for his birthday. ... Yes, she was going to teach in the church college, but she gets \$1,500 more a year where she is, you know. ... Subscribe to the *Missionary Tidings*? Oh, I can't afford it! ...

*First Century:* "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; ... In weariness and painfulness, in watchings often, in  
(continued on page eleven)



# Care for Souls

Rev. R. P. Harris  
Rocky Mount, North Carolina

"... no man cared for my soul" (Psalm 142:4).

**T**HERE are many people living in the world today who believe that no man cares for their soul. They have never believed God, have not been introduced to the God-Man, Jesus Christ; and, therefore, they feel that no one cares for them. The most lonely feeling one can have may come from a feeling that no one cares for one. A child whose parents never show signs of love, devotion and interest is most miserable. None of us ever grow so old but that we love and cherish an interest from others. Many old people become problems to handle because they are led to believe that they are in the way and that no one cares for them. Many have become so disturbed that they have taken their own lives rather than to feel that they are in the way.

What do we mean by care for souls? To understand what we mean by this question, one must have a firm conviction of the value of a soul. One way of considering the value of a soul is to consider that Christ died to save the soul. If every person in the world had been saved but one, Christ would have come to earth, lived as He did, suffered as He did and died as He did to redeem that one soul. Jesus Christ placed great, great value on one human soul. He tells us that even if there were the ninety and nine safely in the fold, the truly good shepherd would go out after the one which was lost and would find him and return rejoicing because he had found the one lost sheep.

To care for souls means that we will cherish tender solicitude for their welfare. We will imagine ourselves in his condition and we will have great compassion and love for him. We will suffer great danger so that we might make him comfortable. We would forget our personal feelings and ambitions in order to help the one who is in need or in great danger. It means that we would be alarmed because of their danger and would risk our very lives to deliver them from danger. You know how it is when one you love is in great danger. You feel that you'd rather be in that same danger yourself than to

know that the one you love is in danger.

Christ loved us so much that He made zealous exertions for our salvation. Jesus was put on the spot for you and for me. We would be ungrateful if we did not feel seriously concerned for others when they are in danger.

There are many jealous minded people who will help only so much. If they see that someone is going to benefit more than they, they withdraw their support right away. Then, again, some people will go all out for certain indi-

viduals and will do absolutely nothing for others.

Some people care for the soul of the preacher and will risk their lives to hold his hand up so that the work might go on. There are others who fasten weights on the pastor's hand to weight him down so that he is unable to do his job. The fact remains that the hands of Moses had to be uplifted if Israel was to prosper. When his hands became tired and heavy, two men came and held them up so that Israel could win the battle.

Those who find fault and accuse those who are engaged in Christian service are wolves in sheep's clothing and will attack the flock, bringing confusion and fright which might upset the whole work of the Lord in that church. Sometimes it is necessary to have a back-door revival before a church can move forward. Let us every one examine our own hearts to see if there is any wicked thing in us.

## A Sad Disappointment

A. L. Sellers  
Quitman, Georgia

**D**ID you ever see anyone disappointed after having received what he was promised? This is a sad experience, but that is the experience thousands of people are receiving daily.

That was the experience of Adam and Eve as Satan promised them that they should become as wise as gods if they would eat of the forbidden fruit. They ate and became as wise as gods to know good and evil. They had been good, but now they were evil, for God said, "... Behold, the man is become as one of us, to know good and evil: ..." (Genesis 3:22). They also were experiencing the reality of what God had promised them. God had told them that the day they ate of that fruit they should surely die. They had already lost the pleasure of that garden, and the satisfaction of being at peace with God; instead, a fear and dread like they had never experienced before was there to be endured regardless of what the results might be. They had gotten what they were promised, and were experiencing the meaning of the word, *death*. But the greatness of this disappointment cannot be expressed in words. When they ate the forbidden fruit they did not go out of existence, but they died to the joy of the Garden of Eden and received what they were promised.

So are you, my dear reader, going to receive what you have been promised. There are only two classes of people

with the Father, the believers and the unbelievers. The promise to the believers is salvation; to the unbelievers, damnation. Which class do you belong to? Each class is going to get what is promised it.

The Father's promises are dependable: they did not fail in the Garden of Eden with Adam and Eve; they did not fail with the children of Israel; they did not fail with Christ; they did not fail with the apostles; neither are they going to fail with you. When you have complied with the conditions on which they are promised, you can depend on the promise being yours to enjoy or endure, as the results may be. We know Adam and Eve did not have any pleasure when they were being driven out of the Garden of Eden, but they had to endure it. The fact that the children of Israel had to remain in the wilderness was not a pleasant experience, but they had to put up with it. The day of decision had passed for them and they were having to abide by the decision that was present and make the best of it. The day of decision comes to all, but it does not tarry, and we have to use it as it passes by. The way we use it determines whether our future will be a disappointment or a satisfaction. For that reason let me persuade you to accept Christ, if you have not already done so, and let His word abide in you so that you may be led in making the right decision. To



Christ, being crucified was not pleasant; but when He arose triumphant over death and the grave and took that flight back to the glory land, there was joy, not only for Him, but for all that believed on Him. That is the reason that He could pray to the Father while in such great agony. "... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39).

Those that were disappointed when they had gotten what they were promised were those who did not listen to their Instructor. Adam and Eve listened a while and the joy they experienced during this time, no one knows; but one day they failed to listen, and received the promise of death for what they did. This was a sad disappointment for them, but it was what they were promised.

The Children of Israel listened for a

while and were greatly blessed, but later they refused to listen and received the destruction that was promised to those who disobeyed God. They got what was promised them.

Christ listened and did that which was always pleasing to the Father. Though He was persecuted, He was blessed and not disappointed. The apostles also suffered persecution, but they were wonderfully blessed and were not disappointed. Yes, they listened to God.

Dear reader, if you will listen and believe what Christ has to say, you will not do those things that will disappoint you; for there is no one who wants to receive a disappointment. If you will listen to get the message and let it be a reality in your life, you will keep His Word; the Father will also love you and will come and make His abode with you. Misunderstanding and unbelief are the causes of all our troubles.

## Worth of a Family Altar

Carolyn Lee

(Editor's Note: This article is an adaptation of the winning essay by Carolyn Lee, age 12, in the North Carolina State Declamation Contest at the State Woman's Auxiliary Convention on May 24, 1956.)

"... whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

**A**S surely as a farmer reaps what he sows in his fields, the parents of children will reap what they sow in the minds, thoughts and lives of their children. If they do not pray with and tell their children about the Lord in family worship services, they will probably reap children that are not Christians. Children who are brought up with family altar services may not be Christians at first, but these services and prayers will come back to them in later life. Most children who are brought up in Christian homes with Christian parents will accept the Lord early in life and continue to serve Him. When they have homes of their own they will start altar services in them to teach their children the wonderful love of God that they learned as children.

Sometimes the family altar means the winning of lost souls to Christ, and many men become great speakers and soul winners for Him. There is a story which tells of a fine Christian youth who worked at a large broadcasting company. One day he was told that he had to make a recording without making one mistake. If he made one slip of the

tongue or mispronounced one word the whole recording would have to be made over and would cost the company a considerable expense. He recorded the statement which lasted fifteen minutes without making a single error! When a fellow worker complimented him on his ability to read difficult scripts he gave the credit to the training he received as a child when he had taken his turn regularly in reading aloud from the Bible during family devotions around the breakfast table. The young man's sterling character and life are evidences that these devotional moments with his family did far more for him than merely to perfect his enunciation. Who can tell what seeds of faith and hope were sown in his life as a child in the presence of his family? Through these devotions he familiarized himself with the teachings of the Bible and spoke to God in prayer.

We are living in a very difficult times in which to maintain family altars. In the modern days of which we are living there are so many diversions such as radios and televisions that families may find it hard to have altar services, but the need for family worship was never greater.

All too soon, the young people leave their homes to go out into the world to make their livings. Some go to colleges; others go to the far ends of the earth to serve their country in military service. Age old temptations are often placed

before them in their loneliness in being away from their families, and often by the trying situations into which young people are thrown. It has been said by chaplains and other religious leaders that they can tell young people from homes where religion has been given a prominent place by their very strong religious faith.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). We have a very beautiful example of this in the Bible as we see Timothy around his mother and grandmother's knees, learning about the love of God when he was a child. His early training had a great influence on his later life.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Ecclesiastes 11:1). There is no better place in the world than the family altar to cast our bread for rich returns will be ours.

## And So the Years Pass On

"When I'm a woman, you'll see what I'll do;

I'll be great and good, and noble and true;

I'll visit the sick, and relieve the poor  
No one shall ever be turned from my door:

But I'm only a little girl now."

And so the years pass on!

"When I'm older, I'll have more time  
To think of heaven and things sublime:  
My time is now full of studies and play,  
But I really mean to begin some day:

But I'm only a little girl now."

And so the years pass on!

"When I'm a woman," a gay maiden said,  
"I'll try to do right, and not be afraid;  
I'll be a Christian, and give up the joys  
Of the world, with all its dazzling toys:

But I'm only a young girl now."

And so the years pass on!

"Dear me!" sighed a woman gray with years.

With a heart full of cares and doubts  
and fears,

"I've kept putting off the time to be good,  
Instead of beginning to do as I should;

And I'm an old woman now."

And so the years pass on!

Now is the time to begin to do right;  
Today, whether skies be dark or bright.  
Make others happy by good deeds of love,

Looking to Jesus for help from above;

And you will be happy now,

And so the years pass on!

—Selected.



# NEWS NOTES

## Edgewood League Sponsors Youth Sunday

The Senior League of the Edgewood Free Will Baptist Church, Edgecombe County North Carolina, sponsored a youth Sunday, June 3, 1956. The youth took part in all the activities for the day. The speaker for the morning service was Raymond Webb, with Julius Wooten as speaker for the evening service.

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## Elizabethton, Tenn., Church Reports Much Progress

The Rev. Winfred Floyd, pastor of the First Free Will Baptist Church, Elizabethton, Tennessee, reports lively interest in all the church activities. He states that the church auditorium has been filled to capacity on several occasions recently, and there have been a number of additions to the church during his pastorate since last January.

Mr. J. A. Cardwell Jr., Sunday school superintendent, also reports that on Easter Sunday his department broke all existing records for attendance and offering. At that time 355 persons were present and more than \$1,400 presented to the present building fund of the church.

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## Thanks For Cragmont Repair Funds

Mrs. Gertrude Ballard, Bladenboro, North Carolina, wishes to thank all who have responded to Cragmont's call for repair funds. She states as follows:

"We do truly praise the Lord for our people who have a full vision of exalting Christ through the support of all our institutions. All of them have their place in fulfilling the Great Commission—to go, to tell, to serve. The urgency of the need of repairing and adding extra rooms, etc., at Cragmont Assembly, Black Mountain, North Carolina, is very evident as I write these lines.

"For the past week registrations for the youth conference of June 18-23 have run over our present capacity because more people have not responded to our drive for *repair funds*. A note asking that the overrunning group register for a later conference has had to go out. Oh, that everyone shall be able to go to these conferences which are Christ centered and will mean that our church of tomorrow will be a greater church because of these experiences! The Crag-

mont Board, personnel and leaders of the different conferences desire your earnest prayers, and please, please send your contributions at once, if you have not already done so, to Cragmont Assembly Inc., Box 178, Black Mountain, North Carolina. The women are to send their apron funds to Mrs. M. A. Woodward, Winterville, North Carolina. Please earmark these funds for repairs."

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## Youth for Christ Rally Scheduled

There will be a Youth for Christ Rally on Saturday night, June 23, at Saints' Delight Free Will Baptist Church located just outside Bridgeton, North Carolina. This rally will be the closing service of a youth revival which will be held at this church June 17-23.

The rally will begin at 8:00 p. m., and the speaker for the evening will be the Rev. Teddy Davis of the Free Will Baptist Bible College, Nashville, Tennessee, who is also the speaker for the entire youth revival at Saints' Delight Church. Everyone is invited to attend all of these meetings.

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## Report of National Superannuation Board

The following is the report of the Rev. K. V. Shutes, promotional secretary of the National Board of Superannuation of Free Will Baptists, for the month ended May 31, 1956:

Balance Brought Forward, May 1, 1956 .....\$ 667.56

### Received from States

Mississippi .....	\$ 4.78
Michigan .....	257.08
Georgia .....	18.25
North Carolina .....	60.74
South Carolina .....	2.84
Tennessee .....	14.31
Virginia .....	47.75

### Received from Cooperative Program

Alabama .....	\$ 1.72
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## Coming Events

June 18-23—General Youth Conference, Cragmont Assembly

July 2-6—Audio-Visual Workshop, Cragmont Assembly

July 4—Independence Day

August 2-4—Blue Ridge Association, Cragmont Assembly

August 6-11—Second Youth Conference, Cragmont Assembly

August 13-20—Woman's Conference, Cragmont Assembly

California .....	11.39
Florida .....	5.45
Illinois .....	3.26
Kentucky .....	2.15
Missouri .....	28.24
North Carolina .....	6.49
Oklahoma .....	22.16
Tennessee .....	3.73
Texas .....	2.00
Virginia .....	12.35
Arkansas (Designated) .....	7.28

### Other Receipts

Refunds .....	\$ 71.70
Dividends .....	21.87
Premiums on Policies .....	208.39

Total Receipts .....\$ 770.87

Total Receipts Plus Balance .....\$1,378.43

### Disbursements

Traveling Expense of Promotional Secretary .....	\$ 122.34
Salary of Promotional Secretary .....	400.00
Refunds .....	16.83
Ministers Life and Casualty Union .....	392.32
Check Not Honored by Bank .....	31.53

Total Disbursements .....\$ 963.02

Balance on Hand, May 31, 1956 .....\$ 415.41

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## N. C. Orphanage Concert Class Itinerary

The North Carolina Free Will Baptist Orphanage's two concert classes will continue their itineraries, visiting the following churches in North Carolina. Watch for the date a class will be at your church and make it a point to be present. All programs will begin at eight o'clock each evening unless otherwise stated:

### Bonnie Farmer, Manager Central Conference

Thursday, June 21—Grifton  
Friday, June 22—Hugo  
Sunday, June 24—Hull Road (11:00 A. M.)  
Sunday, June 24—Ormondsville  
Monday, June 25—Little Creek  
Tuesday, June 26—Grimsley  
Sunday, July 1—Dawson's Grove (11:00 A. M.)

### Albemarle Conference

Sunday, July 1—Hickory Chapel  
Monday, July 2—Elizabeth City  
Tuesday, July 3—Mt. Zion  
Wednesday, July 4—Mt. Tabor  
Thursday, July 5—Soundside  
Friday, July 6—Gum Neck  
Sunday, July 8—Malachi's Chapel (11:00 A. M.)

Sunday, July 8—Union Chapel  
Monday, July 9—Williamston  
Tuesday, July 10—Corinth  
Wednesday, July 11—Trinity  
Thursday, July 12—Belhaven  
Friday, July 13—Sidney  
Sunday, July 15—Free Union (Beaufort Co. 11:00 A. M.)  
Sunday, July 15—Shiloh (Central Conference)  
Monday, July 16—Washington  
Tuesday, July 17—Dublin Grove  
Wednesday, July 18—Warden's Grove  
Thursday, July 19—Mt. Zion (Pamlico Co.)  
Friday, July 20—Trent  
Sunday, July 22—Arapahoe  
Sunday, July 22—Oriental



Monday, July 23—Bethel  
 Tuesday, July 24—Rock of Zion

**Catherine Raper, Manager**  
**Cape Fear Conference**

Thursday, June 21—Oak Grove  
 Friday, June 22—Clinton  
 Sunday, June 24—St. Paul (11:00 A. M.)  
 Sunday, June 24—Tee's Chapel  
 Monday, June 25—Riverside  
 Tuesday, June 26—Spring Hill (Western Conference)

**Eastern Conference**

Sunday, July 1—British Chapel (11:00 A. M.)  
 Sunday, July 1—Jacksonville  
 Monday, July 2—Verona  
 Tuesday, July 3—Folkstone  
 Wednesday, July 4—Morehead City  
 Thursday, July 5—Beaufort  
 Friday, July 6—Russell's Creek  
 Sunday, July 8—Edwards Chapel (11:00 A. M.)  
 Sunday, July 8—Davis  
 Monday, July 9—St. John's Chapel (Stacy)  
 Tuesday, July 10—Free Union (Sea Level)  
 Wednesday, July 11—Pilgrim's Rest  
 Thursday, July 12—Ottway Mission  
 Friday, July 13—Welcome Home (Bertie)  
 Sunday, July 15—Holly Springs (11:00 A. M.)  
 Sunday, July 15—Mt. Pleasant  
 Monday, July 16—Ruth's Chapel  
 Tuesday, July 17—St. Mary's (New Bern)  
 Sunday, July 22—Elwood Lane (11:00 A. M. Western Conference.)  
 Sunday, July 22—Ben Avenue (Piedmont Association)  
 Monday, July 23—Rocky Pass (Piedmont Association)  
 Tuesday, July 24—Nick's Creek (Jack's Creek)  
 Wednesday, July 25—Marion (Blue Ridge)

**French Broad Association**

Thursday, July 26—E. Black Mountain  
 Friday, July 27—Homer's Chapel  
 Sunday, July 29—Swannanoa (Blue Ridge, 11:00 A. M.)  
 Sunday, July 29—Asheville  
 Monday, July 30—Horney Heights  
 Tuesday, July 31—Canton

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**North Carolina Orphanage**  
**Report For April, 1956**

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports the following receipts for May, 1956.

Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only for each conference for the period covered. The books and files are open at the orphanage for inspection or checking for any particular receipt. Receipts reaching the office later than May 28, 1956, will appear in the June report.

**General Fund**

Central Conference	\$1,018.71
Eastern Conference	831.08
Western Conference	416.11
Cape Fear Conference	208.62
Piedmont Association	41.54
Blue Ridge Association	31.66
Albemarle Conference	467.79
Pee Dee Association	52.79
French Broad Association	25.95
Miscellaneous	1,211.59

**Clothing Fund**

Central Conference	\$ 20.00
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Western Conference	40.00
Piedmont Association	40.00

**Piano Fund**

Central Conference	\$ 37.00
Piedmont Association	100.00
Western Conference	15.00
William Price	10.00

**Building Fund**

Central Conference	\$ 385.33
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**Grand Total**

General Fund	\$4,305.75
Clothing Fund	100.00
Piano Fund	162.00
Building Fund	385.33
<b>Total</b>	<b>\$4,953.08</b>

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**Organization of**  
**New Church Announced**

The Mission Board of the Central Conference of North Carolina, working with the state missionary, the Rev. Frank Davenport, has examined the mission at Pinetops, North Carolina, finding that it now has 26 members and is ready to be organized into a church. Therefore, the board has recommended its organization to the Executive Committee of the Central Conference.

The date set for the organization of the new church is Thursday night, June 28, 1956.

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**Pine Level Church**  
**Concludes Bible School**

The Pine Level Free Will Baptist Church, Alma, Georgia, has recently closed a very successful vacation Bible school. The theme for the week was "Champions for Christ." Programs were held each morning during the assembly under the direction of Miss Elyse Bennett of the Bible College, Nashville, Tennessee. The pastor of the church, the Rev. Irvin Hyman, was principal of the school. Superintendents in the school were as follows: Mrs. Clyde Bennett, Mrs. Hermon Douglas, Mrs. Bill Johnson, Miss Clarice Douglas and Miss Elyse Bennett. Other instructors for the school were: Mrs. U. V. Anderson, Mrs. Lewin Wheeler, Mrs. Wendell Taylor, Mrs. J. D. Johnson, Mrs. D. P. Rigdon and Mrs. Irvin Hyman.

The average attendance for the week was 55. The offering which totaled \$18.29 was received for foreign missions and will be placed on the Lucy Wisehart account.

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**Revival at**  
**Pine Level**

On June 24 a revival will begin at the Pine Level, North Carolina, Free Will Baptist Church, and continue throughout the week. The evangelist for this revival will be the Rev. C. L. Patrick.

## "You Need Not Worry Over Your Sins!"

A British military hospital was full of badly wounded soldiers. A nurse said to a dying soldier, "You have no need to worry over your sins. Anyone who gives his life for his country, as you have done, is all right." The soldier smiled faintly, and said, "That is a mistake. When I lay out there in the open, I knew I had done my bit. I hadn't failed my king and country. But that didn't help me to face God. I wasn't fit to die, and I knew it. I was greatly troubled until I heard a Christian lady, who visits us here, pray. Then I saw that the Lord Jesus was punished for all my sins that I might go free, and peace came into my heart! How wonderful of Him to die for me!"—*Selected.*

## Woman, 100, Follows Rule of "Trust in the Lord"

"Trust in the Lord" is the motto of Mrs. Jollie Potter, of Clifton City, Missouri, who is 100 years old.

"Maybe it won't help you to live to be 100," she said, "but it will certainly help you live."—*Selected.*

## Thus Speaketh Christ

Ye call Me Master and obey Me not.  
 Ye call Me light and seek Me not.  
 Ye call Me way and walk Me not.  
 Ye call Me life and desire Me not.  
 Ye call Me wise and follow Me not.  
 Ye call Me fair and love Me not.  
 Ye call Me rich and ask Me not.  
 Ye call Me eternal and seek Me not.  
 Ye call Me gracious and trust Me not.  
 Ye call Me noble and serve Me not.  
 Ye call Me mighty and honor Me not.  
 Ye call Me just and fear Me not.  
 —If I condemn you, blame Me not.

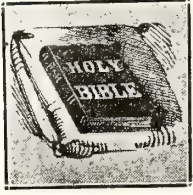
—Goshen Church, North Belmont, North Carolina.

Some people think it a disgrace to be found out as being Christians. It is not a disgrace, unless there are those who profess to be Christians and yet are not what they profess to be. Those should be ashamed of their profession.—*Selected.*

The pastor of the church, the Rev. David Hansley, invites everyone to these revival services.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Are there any Old Testament Scriptures that clearly predict the coming of Christ? Are there any Scriptures that teach the pre-existence and immutability of Christ?—G. R. T.

Answer: I think that there are some clear enough so that one with ordinary intelligence would recognize them as predicting His advent and teach of His pre-existence. In the Old Testament we find an abundance of prophecies which give details of Christ's birth, life and ministry. Just a few verses quoted here will give evidence to this fact. We are told that He should be born of a virgin: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). Compare Matthew 1:18-25 and Luke 1:35. We were also told that He would be born in Bethlehem of Judaea; "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). Compare Matthew 2:5, 6. We are told that He was to be a man of sorrow; "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:3). His triumphal entry into Jerusalem was predicted, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zechariah 9:9). Compare Matthew 21:1-16; Luke 19:30-40. We read of His betrayal for thirty pieces of silver, "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver" (Zechariah 11:12). See Matthew 27:3

The use of the betrayal money for a potter's field is predicted. "And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces

of silver, and cast them to the potter in the house of the LORD" (Zechariah 11:13). See Matthew 27:4-8. The nailing of His hands is set forth in, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zechariah 13:6); and "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet" (Psalm 22:16). Not a bone in His body was to be broken, "He keepeth all his bones: not one of them is broken" (Psalm 34:20). It was prophesied that He would die in the presence of criminals, "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Isaiah 53:8, 9). The atonement which He wrought was predicted, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:4, 5). We are told of His resurrection, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10). His cheeks were to be smitten, "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek" (Micah 5:1).

Jesus Himself taught His pre-existence. Jesus' pre-existence may be seen in the following Scriptures: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1); "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58); "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word

of life" (1 John 1:1); "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5); "I am Alpha and Omega, the beginning and the end, the first and the last" (Revelation 22:13).

The following set forth His immutability: "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8); "And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Hebrews 1:12).

## Resting by the Way

A poor father started out one day to find and prepare a home for his wife and little child. He told them that when it was ready he would send for them.

One day the happy news came. They were too poor to ride the train, so they started out to walk. It was a long way to the new home, but they rested often by the way. Picture in your mind the sweet mother sitting on a step. The dear child is sitting beside her, resting its weary head upon her knee. How happy they are, though they are very poor! But they gladly suffer on their way, for they will soon be with the kind husband and father.

Our precious Lord Jesus has also gone to Heaven to prepare a home for His dear ones. We may become weary, too, sometimes on the way. But like the little child, we can lay our head by faith upon His breast and rest in peace and confidence. That is, we can trust in Him and rest, for trusting in Him gives us rest. If we love Him, we enjoy suffering for Him by the way, for we know we shall soon see Him and be with Him.—

*Selected*

## Jesus Suffered for Us

All our sins and sorrows sore,  
Jesus in His body bore;  
He was mocked, despised and bruised,  
And most terribly abused.

To the Cross He went one day,  
Having not a word to say;  
There He suffered, bled and died,  
'Neath His Blood our sins to hide.

Yes, He gladly bore the pain,  
And He suffered not in vain,  
For sins He put away  
When, in love, He died that day.

—*Selected.*





## The Lighted Pathway

*This word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

*"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4).*

For this week's devotional thoughts I want to bring to your attention the following short paragraph and the poetical paraphrase based on 2 Peter 3:3-14. I strongly suggest that you read these verses of Scripture before you continue with the quotations.

"The words of Peter, as inspired by God, here lead us to say, How precisely the Scripture foretells the conduct of its adversaries, our own deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! In what tremendous manner will Jesus come at last! What perishing of heavens, melting of elements, and burning of earth, will attend it! How terrible for carnal men, to have that world they have chosen for their portion, universally kindled into flames to give them a final adieu, and fearful introduction into hell! What a blessed change will ensue! New heavens and a new earth wherein dwelleth righteousness! In the contemplation and faith of these glorious events how circumspect, holy, and religious we ought to be."

"Lo! in the last of days behold  
A faithless race arise;  
Their lawless lust their only rule;  
And thus the scoffer cries;  
Where is the promise, deem'd so true,  
That spoke the Saviour near?  
E'er since our fathers slept in dust,  
No change has reach'd our ear.

"Years roll'd on years successive glide,  
Since first the world began,  
And on the tide of time still floats,  
Secure, the bark of man.  
Thus spake the scoffer; but his words  
Conceal the truth he knows,  
That from the waters' dark abyss  
The earth at first arose.

"But when the sons of men began  
With one consent to stray,  
At heav'n's command a deluge swept  
The godless race away.  
A different fate is now prepar'd  
For Nature's trembling frame;

Soon shall her orbs be all enwrapt  
In one devouring frame.

"Reserved are sinners for that hour  
When to the gulf below,  
Arm'd with the hand of sov'reign pow'r,  
The Judge consigns his foe.  
Though now, ye just! the time appears  
Protracted, dark, unknown,  
An hour, a day, a thousand years,  
To heav'n's great Lord are one.

"Still all may share his sov'reign grace,  
In ev'ry change secure;  
The meek, the suppliant contrite race,  
Shall find his mercy sure.  
The contrite race he counts his friends,  
Forbids the suppliant's fall;  
Condemns reluctant, but extends  
The hope of grace to all.

"Yet as the night-wrapp'd thief who lurks  
To seize th' expected prize,

Thus steals the hour when Christ shall come,  
And thunder rend the skies.  
Then at the loud, the solemn peal,  
The heav'ns shall burst away,  
The elements shall melt in flame  
At nature's final day.

"Since all this frame of things must end,  
As heav'n has so decreed,  
How wise our inmost thoughts to guard,  
And watch o'er ev'ry deed;  
Expected calm th' appointed hour,  
When, nature's conflict o'er,  
A new and better world shall rise,  
Where sin is known no more."

—Selected.

*"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversion and godliness" (2 Peter 3:11).*

# The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known—F.B.C.

F. B. CHERRY

## GOD'S ETERNAL PURPOSES

1. Revealed in the Gospel (Ephesians 1:9; 1 Thessalonians 4:3; 5:18).
2. Centered in His Son (Ephesians 3:11; 1:18-23).
3. Cannot be changed (Psalm 33:11; Proverbs 19:21).
4. Carried out through the Dispensations (Isaiah 25:1; 46:10).
5. Cannot be contradicted (Acts 5:39; Hebrews 6:17-20).
6. Trusted to faithful servants (Acts 26:16; 1:8).
7. Include the overthrow of Satan (1 John 3:8; Revelation 20:10, 14).

## LIFTED HANDS IN PRAYER

1. In Thy Name I will lift up my hands (Psalm 63:4; 134:2).
2. Prayer as a sacrifice (Psalm 141:2; Lamentations 2:19; Hebrews 13:15, 16).
3. Sincerity in prayer (1 Timothy 2:8; 1 Corinthians 5:8).
4. Lifted eyes for Christ (Matthew 17:8; Hebrews 12:2).
5. Lifted heads in His coming (Luke 21:28; Psalm 123:1).



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

## College Takes Up Option On Land

Directors of Mount Olive College, Mount Olive, North Carolina, at a meeting May 28, approved the purchase of 50 acres of land near the Mount Olive Elementary School from Mr. and Mrs.

Jesse Martin.

The college has held an option on the property for some time, and at the board meeting a committee was designated to complete the purchase of the land. Appointed to the committee were President W. Burkette Raper; David Hansley, chairman of the board; M. L. Johnson, treasurer; Hardy Talton, board member;

and R. N. Hinnant, secretary.

The additional property, located several blocks from the present campus, will be used for future expansion of the educational plant. Johnson, assistant to President Raper, said the college hopes to take over the property in October. There are no immediate plans for erecting more buildings, he declared. He stated an architect will be asked to make a complete drawing of the buildings needed and that the structures will be erected as needed or as funds are available.

In adopting the resolution to purchase the property, the board noted that additional facilities are needed to accommodate the expected increase in the size of the student body and to meet the requirements for accreditation.

Three local citizens of Mount Olive worked with the directors in securing the land for the college and they have been asked to continue to work with the board in planning the school's expansion. They are: Dr. C. C. Henderson, B. E. Bryan and Ray Scarborough.

6. Be not conformed to this world (Romans 12:2; Colossians 3:1-4).

## THE HOLY SPIRIT IN THE BOOK OF ACTS

1. His presence and guidance (2:1-4; 8:29).
2. His administration and His deeds (9:17; 10:44-47).
3. His leadership and His sanctions (11:24; 12:1-8).
4. His love and His care (13:46-52; 14:7-10).
5. His advice and His court (15:1-31; 19:1-7).
6. His calling and His orders (13:1-4; 14:20-28).
7. His acts and wonders (16:6; 16:9, 10; 16:25-34).
8. His wisdom and grace (17:24-34).
9. His fruit and His methods (18:1-28; 19:20-40).
10. His testimony and His power (20:23-21:4).
11. His doctrine and His success (20:28; 28:28).

Do we know that we are of God, born of God, children of God, heirs of God—of God in every sense? It will be for our profit and help if we all afresh lay this question to our hearts. This is an age of thought, as men say. Men glory in being men of "modern thought," and they are content to spend their days thinking, without ever seeking to reach this Divine certainty: "We know." But the child of God can say, "I know"; and in so far as we are taught of God we know both the condition of the world and the end of its course; and we know something at least of the glory and dignity of the calling of God's people, and what the end of their course shall be.—*W. H. Bennet.*

## Treasurer's Report, Mount Olive College

The following is the report of M. L. Johnson, treasurer of Mount Olive College, Mount Olive, North Carolina, for the month of May:

Balance on Hand, May 1, 1956 .....\$ 844.10

### Receipts

Eastern Conference .....	\$1,070.21
Central Conference .....	555.17
Western Conference .....	907.19
Cape Fear Conference .....	172.63
Albemarle Conference .....	46.39
French Broad Association .....	3.73
Pee Dee Association .....	5.25
Piedmont Association .....	10.00
Blue Ridge Association .....	11.32
N. S. State Auxiliary Convention .....	12.00
Mount Olive and Community .....	718.26
Goldsboro and Community .....	824.00
Calypso and Community .....	375.00
Kinston .....	10.00
Pikeville .....	5.00

Total Gifts .....\$4,726.15

### Other Income

Student Fees .....	\$ 865.79
Bookstore Income .....	336.85
Lunchroom .....	285.03
Annual Fund .....	203.28
Refund and Adjustment .....	500.00
Miscellaneous Income .....	18.76

Total Other Income .....\$2,209.71

Total to Account For .....\$7,779.06

### Disbursements

Salaries .....	\$2,283.94
Income Tax .....	338.14
Utilities .....	482.40
Bookstore Purchases .....	163.58

(continued on page sixteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## THE MINISTERS' CONFERENCE AT CRAGMONT

It has been my happy privilege to attend the meetings at Cragmont Assembly, near Black Mountain, North Carolina, during the Ministers' Conference ever since the birth of the organization, and we have had some wonderful mountaintop experiences. Of course we have had some meetings that were not so wonderful, but may I say with all sincerity that the session held on June 4-8, 1956, surpassed any conference held heretofore. The preaching was extra good, and one trend was followed all the way through the conference. Our hearts were stirred to be better preachers and pastors. A prayer of dedication to that affect was offered and all present went down to the altar and prayed fervently and rejoicingly. We are sure that God answered and will answer continually as we perform the service of consecrated ministers of the gospel.

A period of testimonies was enjoyed during the conference in which many worthwhile expressions of real joy in the fellowship that was manifested in this session were made. The following are a few of these expressions which I would like to pass on to our readers:

Rev. Homer Willis said, "I appreciate the real gospel preaching at Cragmont and the warm spirit of fellowship." Brother Willis, as many of you know, is the North Carolina state missionary. It was a glorious asset to have Brother Willis at this session of the Ministers' Conference.

Rev. Clyde Cox said, "Thank the Lord for this week at Cragmont. It has been a great blessing and inspiration to me." Brother Cox was the pianist for the conference and did a fine job. His playing helped us all to sing better.

Rev. W. S. Burns said, "This has been the greatest session of my attendance here at Cragmont. The fellowship here is akin to the fellowship we shall have in heaven." Brother Burns delivered a soul-stirring message on the work of the Lord during the conference.

Rev. H. M. Minchew said, "I thank the Lord for the manifestation of His Holy Spirit at Cragmont. I can say with Da-

vid, *My cup runneth over*, for my soul has been refreshed."

Rev. W. E. Renfrow said, "I thank the Lord for our Ministers' Conference and for the spiritual blessing I have received in this meeting at Cragmont."

Rev. L. L. Parker said, "This week has been a great blessing to me. The Spirit of God has blessed my heart. The fellowship has been wonderful."

Rev. D. W. Hansley said, "The fellowship and inspiration at Cragmont this year have meant more to me than any previous session."

Rev. P. D. Jenkins said, "Thank God for this week at Cragmont. It has meant much to me."

Rev. K. V. Shutes said, "I am thankful for two nights and one day of wonderful fellowship in this heavenly place on earth with my brethren in the ministry."

Rev. J. B. Starnes said, "This week at Cragmont has been a mountaintop experience that one cannot forget."

Rev. Johnny Eason said, "Of all the blessings that God has given me, I have never spent a happier week in the Lord with my brethren than this one at Cragmont."

Rev. Charles E. Keith said, "This week has proved a real blessing to my life, and I believe if more of our ministers could come to Cragmont, they too would receive a real blessing for *God is no respecter of persons*."

Rev. Robert L. Edwards said, "Thank God for His spiritual blessings to me during this Ministers' Conference at Cragmont. I urge others to come and take a part in the blessings of the coming years with us."

Rev. E. E. Edwards said "At Cragmont we have a mountaintop experience with the Lord and receive the richest of blessings from our Lord."

Rev. Ernest Strickland said, "To be at Cragmont has been to me a great blessing and an inspiration, and I have been drawn closer to the Lord."

Rev. C. J. Harris said, "Thank God for Cragmont, a place where I meet my brother ministers and chat with them. We feel the very presence of God as we worship and fellowship together. It is just wonderful to know that the Holy Spirit is with us."

Brother E. B. McDonald, treasurer of the Free Will Baptist Bible College, Nashville, Tennessee, said, "Being at Cragmont is like coming home to me. I have enjoyed the spiritual emphasis and fellowship, as well as the opportunity of becoming acquainted with many more ministers."

Rev. L. H. Boykin said, "I have attended most all the conferences that

have been held here at Cragmont. This one has been greater than any one yet, thank the Lord. The Holy Spirit has inspired my heart. May God continue to bless us as His ministers."

As the writer of *Notes and Quotes*, I am glad to report these wonderful testimonies to our readers regarding the Ministers' Conference at Cragmont Assembly. We were very sorry that some of our ministers had to return home before the end in order to take care of some work at home. We are also very sorry that some of the ministers could not attend due to the fact of obligations in vacation Bible schools and revivals which had been arranged for the week. This conflict perhaps was due to the change of dates for the conference.

The newly elected officers are Rev. E. E. Edwards, president; Rev. J. B. Starnes, vice-president; Rev. W. S. Burns, secretary; Rev. W. E. Renfrow, treasurer. The time set for the conference next year will be the first Sunday in June.

There is much need for repairs and enlargement of the buildings at Cragmont. So, let us as ministers lead the way in securing funds to make Cragmont property more attractive and to create more facilities for the care of more people. We should have room for more than two hundred at one time. This can be arranged if we will get busy and do our part. The Lord is ready to do His part, but God will *not* do that which we can do ourselves. God will not open our pocketbooks. He will give us the power and the grace to open up if we will let Him. What say ye, brethren?

## First Century Versus Twentieth Century

(continued from page three)

hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Corinthians 11:25-28).

*Twentieth Century*: No, Mary, we won't go to Sunday school this morning; see it's raining a little already. . . . We never make it to church on Sunday evening any more; it's the only time John has with the youngsters. . . . Witness at work? Not me? I tried to talk to a man about the Lord once, and he laughed at me. . . . Oh, I couldn't possibly teach a class. . . . Aren't there enough on the committee without me?

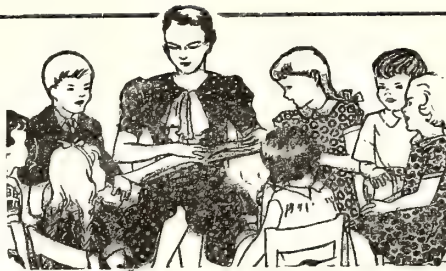
"For where your treasure is; there will your heart be also" (Matthew 6:21).  
—*The Free Methodist*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### "Thou God Seest Me"

**W**ILLIAM BENTLEY opened his eyes to find the warm, summer sunshine streaming through his window and filling his room with beautiful light and warmth.

Oh yes, he remembered now! Today was his birthday and he was now nine years old—quite a man, he thought. Then a knock at his door interrupted his reflections. A sweet, white-haired lady stepped inside.

"Oh, good morning, Grandma," he said.

"Good morning, dear," she replied. "Today is your birthday, isn't it? Look what I have brought you." She drew from a large envelope a beautiful motto finished in black and white with this verse on it, *Thou God seest me*. "We will hang it right here," she said. Walking to the wall just opposite William's bed, she hung the picture upon the nail.

"Oh, thank you, Grandma. It is so pretty."

"I want you to especially remember the verse on it, William. Better get up soon. Mother said she had your breakfast ready." With this his grandmother left the room.

William looked up at the motto again and again while dressing. This was the first birthday gift on his ninth birthday and too, he must remember the verse to please Grandma.

\* \* \* \* \*

"Oh, come on, Will! Be a sport. Your mom wouldn't care. Besides she'll never know the difference. Neither will your Father." This was Robert Kite, the oldest of the group with whom William was playing.

"No, Bob. I can't. I know my folk would never approve of such things."

"Oh, Mamma's baby! Tied to Mamma's apron strings, huh?" said another of the group.

Now William could take his stand, but when it came to being called such names, it was just about too much, and after all, he was nine today.

The afternoon of his birthday William's chums had happened along and the group of boys had gone fishing. For

a time they had all enjoyed themselves with the sport, but now he was having anything but a good time. For the boys had wanted him to go with them on an expedition of stealing apples from a nearby orchard.

"Coward! Mamma's darling little boy," came from one of the other boys.

William thought, "They've never called me that before and now I cannot let them think that."

"Maybe I'll go with you," he said at

last. He had no intention in his heart of taking apples but he felt that he must prove that he was not a coward.

He had gone only a few steps down the road when suddenly as though something had struck him, the words *Thou God seest me!* flashed into his mind.

Yes, God did see him in company with these boys who were going to steal apples. If they were caught, he would be accused along with the rest. "Even if I'm not caught, God sees me here as close to sin as I can get. Oh, God help me," he prayed under his breath.

"Boys," he said then, "I'm not going. Good-by," and he turned and ran back to his fishing.

Somehow he felt happier than usual that night as he handed a whole string of fish to Mrs. Bentley. It was not exactly because he had caught the fish; but it was because he had remembered his motto.—*Unknown*.

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### N. C. WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

May 20, 1955-May 24, 1956

Balance Brought Forward .....			\$2,229.56
Departments	Receipts	Disbursements	Balance
Co-Laborer Band .....	\$1,025.66	\$1,025.66	\$
Cragmont Current Fund .....	23.00	23.00	
Cragmont Room Furnishing .....	10.00	10.00	
Cragmont Woman's Conference .....	35.00	35.00	
Cragmont "Aprons for Repairs" .....	662.13	662.13	
Mt. Olive College .....	279.85	279.85	
National Bible College .....	306.80	306.80	
Superannuation .....	453.78	453.78	
Home Missions .....	576.00	12.00	564.00
Special Home Missions .....	109.55	109.55	
Foreign Missions .....	1,107.69	1,107.69	
Special Foreign Missions .....	339.72	339.72	
Orphanage .....	100.00	100.00	
Church Finance Association .....	20.00	20.00	
Sale of State Guide Books .....	44.00	44.00	
East Carolina College Student Center .....	9.00	9.00	
Promotional Work .....	393.73	164.80	128.93
Donations to Convention .....	209.00	209.00	
Per Capita Dues, State and National .....	649.16	649.16	
Convention Orphanage Offering .....	122.37	122.37	
Mt. Olive College Offering .....	46.52	46.52	
Totals .....	\$6,522.96	5,830.03	\$ 692.93
Total Balance .....			\$2,922.49

#### CONVENTION OPERATING EXPENSE

Free Will Baptist Press, Printing 1954-55 Minutes .....	\$ 88.40
Mrs. L. E. Ballard, Printing and Mailing LOOK Sheets .....	38.43
Free Will Baptist Press, Printing 1,000 Receipt Cards and Postage .....	25.00
Mrs. L. E. Ballard, Printing and Mailing LOOK Sheets .....	34.25
Supplement to Declamation Contestant's Expense .....	10.00



Expense Executive Committee Meeting .....	43.80
Mrs. Carl Dudley, Work Concerning Convention .....	4.00
Mrs. L. E. Ballard, Printing and Mailing LOOK Sheets .....	40.00
Expense Executive Committee Meeting .....	51.90
Treasurer's Salary for 12 Months .....	180.00
Mrs. Raymond Sasser, Secretarial Supplies .....	13.95
Total Expense .....	\$529.73
FIELD WORKERS' ACTIVITIES	
Mrs. Hattie Adcox, 8 Clinics, Traveled 1,060 Miles .....	\$133.00
Mrs. L. E. Ballard, 2 Clinics, Traveled 296 Miles .....	31.80
Total Expense for Field Workers .....	\$164.80

## Report of Finance Committee

### ALLOCATIONS

To President .....	\$ 25.00
To Secretary .....	50.00
Donation to National Woman's Auxiliary Convention .....	10.00
Declamation Contestant's Expense to National Convention .....	30.00
Delegate Expense to National Convention .....	30.00
National Per Capita Dues .....	412.00
East Carolina College Fellowship Center .....	100.00
Love Gift to Mt. Olive College .....	12.00
Supplement to Orphanage Offering .....	27.63
Deficit in State's Visual Aid Equipment Quota .....	111.00
Total Allocations .....	\$807.63

### RECOMMENDATIONS

The finance committee recommends that our state's visual aid equipment quota deficit in receipts be paid from the balance in the treasury. Motion to this effect carried and allocation appears above. A timely suggestion was that local auxiliaries that have not contributed to this cause to do so now so they can share in this work, and this amount can go back into the treasury.

### Committee

### CONVENTION DISBURSEMENTS

Convention Operating Expense .....	\$ 529.73
Field Workers' Activities .....	164.80
Allocations .....	807.63
Total Disbursements .....	\$1,502.16
Balance in Treasury May 25, 1956 .....	\$1,420.33

MRS. M. A. WOODARD, Treasurer

## WOMAN'S AUXILIARY

*Deep Run, N. C.*—The Woman's Auxiliary of the Gray Branch Church held its regular monthly meeting, June 5, 1956, at the church. Mrs. Milton Caulley presided over the 14 members and 2 visitors present. Mrs. Jane Thompson led the group in prayer prior to a short business session.

Mrs. J. E. Smith introduced the program for the evening which was based on soul winning. Others participating on the program were: Mrs. Mildred Caulley, Mrs. Debra Heath, Mrs. Betty Jean Stanley and Mildred Coley. Mrs. Pearl Smith pronounced the benediction. A social period followed with refreshments served by Mrs. Mary Lee Boyette.

*Lockhart, S. C.*—The Woman's Auxiliary of the Lockhart Free Will Baptist Church met on Tuesday, June 5, at the home of Mrs. Helen Childers. Mrs. Levern Childers led the ladies in the opening prayer, and Mrs. A. F. Lawter read the devotions for the evening.

Those taking part on the program were Mrs. Levern Childers, Mrs. Loretta Canupps, Mrs. Sara Childers and Mrs. Effie Taylor. Mrs. Grady Brannon dismissed the group with prayer. The hostess, Mrs. Childers, then served delicious refreshments.

*Dunn, N. C.*—The Woman's Auxiliary of Robert's Grove Free Will Baptist Church met on Thursday night, June 7, in the home of Mrs. Sudie Peters with 18 members and 6 visitors present. Mrs. Peters led the group in the devotions for the evening, and Mrs. Lula Naylor led the ladies in prayer. A trio, composed of Mrs. Cora Jackson, Mrs. Eva Jackson and Mrs. Sulie Spell, rendered a special song, "Will There Be Any Stars in My Crown?"

Mrs. Mary B. Jackson took charge of the program for the evening. Those taking part were Mrs. Rosa Jackson, Mrs. Caro Jackson, Mrs. Mary B. Jackson and Mrs. Sulie Spell. Mrs. Evelyn Honey-

cutt dismissed the group with prayer. The hostess, Mrs. Peters, then served refreshments.

## Anna Phillips Loan Fund Report

May 19, 1955 — May 24, 1956

Balance Brought Forward .....\$ 936.97

### Receipts

Local Woman's Auxiliaries and Sunday Schools .....	\$ 402.30
Central District 2nd Union S. S. Convention .....	171.89
Central District 4th Union W. A. Convention .....	25.00
Full Payment of 1 note .....	225.00
Final Payment of 1 Note .....	18.78
Payments on 4 Other Notes .....	145.00

Total Receipts ..... 987.97

Total Receipts and Balance .....\$1,924.94

### Disbursements

May 25, 1955, 1 Loan .....	\$ 100.00
Aug. 26, 1955, 1 Loan .....	200.00
Sept. 5, 1955, 1 Loan .....	400.00
Sept. 10, 1955, 1 Loan .....	250.00
Sept. 14, 1955, 1 Loan .....	200.00
Oct. 19, 1955, 1 Loan .....	100.00
Nov. 4, 1955, 1 Loan .....	300.00
Jan. 24, 1956, 1 Loan .....	100.00
Feb. 7, 1956, 1 Loan .....	200.00

Total Disbursed in Loans .....\$1,850.00

Balance in Treasury May 24, 1956 .....\$ 74.94

Mrs. M. A. Woodard, Treasurer

## S O S !

### Anna Phillips Loan Fund Exhausted

All district and local youth chairmen please take note: Time has come to help our young people make plans to go to college this fall. Pray and give to meet this challenge.

Attention all delinquent loan beneficiaries: A new Anna Phillips Loan Fund committee has been elected by the North Carolina State Auxiliary Convention to collect and administer the Anna Phillips Loan Fund.

Send all payments on loans and contributions to Mrs. M. A. Woodard, Winterville, North Carolina.

Mrs. Robert Crawford,  
North Carolina State Youth Chairman

Being told to write an essay on the mule, a small boy turned in to his teacher the following report:

"The mowl is a hardier bird than a guse or turkie. It has two legs to walk with, two more to kick with, and wears its wings on the side of its head. It is stubbornly backward about coming forward."—Unknown.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

June 4, 1956

Dear Readers,

The month of May has been filled with constant activity. We were in revival with Rev. H. L. Knighton in Albany, Georgia. From Albany we went to Detroit, Michigan, in meeting with the Free Will Baptist Temple where Rev. N. P. Gates is the pastor. While in Detroit it was our privilege to be present in pastor's meeting where the constitution of the Michigan State Association of Free Will Baptists was approved. It is a thrill to my heart to see the work in Michigan unite and move forward with great stride. Then too, we were with Rev. A. J. Lambert in Florence, Alabama, for six days. In each place the cause of foreign missions is becoming more and more endeared.

### DID YOU KNOW?

The cost of our atomic bomb would send and maintain 1,800 missionaries for one year.

As a nation we spend \$750 on pleasure for every \$1.00 given to missions.

It is easier to use Bible language than to obey Bible commands.

If a hundred members of a church each gave a postage stamp a day, they could support a missionary.

Every man has a religion, but millions do not have salvation.

To carry out the command of Christ we are to witness by our stewardship. You need but turn a page or two in the book of Acts before you find these Spirit-intoxicated Christians laying all their possessions at the feet of Jesus Christ and at the disposal of His church. In Chapter 4, Verse 32, we read: "neither said any of them that ought of the things he possessed was his own; . . ."

How much there is of Christ in the economic life of today is an open question. One thing is sure: the economics that most students study and that most Americans practice is not the same as Christian stewardship. Stewardship is partnership with our Lord Jesus Christ in the possession and use of material goods. As one of our most thoughtful advocates of stewardship puts it, "Economics says of things: these must satisfy man. But stewardship says of

## Financial Statement Board of Foreign Missions, May, 1956

Cash in Bank May 1, 1956 .....\$13,080.79  
Receipts ..... 8,877.35

Total to Account For .....\$21,956.14  
Disbursements ..... 8,836.24

Cash in Bank June 1, 1956 .....\$13,121.90

### STATES QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama .....	\$ 2,600	\$ 942.43	\$ 1,657.57
Arkansas .....	2,600	1,042.05	1,557.95
California .....	2,600	499.07	2,100.93
Florida .....	1,600	448.33	1,151.67
Georgia .....	3,500	696.24	2,803.76
Illinois .....	3,600	1,632.88	1,967.12
Kentucky .....	1,900	419.01	1,480.99
Maine .....	300		300.00
Michigan .....	12,000	5,314.96	6,685.04
Mississippi .....	1,600	362.04	1,237.96
Missouri .....	9,900	2,728.93	7,171.07
Nebraska .....	100	35.50	64.50
New Mexico .....	200	28.00	172.00
North Carolina .....	18,000	11,648.66	6,351.34
Ohio .....	2,500	841.84	1,658.16
Oklahoma .....	6,000	1,561.55	4,438.45
South Carolina .....	3,800	2,640.25	1,159.75
Tennessee .....	8,000	3,758.15	4,241.86
Texas .....	3,500	747.00	2,753.00
Virginia .....	3,100	1,304.27	1,795.73
West Virginia .....	2,500	618.72	1,881.28
Miscellaneous .....	3,300	592.21	2,707.79
Totals .....	\$93,200	\$37,862.08	\$55,337.92

things; these must glorify God."—*Vers- teeg, When Christ Controls.*

### MISSIONARIES ON THE MOVE

Miss Lucy Wisehart moves from Cuba to the states for her first furlough.

The Cronks leave New York, June 6, enroute to India.

Miss Volena Wilson is scheduled to leave Bombay on July 27. This will be her first furlough after five years in India. Please pray for each of these during these days. Pray especially for little "Randy Cronk" that no illness shall befall him enroute.

### ASSIGNMENT IN AFRICA OFFICIAL

Following is a statement taken from letter dated May 11, from Mr. George Constance regarding territory in Africa: "Your board's petition was studied by the federation of missions in French West Africa, and it was decided to cede an area in Ivory Coast which borders on Gold Coast and lies north and northeast

of the Methodist, Christian and Missionary Alliance areas. It also borders on the Conservative Baptist region. This is called the Bondougou Circle and constitutes a tremendous missionary challenge. This area has officially been placed at your disposal should the Lord so lead and you desire to take up work there."

Plans have been made for Rev. and Mrs. Harold Stevens to make a personal survey of this area beginning July 21, and continue to the end of August. Money has already been advanced to Brother Stevens for this project and we have faith that God will repay fourfold. In recent letter Brother Stevens says: "We must not minimize the far reaching effects of prayer in such an endeavor as this. I believe that this special call to prayer will serve a fourfold purpose: (1) Prevent us from the possibility of making a "flop" of the survey. (The trip will involve 8,000 miles in travel.) (2) Stimulate interest in the cause of missions as a whole. (3) Challenge the hearts of young people to staff this new field. (4) Partly, if not entirely defray the expenses of the survey. (The cost will be about \$1,200.) Will you place this special prayer request on your list?"

### NATIONAL ASSOCIATION SPECIAL MISSIONARY NIGHT!

On Wednesday night, July 11, 1956, during the convening of the National Association, a special missionary service will be held. Those appearing on the program from the Foreign Mission Department will be Rev. Thomas H. Wiley and Miss Lucy Wisehart from Cuba; also, three of our Cuban pastors, Benito Rodriquez, Melitino and Estenio. Make your plans now to attend and if you have a special offering for foreign missions, please bring it to the foreign mission exhibit. We hope to see you in Huntington, West Virginia, July 10-12. Please watch our papers for full program.

Sincerely yours,  
Raymond Riggs  
Promotional Sec'y-Treas.

## From the Field

Selma, N. C.  
April, 1956

Dear Brother Riggs:

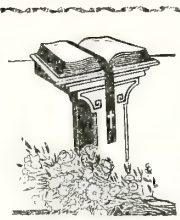
Enclosed you will find \$27.50. This was our mission Sunday night in the Pleasant Plain League again. We truly have been blessed in our hearts from this giving a portion to those who have the fields for their labor. We thank God for the little vision we have for the lost and those that are willing to go with His Word to them. Use this gift where needed most is our humble sincere prayer.

Working for Christ,  
Mrs. Linwood S. Griffin



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Writings for Perilous Times

(Lesson for July 1)

Lesson: 1 Peter 2:19-25; Jude 3, 17-25.

Golden Text: Jude 3.

### I. INTRODUCTION

In the lesson we pass from apostolic history to apostolic teaching. The genuineness of the Petrine epistles has been acknowledged from the beginning. They were evidently written shortly before Peter's martyrdom (2 Peter 1:1-4), which was by crucifixion at Rome about 64 to 65 A. D. There is an interval of fourteen years from the council at Jerusalem in the year forty-nine till his appearance at Rome, during which we have no account of his activities. His epistles are addressed to the dispersed Jews and proselyted gentiles. They are general in their scope and are designed (1) to explain more fully the doctrines of Christianity, (2) to direct and persuade to holy living and the faithful discharge of personal and relative duties; (3) to encourage to patience and perseverance in the faith in the midst of persecutions.—*Selected.*

### II. HELPFUL HINTS FROM JUDE

1. God keeps us because we belong to Him (Vv. 1, 2).
2. God keeps us because we are the repository of His truth (Vs. 3).
3. God keeps us that we might contend for the faith (Vs. 3).
4. God keeps us that we might testify to the divine Lordship of Jesus Christ (Vs. 4).
5. God keeps us by the warning examples of those who fell (Vv. 5-7).
6. God keeps us from railing, against majesties (Vv. 8-10).
7. God keeps us through a bloody offering, by removing our guilt, and from rebellion against divine authority (Vs. 11).
8. God keeps us though apostates may be present among us (Vv. 12, 13).
9. God keeps us from the judgment of the wicked (Vv. 14-19).
10. God keeps us when we build ourselves up on our most holy faith (Vs. 20).

11. God keeps us when we pray in the Holy Ghost (Vs. 20).

12. God keeps us when we abide in His love (Vs. 21).

13. God keeps us when we look for Christ's return (Vs. 21).

14. God keeps us when we are busy for Him (Vv. 22, 23).

15. And now comes the wonderful doxology, one of the grandest in the whole Bible. It is God alone who can keep us from falling, and even from stumbling. No matter how dark the night, He can keep us if we walk close to Him. That is the condition. If we wander away from Him we stumble. What exceeding joy it will be for God and for the Lord Jesus Christ—and for us, too—when we are at last faultless in His own presence in the Glory!—*Select.*

### III. ADDITIONAL TRUTHS

1. The world's most horrible spectacle was the sinless Son of God dying an ignominious death on the cruel Cross. "He knew no sin; He did no sin; in Him was no sin." He was "holy, harmless, undefiled." Pilate's verdict was: "I find no fault in Him." Why did He thus so shamefully suffer? It was because of His great love for you, for me, that He thus voluntarily offered up Himself as "the Lamb of God," without blemish and without spot. "He," said Isaiah "was wounded for our transgressions, He was bruised for our iniquities." The Lord Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." Not only for His friends did He lay down His life, but for His enemies as well.

2. Live the suffering life. "Now is your trial. Let you Saviour see how much of His bitter portion you can pledge. Then you shall see how much of His glory He can afford you. As snow is of itself cold, yet it warms and refreshes the earth, so afflictions, though in themselves grievous, yet they keep the soul of the Christian warm and make it fruitful. Let the most afflicted know and remember that it is better to be preserved in brine than to rot in honey. After a forest fire has raged furiously, it has been found that many pine cones have had their seeds released by the heat, which ordinarily would have remained unsown.

The future forest sprang from the ashes of the former. Some Christian graces, such as humility, patience, sympathy, have been evolved from the sufferings of the saints."—G. W. Griffith, D. D.

3. Jude exhorts to remember the predictions of the apostles of our Lord Jesus Christ, about the coming of mockers so that they might be known and shunned when they did arise. St. Peter gives a clear testimony about these mockers (2 Peter 2:1-3). The apostle Paul has a great deal to say about apostasy and false teachers (1 Timothy 4:1-3; 2 Timothy 3:1-5; 4:3, 4). What do we understand by a mocker? The word translated "mockers" literally rendered is "scoffers." Dr. Young suggests this word signifies "acting inwardly as boys." The reference may be too trifling, folly, smartness, self-esteem and big feelingness, all of which is usual characteristic of boys. Such are the characteristics of the scoffers against whom Jude warns. A scoffer is a person who makes light of and ridicules sacred things (Genesis 3:1-4; 2 Peter 2:3, 4). A scoffer may be very amiable and smooth tongued, but at heart he is ungodly, having no real regard for God (Vv. 4, 16). Our Lord compared false prophets to wolves in sheep's clothing (Matthew 7:15).—W. S. Hottel, D. D.

4. "I am almost afraid to use this beautiful table," said the owner. The cabinet-maker ran his hand over the smooth, polished surface, and felt of the thickness of the wood. "What are you afraid of?" he asked brusquely. "You cannot wear out that table. Why, do you know they would make fifty veneered tables out of the wood you've got in this one? But this—the more you use it the better for it, madam. The only flaw on it now is the wormhole you say came there when you had it stored away in the attic."

"You are too bright and lovely to be wearing yourself out doing so much for other people," said one girl to another. "I cannot be made of very good stuff to begin with then," was the girl's retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid that some people would find her out."

There is one law for the solid people and for the solid woods, that is the law of well-sunned, well-aired, constant and cherry use. Only veneer is injured by the common, practical, wholesome duties of everyday life.—*Forward.*

5. The student should read the entire epistle of 1 Peter and Jude, and then study all the lesson material in our quarterlies. Pray for all Christians.



(continued from page ten)

Office Supplies and Expenses	37.40
Food	632.56
Household and Kitchen Supplies	45.01
Travel	94.26
Library	12.38
Publicity and Advertising	83.26
Rent, President and Male Students	169.00
Annual Fund	379.09
License and Sales Tax	9.30
Miscellaneous	50.85
Refund and Adjustment	500.00
Capital Outlay	970.04
Total Disbursements	\$6,251.21
Balance, June 1, 1956	\$1,528.75

It is said of Mr. Haynes, the colored preacher, that, some time after the publication of his sermon on the text, "Ye shall not surely die," two reckless young men having agreed together to try his wit, one of them said, "Father Haynes, have you heard the good news?" "No," said Mr. Haynes; "what is it?" "It is great news indeed," said the other; "and if true, your business is done." "What is it?" again inquired Mr. Haynes. "Why," said the first, "the devil is dead." In a moment the old gentleman replied, lifting up both hands, and placing them on the heads of the young men, and in a

tone of solemn concern, "Oh, poor fatherless children! What will become of you?" —*Dictionary of Anecdote.*

Mose, the colored janitor, philosophized thus:

"Seem lak dese h'ar Christians, when dey wants a preacher, dey cries out to de Lawd to send'em a man; but when dey wants t' get rid uf him, dey don' want de Lawd a messin' around'. Dey does de job demse'ves."—*Hickory Chapel F. W. B. Church Bulletin, Ahoskie, N. C.*

## VACATION BIBLE SCHOOL AT HULL ROAD CHURCH



The people at Hull Road Church, Snow Hill, North Carolina, have been sold on the idea of the vacation Bible school ever since they held their first one in the summer of 1947. For the first time this year they tried the recommended two-week schedule and the results were simply wonderful. The attendance during the second week was much better than during the first one. Each day's session was limited to two hours, from 8:30 to 10:30 a. m. Thus everyone, including teachers and pupils, could give their best to their work.

The average attendance for the two-week period was 214. The highest number, 251, attended the last day. The total enrollment was 299.

Interest and enthusiasm for the Bible school was high throughout the entire two weeks. The pastor, the Rev. Michael Pelt, preached a sermon on Sunday, May 27, on the importance of the Bible school in the total program of the Church and charged the workers and parents to fulfill their respective duties toward the school.

A very important reason for the interest and consequent

success of the Bible school at Hull Road was the fine staff of workers under the leadership of the director, Mrs. H. C. Hill. These workers gave unselfishly of their time, talents and energy in order to teach and train pupils in their various departments. A real effort was made to win the lost to Christ and to help Christians toward living a more consecrated life.

Classes were held for all age groups, including adults. The adult group was taught during the second week by the Rev. J. P. Barrow, instructor in Bible at the Free Will Baptist Bible College and a member of Hull Road Church.

There were numerous persons who gave assistance in one form or another. Many left their work at home, used their cars for transportation, and prayed that God would bless their labor for His cause.

We believe that the Bible school this year was the best ever held at Hull Road Church. Moreover, the experience gained from this year's work should pave the way toward an even better school next year.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 27, 1956

## **City Auditorium, Huntington, West Virginia**



The Woman's National Auxiliary Convention and the National Association of Free Will Baptists will meet in the City Auditorium in Huntington, West Virginia, July 9-12, 1956, with the local churches and state conventions of Kentucky, Ohio and West Virginia as hosts. Many people in the tri-state area have worked many weeks to make our stay in Huntington a pleasant one.

Convention headquarters, consisting of a convention office and two committee rooms, have been maintained at the Prichard Hotel. The convention office will be staffed all day and will handle phone calls and mail, as well as inquiries. We are welcome to use any of the facilities of this office. Also, three day nurseries are recommended for parents who wish to leave their children there during the session.

Many fine exhibits may be seen in the lobby and hall of the auditorium. Some of the material will be for sale, but there will also be a wealth of free material and information available at these exhibit booths. Visit all of them during the convention.

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UNIVERSITY OF  
NORTH CAROLINA  
CHapel Hill



# EDITORIAL

## WRITERS' CONFERENCE

Will the Free Will Baptist Writers' Conference which was held at Mount Olive College, June 18-21, contribute to better literature for the denomination? In part, the answer will be found in the future work of the writers who attended. On the other hand, the question was partly answered when the registration for the conference was completed. Only eight of the thirteen writers on the staff were present at the conference. Only a very few ministers and one layman attended with any degree of regularity. Therefore, the editor, who has the responsibility of directing the conference, wonders if the expenditure of money and effort is justifiable. However, he was more than gratified when, at the close of the conference, those present voted unanimously recommending that another conference be held next year and that every writer on the staff be required to attend. We are sure that no greater endorsement could be given the conference than this. By this resolution the writers were saying that this conference had done so much in helping them to be better writers they wanted more of such assistance.

The Free Will Baptist Press is doing a marvelous thing in that it is underwriting the expense of these conferences. The Press pays traveling expense of the writers to and from the conference; it also pays room and board of the writers while they are at the conference. Furthermore, the Press pays the specialist who gives classes in journalism during the conference and holds individual conferences with the writers, helping each to solve the particular problems facing him.

During this conference every writer expressed deep gratitude to Dr. Walter Spearman from the school of journalism of the University of North Carolina for his excellent service to them. Certainly, he was the right man in the right place during those days. His altogether pleasing personality, his sympathetic understanding of our problems and hopes, together with his superb wisdom and knowledge, proved to be a great blessing to all of us.

We also express our deep appreciation to the following persons who appeared on the conference program: Dr. J. P. Barrow, Dr. F. B. Cherry, the Reverend Henry Melvin, the Reverend R. N. Hinnant, the Reverend Michael Pelt and Mr. James W. Butler. Each of these brethren provoked deep thought and presented a definite challenge to us.

It would be impossible to say too much in praise of Mount Olive College for the most satisfactory manner in which we were entertained. President Burkette Raper and Assistant M. L. Johnson left no stone unturned to make our stay enjoyable. Mrs. D. W. Hansley, her assistant and the girls who served as waitresses could not possibly have prepared and served better meals; nor could anyone have been nicer and more pleasant in serving us. Our thanks go also to all others at the college who may have contributed to our enjoyment during the conference.

The editor wishes to express his personal thanks to the members of the staff of writers who made such fine contributions to the conference program. Every one of you served efficiently and nobly. We are highly honored in being associated with individuals who have your interest, enthusiasm and desire to prepare yourselves for even more efficient service to Christ and the denomination through religious writing. You are going to justify, through your writing, the ex-

pense and effort entailed in holding that writers' conference.

To the members of the staff who did not attend the conference may we say that we missed you; we feel also that you missed much which would have given you considerable help in getting the message of Christ to many people through the written Word.

## MOUNT OLIVE COLLEGE

All of our people, and particularly those in North Carolina, will be glad to receive the information that a sum more than \$66,000 has been pledged by our churches in North Carolina during the college campaign. The information is given elsewhere in this issue, together with a list of the churches which have reported to date. These pledges are in addition to those made by our friends outside the denomination in recent months.

We call attention to a letter sent out by the college to the churches in the state, the text of which follows:

"Present registration now indicates that more young people will enter college this fall than ever before in the history of the United States. In North Carolina alone there will be approximately 50,000 students who will enter college in September, and it is safe to say that five hundred of these college students will be Free Will Baptists. These five hundred Free Will Baptist college students will be our best young men and women, and our Church desperately needs the kind of trained leadership these future leaders can give us. If we are to retain the services of our youth, it is absolutely imperative that we provide a Christian college where they can prepare for their life's work.

"Mount Olive Junior College is dedicated to the task of saving our Church by saving our youth. All of our teachers are Christian men and women. Our program of study includes a strong Christian emphasis. In September we are expecting the largest enrollment we have ever had. We need your help, and the help of our church, Sunday school, leagues, and auxiliary to enable us to carry on this great ministry of Christian education.

"July is designated by the North Carolina State Convention as *Education* month, and we are looking to you for a contribution during July. When you write a check to Mount Olive College, you are helping to write the future of our youth. The opportunity is almost unlimited, and with your continued prayers, and support, we shall do our best for your sons and daughters."

Volume 71

Number 26

## THE FREE WILL BAPTIST

June 27, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered  
at the post office at Ayden, N. C., as second class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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David W. Hansley, M. L. Johnson, Kirby West and Bruce Barrow.



# Love

## Thinketh No Evil

Naaman Borders  
Waverly, Ohio

ONE of the last admonitions Jesus gave to the disciples was to *love* one another. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). Love brings about unity, and unity brings power. The Lord knows how much we need power in the church. Sam Jones, a great evangelist, once said that if the Baptists with all their water and the Methodists with their fire would get together they could make enough steam to really move the church. But I'm sorry to say that the Methodists have lost the old-time power and the Baptists have got things watered down too much.

The good Book says that love covereth a multitude of sins. In other words, if we really love someone, we can look over their faults to a great extent and love them in spite of their shortcomings. When we were yet in our sins, Christ loved us and died for us. Someone may ask, "How can I love someone whom I don't love? Can I make myself love him?" No, you can't. But if you will pray for him, you will soon find yourself loving him. How that comes about, I don't know, but it surely works.

When we were first converted we had love for everyone, and we felt deep down in our hearts that all who professed Christ were saints of God. It was easy to love then, and it really thrilled us when someone said, *Let us go into the house of the Lord*. How true was the song which said:

The hour I first believed,  
What a joy I received  
What a heaven in Jesus' name.

The whole world takes on a different look when one becomes a Christian. It is as natural for us to love as it is to

drink when we are thirsty or to eat when we are hungry. "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13:13). How true it is that we hate the things we once loved and love the things we once hated. Faith can remove mountains, and hope is the anchor of the soul; but love is greater than these. *Love is of God* and he that hath God hath love for *God is love* (1 John 4:7, 8).

The greatest of doctors tell us that love will increase and multiply the brain cells, while hate and envy will destroy them. So if we want our brain capacity to increase we must think on love or in other words we must think of God for *God is love*. We must read God's Word and meditate upon it. We must thank Him and praise Him; we must pray much. If we sincerely do these things, we will saturate our lives with His love; and we will soon be loving everyone.

Let us think about human love for instance. When a child is sick or in trouble, the parents will spend everything they have to help it. If it should die, they spare no pains to give it the best burial possible and to place a beautiful marker at its grave. They visit the grave with beautiful flowers each year, and the mother will ask the privilege to be placed by its side when she is called to go. Therefore, love is stronger than death itself. Love caused Ruth to leave her native land and her kindred, her friends and even her idol gods to follow Naomi. Love caused Jonathan to surrender his title to the throne so his beloved friend, David, could have it. There have been very few men who have given their lives to spare their friends. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Not only did He die for His friends, but He prayed for His enemies in His dying moments.

The closer one gets to God, the more of God he gets into his heart. The more one loves God, the less he thinks of the world. David said that his and Jonathan's love was stronger than that of a woman. He said that God's love was sweeter than honey or the honeycomb. Human love from the hearts of true lovers is sweet. When true lovers gaze into each others eyes, there is a greater magnetism and pulling power than that which all the poets and philosophers in the world can put into words or in a book. Such love just cannot be explained by mortal tongue. And yet, how feeble is this human love when compared to the love of God.

How sweet is the love of God as a sinner turns to Him when He is crushed in despair and forsaken by all that are near and dear to him—when he feels the weight of his sins drowning him and when everything is dark as night itself. When the Light bursts upon him and he looks up into the face of a smiling Saviour who says unto him, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 12:28), then he realizes what David meant when he said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psalm 40:2). The Lord placed a song on David's lips, prepared a table for him in the presence of his enemies, and anointed his head with oil. Yes, we may all dwell in the house of the Lord forever. We may all sing together:

The great Physician now is near,  
The sympathizing Jesus,  
He speaks the drooping heart to cheer.  
Oh! hear the voice of Jesus.

Sweetest note in seraph song,  
Sweetest name on mortal tongue;  
Sweetest carol ever sung,  
Jesus, blessed Jesus.

Unless truth reaches the heart, the grace of God can produce no permanent change in the life. Superficial impressions are good, but they are transient. The heart must become the depository of God's Word as the bank is of his money. The Word of God must be hid away, or the devil will catch it and take it as the fowls do the uncovered seed.—*Gospel Banner*.

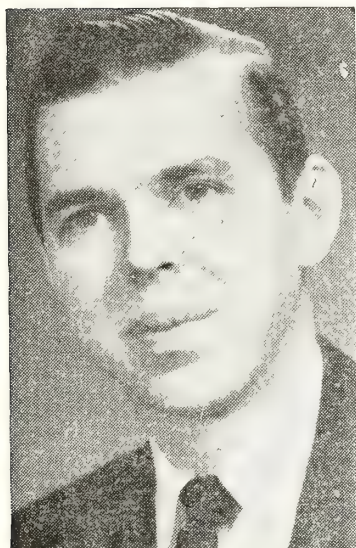


# Program and Personalities

of the

## TWENTIETH ANNUAL SESSION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Huntington, West Virginia, July 10-12, 1956

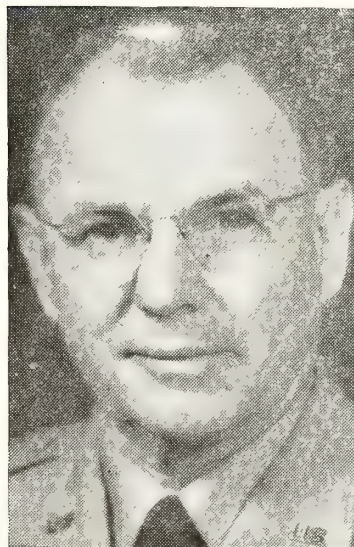


**Charles Thigpen**

8:40—Keynote Message—"The Pre-eminent Christ," Rev. Charles A. Thigpen, President  
9:20—Adjourn

### WEDNESDAY MORNING, JULY 11

9:15—"Early in the Morning Our Songs Rise to Thee," Mr. and Mrs. Stanley and Mrs. Riggs  
9:25—"We Seek Thy Face"—Scripture Thought and Prayer, Rev. James F. Miller  
9:35—Report of General Board Acting as Credentials Committee  
—Seating of Delegates  
—Recognition of Visiting Messengers  
9:55—Report of Committee on Committees  
10:00—Report of General Board, Rev. Thomas G. Hamilton, Secretary  
12:10—Adjourn



**Ivan L. Bennett**

*Theme:* Christ Shall Be Magnified

*Scripture:* "With all boldness . . . Christ shall be magnified . . . whether it be by life or by death" (Philippians 1:20)

*Hymn:* "All Hail the Power of Jesus' Name"

### TUESDAY EVENING, JULY 10

*Keynote:* To Him All Majesty Ascribe

*Scripture:* "And he is the head of the body, the church . . . that in all things he might have the preeminence" (Colossians 1:18)

7:30—"O Come, Let Us Sing unto the Lord," Mr. I. L. Stanley, Music Director; Mrs. I. L. Stanley, Pianist; Mrs. Raymond Riggs, Organist  
7:45—"Let Us Call upon the Name of the Lord"—Scripture Thought and Prayer, Rev. H. L. Knighton  
8:00—Official Opening and Introduction of Officers, Rev. Thomas G. Hamilton, Clerk  
—Appointment of Committee on Committees  
8:15—We Welcome You, Rev. Carl Vallance  
—Welcome to Huntington, The Honorable Geroge Theurer  
8:25—"Heavenly Sunshine"—Time to Get Acquainted  
—Offertory  
—Special Music

10:50—Intermission

11:05—The Hour of Worship

*Keynote:* All One Body We

*Scripture:* "Stand fast in one spirit, with one mind striving together for the faith of the gospel" (Philippians 1:27)

—"Sing Praise unto Him," Mr. and Mrs. Stanley and Mrs. Riggs  
—Honoring Former Moderators of Association  
—Introduction of Former Moderators—John L. Welch, 1935-37  
James F. Miller, 1938-43; J. R. Davidson, 1944-45; L. C. Johnson, 1946-48; Floyd B. Cherry, 1949; N. Bruce Barrow, 1950-51  
Edward E. Morris, 1952-54  
—Presentation of Certificates  
—Prayer

11:30—The Message—"One In Hope and Doctrine," Rev. John L. Welch



**J. L. Welch**

### WEDNESDAY AFTERNOON

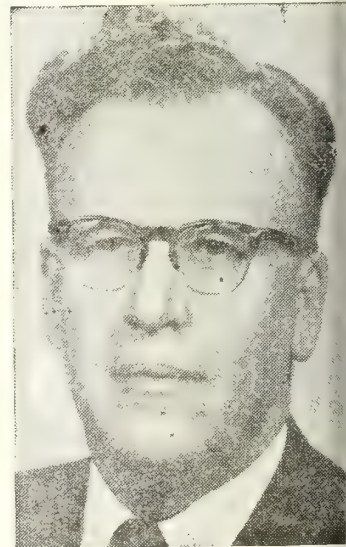
1:30—"Come Before His Presence with Singing," Mr. and Mrs. Stanley and Mrs. Riggs  
—Scripture Thought and Prayer, Rev. Rufus Coffey  
1:45—Miscellaneous Business  
2:05—Report of American Bible Society, Albert C. Johnson  
2:35—Moments of Christian Challenge  
—Special Music  
—The Message—"Our Obligation to the Young People Who Serve in the Armed Forces," Dr. Ivan L. Bennett  
3:25—Reports of Special Committees  
3:35—Report of Executive Secretary, Rev. W. S. Mooneyham  
3:55—Report of Board of Foreign Missions, Rev. Raymond Riggs  
4:15—Partial Report of Nominating Committee and Election of Board Members  
4:30—Adjourn

### WEDNESDAY EVENING

Missionary Service

*Keynote:* To Every Kindred, Every Tribe

*Scripture:* "I will send those . . . unto the nations . . . to the isles afar off, that have not heard my fame, neither have seen my glory:



**Willard C. Day**



and they shall declare my glory" (Isaiah 66:19)

6:00—Special Missionary Prayer Meeting—Thomas Memorial Church, Rev. Damon C. Dodd

7:30—Hymns of Missionary Challenge, Rev. Raymond Riggs

—Offertory

—Foreign and Home Missionaries Appearing in Service: Rev. Thomas H. Wiley, Miss Lucy Wisehart, Benito Rodriguez, Melitino Martinez, Estenio Garcia, Rev. and Mrs. Robert Wilfong and Rev. and Mrs. George C. Lee, Jr.

—Service of Consecration

#### THURSDAY MORNING, JULY 12

9:00—"Sing Praises unto Our King," Mr. and Mrs. Stanley and Mrs. Riggs

—"Call unto Me and I Will Answer Thee"—Scripture Thought and Prayer, Rev. Rupert Pixley

9:15—Report of Polity Committee

9:35—Report of Stewardship Commission

9:45—Report of Planning Commission

10:15—Report of Home Mission Board, Rev. Damon C. Dodd

10:35—Report of Sunday School Board, Rev. William J. Mishler

10:50—Report of National Association of Evangelicals, Rev. George L. Ford

11:05—The Hour of Worship

Keynote: Onward Then, Ye People

Scripture: "When thou hearest the sound of a going . . . thou shalt bestir thyself; for then shall the Lord go out before thee" (2 Samuel 5:24)

—"Make His Praise Glorious," Mr. and Mrs. Stanley and Mrs. Riggs

—Special Music

11:20—The Message—"Retaining Our Attainments," Rev. Willard C. Day

12:00—Adjourn

#### THURSDAY AFTERNOON

1:30—"Praise Ye the Lord," Mr. and Mrs. Stanley and Mrs. Riggs

1:35—Report of Radio-Television Board, Rev. Ralph Staten

1:45—Report of Woman's National Auxiliary Convention, Mrs. LaVerne Miley

1:50—Report of Board of Publications and Literature, Rev. J. C. Griffin

2:00—Report of Budget Committee

2:15—Report of Free Will Baptist League Board, Rev. Henry Melvin

2:25—Report of Superannuation Board, Rev. K. V. Shutes

2:40—Report of Placement Committee for 1957 Session

2:50—Miscellaneous Business

—Reports of Committees

—Final Report of Nominating Committee and Election of Officers

3:45—Final Adjournment

## MISSIONS

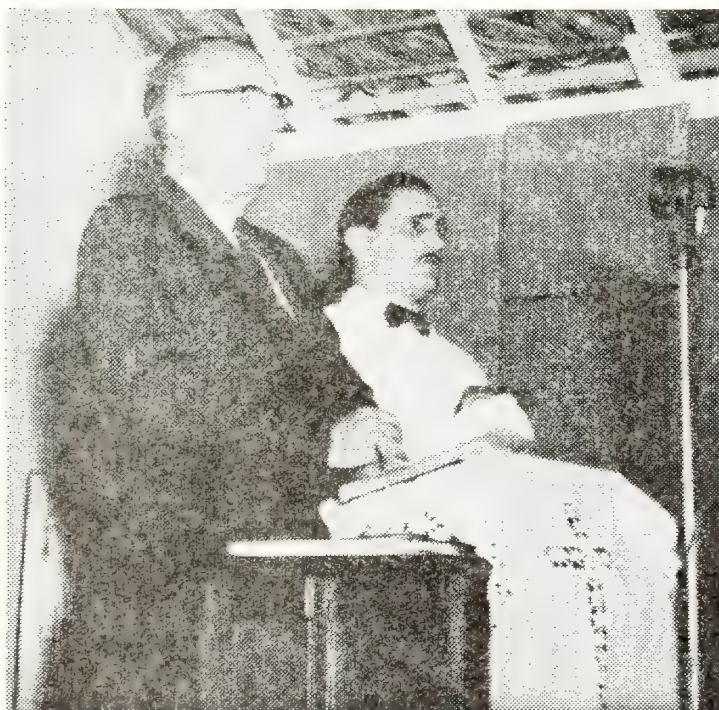
STATE MISSIONS NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

### North Carolina Pastor Visits Mission Field

*Raymond Riggs*



For the past several years there has been some interested pastors and, in some instances, laymen who have attended the Annual Free Will Baptist Convention in Cuba. This year Rev. and Mrs. Henry Melvin of Winterville, North Carolina, went as visitors, and of course

we asked Brother Melvin to observe the work and report to us his findings and observations.

Brother Melvin is seen here speaking to the convention while Benito Rodriguez is the interpreter.

Following are excerpts taken from

Brother Melvin's recent letter after his return:

Dear Brother Riggs:

First, let me say that Lola and I had a wonderful trip: safe travel, no problems in any manner whatsoever, pleasant weather. In short a perfect trip.

We had aside from our personal luggage; three large trunks of used clothing for the workers, plus several packages picked up in Miami. We went through customs without a hitch. I carried my car over, and the Cuban government now has a customs inspector on the boat and before we had pulled out of harbor at Key West, I was already through customs, so that when we reached Havana all I had to do was drive off the boat. For the first part of my report, let me make some general observations:

1. All the missionaries, both American and native, are doing a highly commendable job. They are doing a noble piece of sacrificial work. Our people can never fully appreciate this.

2. There is full harmony and agreement among the American missionaries and full cooperation between the American personnel and the native workers.

3. The Phenicians are doing a marvelous job. I dare say that not even the board is fully aware of Herbert's value to the mission.

4. Lucy has done a very fine job in her three years there and is well liked and respected by all.

5. In contrast to what we had and what has been accomplished in the 13 years since I was in Cuba, we must, as a people, be ever grateful for the superhuman and marvellous job which Tom and Mabel have done. (I am not forgetful of His blessings, but am speaking

(continued on page fourteen)



# NEWS NOTES

## Family Bible School Held at Darlington, S. C.

A family Bible school was conducted at the First Free Will Baptist Church, Darlington, South Carolina, June 3-10, 1956. The school was held at night giving the entire family an opportunity to attend. A fine spirit and much interest was manifested throughout the school and the Lord blessed abundantly. Commencement was held June 10.

There was an average attendance of 138 each night, and an offering of \$41 was given to go to Miss Lucy Wisehart to aid in her transportation expenses.

Besides the regular course of study, the senior young people studied the fruits of the Spirit and a Bible approach and answer to young people's problems. The adults studied "A Bird's Eye View of the Bible and Missions."

Those teaching and assisting in the school were: nursery, Mrs. Son Strickland, Miss Irene Weatherford and Mrs. Myrtle Mead; beginners, Mrs. Myrtle Weatherford, Miss Ruth Weatherford and Mrs. James Weatherford; primary, Mrs. Harold Lloyd, Mrs. Jack Woodham, Mrs. Leo O'Neal and Mrs. Bernice Cook;

juniors, Mrs. Leah Waddell and Myrtis Carnes; intermediates, Rev. Eugene Waddell and Mrs. Ora Mae Lee; Seniors, Mrs. Rufus Coffey; Adults, Rev. Rufus Coffey. Mrs. Rufus Coffey served as director, Mrs. Felder Kirby as general secretary and Mike Kirby as pianist. Refreshments were served by Mrs. Willie Buck, Mrs. Jack Johnson, Mrs. Alva Baird and Mrs. Margie Brown.

—o—

## Much Progress Elwood Lane Church

The Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina, reports much progress with the Rev. Paul Jenkins as the pastor. Ruby Wag-

## Coming Events

Cragmont Assembly  
July 2-6—Audio-Visual Workshop, Cragmont Assembly  
July 4—Independence Day  
August 2-4—Blue Ridge Association, Cragmont Assembly  
August 6-11—Second Youth Conference, Cragmont Assembly  
August 13-20—Woman's Conference, Cragmont Assembly

ner, church reporter, makes the following statement on the progress of the church:

"We are very grateful for the progress being made at Elwood Lane Church. We have recently purchased additional lots on Bertha Street to be used for recreational purposes. The size of the lots is 194 feet frontage with a depth of 162 feet. These were purchased at a cost of \$1,200. We have also air-conditioned the church auditorium and nursery at a cost of \$4,400. Our church property is now valued at about \$60,000. The Rev. Mr. Jenkins has been our pastor for about 20 years. We would like for everyone to continue to pray for our church."

—o—

## Carteret County Youth for Christ Rally in Progress

A Youth for Christ Rally is being sponsored by the Free Will Baptist churches in Carteret County, North Carolina. Services began in the various churches of the county June 25, and will continue through July 7. The evangelist is the Rev. Roger Reed with Al McElmon as music director.

Services are being conducted at the various churches: June 25, Edwards Chapel; June 26, Free Union; June 27, St. John's Chapel; June 28, Davis; June 29, Otway Mission; June 30, Bettie; July 2, Russell's Creek; July 3, Beau-

## Writers' Conference at Mount Olive College

The Writers' Conference, which was designed to benefit all writers of Free Will Baptist Sunday school and league literature, as well as church reporters and others who write articles for publication, was held June 18-21 at Mount Olive College, Mount Olive, North Carolina. This conference is sponsored annually by The Free Will Baptist Press, Ayden, North Carolina, under the direction of Editor J. O. Fort.

Pictured above is Mrs. Burkette Raper, of Mount Olive, a member of the Free Will Baptist editorial staff, as she reviews her notes with Mr. Walter Spearman, second from left, professor of journalism at the University of North Carolina, who was instructor and counsellor for the Writers'



Conference. Rev. J. O. Fort, editor, at left, and Rev. J. P. Barrow of the Free Will Baptist Bible College, Nash-

ville, Tennessee, listen attentively to what the instructor has to say.



fort; July 4, Morehead City; July 5, Mt. Pleasant; July 6, Holly Springs; July 7, Sound View.

A special invitation is extended everyone to attend the remaining services of this rally.

—o—

### Plans Announced for S. C. State League Camp

Plans have been completed for the South Carolina State League Camp to be held again this year at Camp Forest, Cheraw, South Carolina, August 20-25. The price of encampment is: 8 years old and up, \$12; 4 years old through 7 years, \$6; babies through 3 years, no charge. The director, the Rev. Rufus Coffey, urges all campers to send their reservation fee of \$2 in as early as possible because of the limited capacity. The address is, Rev. Rufus Coffey, Box 441, Darlington, South Carolina.

—o—

### Special Meeting of N. C. Missions Board Chairmen

The Rev. Rashie Kennedy, North Carolina State Mission Board Chairmen, announces a special meeting of all North Carolina mission board chairmen, July 2, at 11:30 a. m., in the Mayfair Cafeteria, Greensboro, North Carolina. "The chairmen of all conference or association mission boards are urged to be present for this important meeting. If the chairman cannot attend or if you have no mission board, the moderator of the conference or association should be present or send a representative," states Mr. Kennedy.

—o—

### Tarboro, N. C., Church To Conduct Bible School

The First Free Will Baptist Church of Tarboro, North Carolina, will sponsor a vacation Bible school June 25 through June 30. The Rev. Raymond Sasser, pastor of the church, will direct the activities of the school, assisted by Mrs. Hubert Williamson and Mrs. Raymond Sasser as music director. The nursery, beginner, primary, junior and teen-age departments will be staffed by ladies of the church. Commencement exercises will be held on Friday with a family picnic Saturday afternoon.

—o—

### Tarboro Church Experience Wonderful Revival

The Rev. Billy Jackson, New Bern, North Carolina, was the evangelist for a revival held in the Tarboro, North Carolina, Free Will Baptist Church, June 4 through June 10, assisted by the pastor, the Rev. Raymond Sasser. The combined efforts of these two led the mem-

bers and friends of the church in what proved to be a wonderful revival. The meeting was climaxed Sunday afternoon, June 10, with 14 candidates being baptized.

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## Skipping School

Alice M. Brawand

"Be sure your sin will find you out" (Numbers 32:23).

**E**NE bright sunny morning Sammy decided to go fishing instead of going to school. He thought no one would ever know, not even his mother.

Quietly Sammy got his fishing tackle together and started out. He walked down one of the back roads and cut through a vacant lot. Yes, Sammy went fishing instead of going to school, but he didn't have a good time knowing he was skipping school.

Sammy wasn't as smart as he thought he was. The vacant lot he went through could be seen from the school. The teacher happened to be looking out of the window and saw Sammy.

The following day Sammy went to school thinking no one knew a thing about his deed. He promptly handed this note to the teacher:

"Dear teacher, please excuse Sammy for not coming to school yesterday. I tore my pants. Mrs. Stuart."

After reading the note the teacher told Sammy that she saw him walking through the vacant lot with a fishing pole across his shoulders.

Sammy's sin did find him out. Boys and girls, always remember that your sin will find you out too.

—My Pleasure.

•

"Men may be concerned about our physical well-being and our mental progress, but it is still true that no man cares for our souls."—Selected.

•

Whenever Satan dangles bait in front of you, remember it is always better to avoid the bait than to struggle on the hook.—*Highland Park, Michigan, Church Bulletin.*

•

Life with Christ is an endless hope; without Him it is a hopeless end.—Selected

•

"This is my commandment, That ye love one another, as I have loved you" (John 15:12).

## THE MAIL BOX

### Tent Wanted

"I would like to locate a tent to use in evangelizing the towns in Cuba, which will seat from 300 to 500 people. Such a tent would greatly aid me in the evangelistic work in Cuba."—T. H. Willey Sr., Pinar del Rio, Havana Prov., Cuba.

### Copies of Minutes Wanted

"I would like to have copies of the recent minutes from the following North Carolina groups: Yadkin Valley Conference, Western Conference Yearly Meeting, Mt. Moriah Association, Jack's Creek Association, Toe River Association and Blue Ridge Association."—Rev. H. E. Willis, P. O. Box 994, Greensboro, North Carolina.

### Change of Address

"I would like to announce my change of address from 2619 Sunset Avenue, Greenville, North Carolina, to Route 1, Kinston, North Carolina."—Rev. Frank Davenport, Route 1, Kinston, North Carolina.

### Note of Thanks

"I want to thank each auxiliary and individual who remembered me on my birthday for the beautiful cards and gifts that I received. It is so nice to know that someone is thinking about me in these lonely hours. Thanks again to each and everyone. May God bless you all is my prayer, and I would like to request your prayers in return."—Mrs. W. A. Dail, Box 26, Winterville, North Carolina.

### Urgent Plea!

"I would like to urge all the Christian people throughout this nation who read this plea to earnestly pray for our pastor, the Rev. H. E. Dixon. Rev. Dixon has stomach cancer and it has eaten through his stomach, allowing fluid to leak into the inner part of his body. . . . I truly believe that if God is big enough to create man, He is able to heal his wounds; I urge you again to please pray."—Mrs. Bill Cook, 5520 Pacific Boulevard, Huntington Park, California.

## Addresses Wanted

Due to inability to locate the two following persons and because they have not submitted forwarding addresses when they evidently moved, we have been unable to deliver "The Free Will Baptist" to them: Mrs. L. A. Hardee, whose former address was D-35 Trent Courts, New Bern, North Carolina; and Rev. N. F. Byrd, whose former address was Route 1, Waynesboro, North Carolina. We would like very much to have the addresses of these two persons as they are subscribers to "The Free Will Baptist." Anyone knowing these addresses is asked to contact The Editor, The Free Will Baptist Press, Ayden, North Carolina.

When the Lord Jesus becomes our Saviour, we know whom we love and serve.—K.

•

The miracle of transformed lives is the living evidence of the Gospel's power.—George Eliot.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: What is the difference, if any, between the bottomless pit, the lake of fire and hell?—B. Hill.

Answer: Perhaps no one here on the earth knows all the difference there is between these places of punishment which have been prepared of God for His arch enemy, Satan, and which will be shared by all evil workers. I am sure that I fall short of a complete understanding of the Bible's teaching on the places of punishment prepared of God for the satanic forces of evil; yet I know that the Bible makes clear to us that God has prepared for Satan and his followers punishment commensurate to their disobedience and evil works. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48).

The bottomless pit into which Satan is chained and cast for a thousand years (Revelation 20:1-3), is not the same place wherein he is imprisoned for ever and ever. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10). The former holds him for one thousand years, the latter for ever and ever. "And death and hell were cast into the lake of fire. This is the second death" (Revelation 20:14). Here it is said that "death and hell (hades) were cast into the lake of fire." (Hades, a Greek word in the New Testament means the same as sheol, a Hebrew word in the Old Testament.) Sheol or hades is the place to which both Lazarus and the rich man of Luke 16:19-31 went when they died. The only difference being that of a great gulf separating them as seen in Luke 16:26. One side of this gulf is called Abraham's bosom, the other a place of torment, Luke 16:23. This, where Lazarus is, is the same

place that Jesus calls paradise in Luke 23:43.

The Scriptures seem quite definite in their teaching that after Jesus' resurrection the paradise part or Abraham's bosom ceased to be the abode of the departed saints. Now they go, at the time of physical death, to be present with Christ who now appears in our behalf at God's right hand in heaven. See 2 Corinthians 5:6-8. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:8).

Dr. P. B. Fitzwater in "Christian Theology," Page 346, says:

"*Gehenna*. This name first referred to the Valley of Hinnom, south of Jerusalem, where sacrifices were offered to Molech, and the filth of the city was continually burning. Later the name was used in reference to the place of punishment of the wicked. Besides the eleven times used by Jesus as the place of the undying worm and ever burning fire, it is only used once by James.

"*Sheol*. This Hebrew word is used in the Old Testament, and translated as 'pit,' 'grave' and 'hell.' It means the abode of the dead, where life and all its activity has ceased; also where the wicked dead are consigned, a place of sorrow and consciousness.

"*Hades*. The Greek translation of the Hebrew sheol always uses this word, meaning the unseen world, a place of detention of human spirits between death and the resurrection. The American Version also translates this as 'hell.'

"Before Christ ascended it appears that this place had two compartments, one holding the wicked in conscious torment; the other called 'Abraham's bosom' and 'paradise,' where the saved went. These divisions had a 'great gulf fixed' between them (Luke 16:22, 23, 26; 23:43).

"When Christ ascended, after He had 'preached to the spirits in prison,' He 'led captivity captive,' so that now paradise is in heaven (1 Peter 3:19, Ephesians 4:8-10, 2 Corinthians 12:1-4). So now the spirits of the saved go at once to be with the Lord.

"Finally, hades will deliver up its

inhabitants, the wicked dead, for judgment before the Great White Throne, and to be cast into the lake of fire."

J. A. Seiss in "The Apocalypse," Pages 446, 447, says:

"The question thus arises, What is the difference between 'the abyss' and 'the lake of fire?' I might answer truly, that 'the lake of fire' is the final hell, the place of the eternal punishment of the damned; whilst 'the abyss' is a sort of fore-hell, a prison in which evil spirits are detained prior to their final judgment. The relation between the two is much like that of the county gaol in which accused criminals are detained prior to their sentence, and the state penitentiary to which they are assigned for final punishment.

"A careful inventory of all the passages conclusively proves that sheol or hades is the name of a *place* in the unseen world, altogether distinct from the hell or final punishment or the heaven of final glory. Its true and only meaning is '*the place of departed spirits*,'—the receptacle of souls which have left the body. To this place all departed spirits, good and bad, up to the time of the resurrection of Christ, went. In it there was a department for the bad. Thus both the rich man and Lazarus went to hades when they died; for the word is, '*in hades* he lifted up his eyes, and seeth Abraham afar off and Lazarus in his bosom.' Lazarus was then in hades too, as well as Abraham; and the only difference between them and Dives was, that the good were separated from the bad by an impassable gulf, and that Lazarus was comforted and Dives tormented. So the dying Saviour told the penitent malefactor that they would yet that day be together *in paradise*; that is, in the more favorable part of hades. There they were neither in heaven proper, nor in hell proper; but simply *in hades*."

For a more comprehensive view of this subject one may secure the following books: Dr. H. A. Ironside's, *Lectures on the Revelation*; Clarence Larkin's, *Book of Revelation*; and R. A. Torrey's *What the Bible Teaches*.

The will of God is always accomplished. The man who sets himself to do it, therefore, is in the line of sure victory. He cannot be defeated, no matter how many obstacles rise before him, or how great discouragements overshadow his path. All he has to do is to go forward, and always forward, enduring, overcoming, pressing on to the ultimate triumph, no matter how delayed it seems.—J. R. Miller.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

*"Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all" (1 Chronicles 29:11).*

This verse is a part of David's great thanksgiving and praise to God after he had caused the princes and people to make offerings for the house of God, which his son Solomon was to build. In connection with this verse I want to ask you to read the entire 19th Psalm. There is a very close relation to David's method of ascribing majesty and praise to God in both passages.

I read, the other day, a beautiful commentary, in verse, on the 19th Psalm, which I believe you will like. After reading this Psalm please read the following prayerfully, and I believe it will prove a blessing to you as it did to me:

"The heav'ns God's glory do declare,  
The skies his hand-work preach:  
Day utters speech to day, and night  
To night doth knowledge teach.  
There is no speech nor tongue to which  
Their voice doth not extend:  
Their line is gone through all the earth,  
Their words to the world's end.

"In them he set the sun a tent;  
Who, bridegroom-like, goes forth  
From's chamber, as a strong man  
To run his race rejoice.  
From heav'n's end is his going forth,  
Circling to th' end again;  
And there is nothing from his heat  
That hidden doth remain.

"God's law is perfect, and converts  
The soul in sin that lies:  
God's testimony is most sure,  
And makes the simple wise.  
The statutes of the Lord are right,  
And do rejoice the heart:  
The Lord's command is pure, and doth  
Light to the eyes impart.

"Unspotted is the fear of God,  
And doth endure for ever:  
The judgments of the Lord are true  
And righteous altogether.  
They more than gold, yea, much fine gold,  
To be desired are:  
Than honey, honey from the comb  
That droppeth, sweeter far.

"Moreover, they thy servant warn  
How he his life should frame:

A great reward provided is  
For them that keep the same.  
Who can his errors understand?  
O cleanse thou me within  
From secret faults. Thy servant keep  
From all presumptuous sin.

"And do not suffer them to have  
Dominion over me:  
Then, righteous and innocent,  
I from much sin shall be.  
The words which from my mouth proceed,  
The thoughts sent from my heart,  
Accept, O Lord, for thou my strength  
And my Redeemer art."  
—Selected.

David is not alone in his praises of the greatness of his God. Many of the others, who by divine inspiration wrote the Bible, expressed the same thoughts.

Isaiah gave us the following beautiful verses:

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity" (Isaiah 40:22, 23).

It is a good safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—John Ruskin.

## The Pastor's Notebook

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C

F. B. CHERRY

### Christian Light for Solving Liquor Problems

#### I. A LIGHT ABOUT HELPFUL RULERS (Ecclesiastes 10:17).

1. Rulers that bless the land through temperate living and freedom from drunkenness.

#### II. LIGHT ABOUT SERIOUSNESS OF ANY SIN (Amos 5:21-24).

1. Makes religious observances abominable to God (Vv. 21-23).
2. Hinders power with God (Vv. 21, 22).
3. Prevents praise from reaching God (Vs. 23).
4. Causes rejection by God (Vv. 21-23).
5. Never can take place of Godly living (Vs. 24).
6. God supremely and continually desires opposite of sin (Vs. 24).

#### III. LIGHT ABOUT LIVING TO HELP TEMPTED ONES (Romans 14:19-21).

1. Live to preserve peace among saved (Vs. 19).
2. Live for that which edifies saved ones (Vs. 19).



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

## Churches Pledging to College

The following is a list of the churches which have reported on their campaign to secure pledges for Mount Olive College, Mount Olive, North Carolina. This report is up to June 21, 1956:

Eastern Conference—Arapahoe, Beulaville, Christian Chapel, Dailey's Chapel, Deep Run, Folkstone, Friendship (Jones County), Gethsemane, May's Chapel, North East, Pearsall's Chapel, Pilgrim's Rest, Rooty Branch, Ruth's Chapel, Smith's New Home, Snead's Ferry, Snow Hill, Spring Hope, Wel-

3. Live for God's work (cause) (Vs. 20; 1 Corinthians 10:31).
4. Live to protect God's work (glory) (Vs. 20).
5. Live to keep saved ones from stumbling (Vs. 21).
6. Live free from things that spiritually weaken saved ones (Vs. 21).
7. Live free from liquor indulgence (Vs. 21).

### IV. LIGHT ABOUT SEPARATION FROM WORLDLINESS (2 Corinthians 6:17).

1. Christians exhorted to separate.
2. Christians promised spiritual enrichment.
3. Christians promised fellowship with God.

### V. LIGHT AS TO VICTORIOUS LIVING FOR CHRIST (1 Peter 4:1-5).

1. It is victorious over suffering (Vv. 1, 2).
2. It will evidence a new creation (Vs. 3).
3. It will baffle the unsaved (Vs. 4).
4. It will prepare to meet Christ (Vs. 5).

## "I'm Carrying Them Very Carefully"

Philip had gone to bring in the new kittens to show them to a visitor. His mother, hearing a shrill mewling, called out, "Don't hurt the kittens, Philip!" From the hall came the reassuring answer "Oh, no, I'm carrying them very carefully by the stems."—*Selected.*

On and on God is leading you, putting His hand on this and that, hedging you in here, and holding you up there; and it is always love that does it. There is always a more marvelous unfolding of His love in these acts of God as your own heart responds, and as you submit to His Kingship.—*G. Campbell Morgan.*

come Home, Wilmington, Sarecta and St. Mary's.

Central Conference—Antioch, Aspen Grove, Bethany, Daniel's Chapel, Free Union, Friendship (Greene County), Grace, Greenville, Howell Swamp, Hull Road, King's Crossroads, La Grange, Marlboro, Parker's Chapel, Piney Grove (Pitt County), Saratoga, Spring Branch, Walnut Creek and Winterville.

Blue Ridge Conference—Swannanoa.

Cape Fear Conference—Bethel, Casey's Chapel, Community Chapel, Powhatan, Prospect, Robert's Grove, St. John, St. Mary's Grove, Shady Grove, Smithfield and Smyrna.

Western Conference—Branch Chapel, Holly Springs, Kenly, Marsh Swamp, Mt. Zion, Orphanage Memorial Chapel, Pine Level, Pleasant Grove, Pleasant Hill, Rains' Crossroads, Stoney Creek, Union Grove and Wilson.

Albemarle Conference—Trinity.

The total pledges sent in by these churches is \$66,454. Some of these churches report that they have completed their campaign, others have sent in partial reports and say they will have other pledges in a few days, while there are many who have reported that they are working and will get their report in during June and July.

If your church is not listed above, please check to see if you have a committee working on this. If you do not have a committee, we urge you to let us know and help us to contact the person or persons who would be able to direct this work in your church. We will be happy to furnish the necessary materials and help you get started. We urge as many as possible to send in the pledges you have by the middle of July. If we can be of service to any church in this campaign, please let us know.

M. L. Johnson, Treasurer

A preacher made this mistake when he had his congregation to stand for prayer. He said: "Now let us all bow our eyes and shut our heads." His mistake may have aptly described some church members during prayer. Are you guilty of closing your mind to God during prayer?—*First Church Bulletin, Columbus, Mississippi.*

If the way to heaven be narrow, it is not long, and if the gate be straight, it opens into everlasting life.—*Anon.*

"Jesus Christ meets all your need and is all you need."—*F. Y.*



# NOTES — AND — QUOTES

By J. C. Griffin



## BLESSINGS IN DISGUISE

Recently a good brother whom I love and who I believe loves me said, "I have some criticism to offer in regards to your 'Notes and Quotes' of late." As I questioned him, he went on to say, "You used to tell what you were doing, where you were going, and etc." My reply was, "The reason is that I am doing so little. I have one church, about three-fourths of a mile from where I live, and I am trying to pastor that, but I have no great things to report."

### Criticism

I have been criticized so much in my life that after nearly half a century, I am getting pretty well used to criticism. Had I have stopped my work on the account of criticism, I would have been on the *dead list*, lying somewhere in the rubbish dumps. However, criticism like the brother gave me a few days ago, is highly appreciated because it is constructive. I welcome constructive criticism and take the destructive with regrets. Constructive criticism is good for us, providing we make use of it for betterment.

### Many Good Things Are Given to Us

When we begin to count our blessings, we get to *wits end*. They have been so numerous in life and some of the blessings came in disguise, and some in instances hard to be appropriate.

Once when I was much younger, I received a call to conduct a revival meeting. When I was being introduced by the pastor, who did not know so much about me, he said, "You know that Brother Griffin was our fourth choice for this revival." Well, it was a big church, and they had tried to get three of our best evangelistic ministers; and in fact they could not get anyone else at the time they wanted the meeting. I was rather elated over the fact that I was called to one of the largest churches thus far; however, when I heard the pastor make this statement, as the old expression says, "My feathers fell." I had to get in touch with God on the spot. God gave us a great revival and more than thirty people were baptized at the close of the meeting. I had an invitation to pastor the church the next year, but I

refused, as I never would take a church the next year after conducting a revival at the church for fear that the pastor might think I politicized to get his church. However, I did become the pastor after about eighteen months, thus the *fourth choice* received the blessing.

Another instance when I was let down was once when a moderator of a union meeting called me upon learning that the man who was designated to preach the introductory sermon could not attend, and said, "I want you to preach the introductory sermon at the union meeting." Since I have always been glad to preach when I had opportunity, I gladly said, "Yes, I will be happy to do so." Well, I made all the preparation that I possibly could. The union began, the devotions and some business were conducted, and finally came the time, 11:00 o'clock, for my sermon. There I was all ready to start preaching as soon as the word was given, when the moderator went down from the rostrum where we were sitting to meet a visiting minister who was coming in. Soon the moderator came back with a few words of fine talk about the new comer and said, "This is the brother who will preach our introductory sermon today." There I was sitting with my Bible open and my finger almost on the Scripture I had planned to use, but again my *feathers fell*. I raised no fuss about the incident, and afterward I was elected moderator.

I have had some hard knocks by those whom I call brothers, but I have *kept on keeping on* by the grace of God, praise the Lord!

When I sold my home in Nash County and went off to school, one of the leading preachers who had seemingly stood close to me, slapped me on the shoulder and said, "I'm done with you. Any man that has to go to school to preach, I will not support." Well, that cut me pretty hard, but I knew *in whom I believed* and took my hard knock to Him. Soon two other preachers who were much older than I, said, "Go on to school. We will pray for you and stand back of you. Whenever we can help you, let us know." This did me a lot of good. They were preachers who did believe that an education would help the God-called preacher. They did not believe and neither do I in educating men to *make* them ministers. If God calls a person to preach and that person will not try to improve his talent, he is disobedient to the commandment as given by the apostle, Paul, when he said, "Study to shew thyself approved unto God, a workman that needeth not to be

ashamed, rightly dividing the word of truth" (2 Timothy 2:15). So if God calls us to preach, we are obligated to prepare ourselves as far as possible, and rely on God's grace for the success and preparation beyond our ability. I believed then, as I do now, that a man has to know the meaning of the Word in order to impart the truth. No man can tell that which he does not know. However, education *cannot* take the place of spirituality. But education *will* help the God-called preacher.

I have noticed that there are people today who oppose an educated ministry, but not to the degree that people did fifty years ago. I do not know whether I could pass the examination of some of the examining boards or not today, but there was not much demanded when I was licensed and ordained forty-six years ago. I was licensed on Saturday, June 11, 1910, and ordained on Sunday, June 12, or the very next day after I was licensed. They really needed preachers in that day. I felt so little and so unworthy at that time, and I never have felt that I was worthy. It is a mystery. It has been a mystery from the beginning. But it has been my sincere desire to preach as my Lord would have me preach. I thank God for the Holy Ghost that has enabled me to *keep on keeping on* until this good moment.

I have not pleased everybody, in fact I have not tried to please anybody. I have tried to preach the Word. I can say, "I was determined to know nothing but Jesus Christ among people." I thank God for His comforting power. "Woe unto you, when all men shall speak well of you! . . ." said the Master (Luke 6:26). If you preach the Word without compromising, some people will not like you—this is the class that wants *soft peddling*.

It is said of George Herbert that he used, when he made mention of the Name of Jesus, to add in an undertone, "My Master." It was a simple habit of his heart; yet the tone of his voice when he uttered the words, softly and shyly, betrayed the secret of his life, and the hidden spring of his joy.—J. F. Newton.

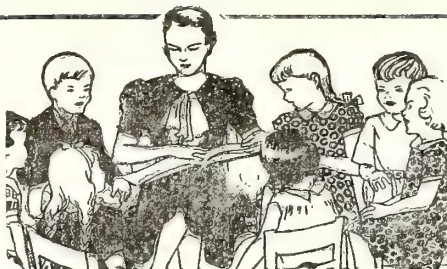
How fast we learn in a day of sorrow! Scripture shines out in a new effulgence; every verse seems to contain a sunbeam, every promise stands out in illuminated splendor; things hard to be understood become in a moment plain.—H. Bonar.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### TWO FISHERS

H. C. Gaerthe

**S**AY, Jim, how does that verse of poetry go, that God read to us at the breakfast table? It has, in part, been on my mind the greater part of the morning. It fell right in line with the portion of Scripture. At least I thought it did. Dad read about the creation and that is in the first chapter of Genesis."

"I think," said Jim, "it went something like this, but I will not be able to say it all, for it was too long. Hearing it a few times before this morning I can say this much of it.

Just the sort of weather,  
And just the sort of skies  
That seem to suit my fancies  
As the white clouds go drifting by."

"Why, Jim, that is exactly to the likeness of this very day. Weather is warm. The skies are true blue. And the white fleecy clouds move slowly along. We could not have had a better day, could we? I am glad we were able to get our barn work done this morning so we could go fishing this afternoon. That is what I like in working together, we both get done the same time.

"Dad is so very good to us. We cannot do the big jobs but Dad seems to appreciate what we do and can do to help him. We can see that, by his many kindnesses to us." "Yes," answered Bud in his happy way, looking straight ahead. "It just seems God must of made this day for us."

So on they talked together as they leave the barnyard behind and enter into the winding lane to their favorite fishing spot down by the Old Mill stream.

They had such a perfect day. God seemed to be very near to them. Even though young in years Jim had given his heart to the Lord Jesus. Bud was not far from the sweet knowledge of Jesus' love for him. Jim being the older one of the two, was a big help to little Bud. When the two were together their conversations often were of the Bible

stories which their father, or mother, or Sunday school teacher had read to them, and since they had flannelgraph pictures it made the Bible characters and stories more real to them. They had talked and walked long, so it seemed. But it really wasn't so long a distance to the mill stream.

They could talk while they were walking, but not so much while they were fishing. For they had to be very quiet. The quieter they were the better the fish would bite. Fish are very easily frightened. They did want to have a successful day. Taking some home so mother could fry the fish for their supper. Somehow mother's willingness to do her part toward their day was to them a warming delight.

The midafternoon sun was slowly wending its way toward the western slopes. The hills yonder seemed to cast their shadows. So the two happy brothers pulled in their lines, picked up their catch and walked in silence for a brief spell, both in their own deep thoughts. Bud broke the silence, by saying, "Jim

### The Knock

Knocking today at your heart's door  
The blessed Redeemer stands,  
Patiently, pleadingly, knocking  
Knocking with nail-pierced hands.

He wants to come in and bless you  
And abide with you evermore.  
Will you open and let Him enter  
Or fasten tighter the door?

Night's coming on, He'll be going,  
The shadows are gathering fast,  
Will you open while still He stands  
knocking,  
Or keep the door closed to the last.

How sad it will be my child,  
Should He leave you to your fate,  
When you call to receive no answer,  
Too late, too late, too late.

—Selected.

whenever we go out fishing I always think of the two brothers in the Bible, Peter and Andrew. Do you remember how Jesus walked along the shores of the Sea of Galilee and saw these two brothers casting their nets, and how He called to them, 'Follow Me, and I will make you fishers of men'? Remember how they dropped their nets and quickly followed Him? That must have been wonderful to follow Jesus, when He was on earth." "Bud," said Jim, "you can follow Jesus now, by faith. The only thing you have to do, is believe in Jesus as your Saviour from sin. That is, open your heart's door and say 'Jesus come into my heart' and He will." "When shall I say it, Jim?" "Now, Bud, right here in the open lane and fields." They stopped a moment, for thoughts, and then bending his head Bud said, "Jesus, I open my heart's door for You to come in." Right then and there Jesus entered Bud's heart and saved him.

Starting off again, quite happy at heart, they both looked toward the sun, for it was the only way Jim could tell the time. The lengthening shadows told him that it was nearing suppertime. They quickened their steps and soon two boys were at the kitchen door, holding up their catch so that mother could see and take them. While she was preparing the fish for supper, and Dad was washing, Bud could not keep his newly found joy to himself any longer, so he said, "Dad and Mother I opened my heart's door to Jesus this afternoon. Jim told me how and I did." "Well," said their mother "I am so happy." Dad stopped washing and smiled approvingly.

That was a very happy home that night, all of the family saved. Little did Jim know that God would use his few words to bring his brother to Jesus. "Andrew brought Peter to Jesus," Bud said to them all at bedtime. Dad then read the account in John's Gospel where Andrew brought Peter to Jesus (John 1). —*My Pleasure.*

Every hour thousands of clocks are set by Western Union Telegraph. Clocks that ring bells in schools; clocks that blow whistles for factories; important clocks everywhere owe their accuracy to one central clock which never stops and is never wrong. Even so, each life, and the life of the whole world should be in such direct and intimate touch with the divine life of Jesus Christ that there would be no possibility of anybody going wrong or losing out in the battle of life.—*First Church Bulletin, Savannah, Georgia.*



# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 801 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

**Fountain, N. C.**—The Woman's Auxiliary of the King's Crossroads Free Will Baptist Church met Friday night, June 1, 1956, in the home of Mrs. Rosa Clark. Following the opening hymn, Mrs. Carson Baker led the ladies in prayer. Mrs. Roy Jones then read the evening Scripture, Luke 19:1-10.

Those taking part on the program were: Mrs. Baker, Mrs. Laura Harris, Mrs. Blanche Tugwell, Miss Faye Cobb and Miss Lillie Mae Harris. Following the dismissal prayer by Mrs. Peggy Eason, the 19 members and 3 visitors present enjoyed refreshments served by Mrs. Clark.

**Kenansville, N. C.**—The Woman's Auxiliary of the Sarecta Free Will Baptist Church met at the church June 11, with 12 members and 2 visitors present. The meeting was called to order by the president and the group sang "Bringing in

the Sheaves." The devotional, taken from Luke 19:1-10, was conducted by Mrs. Rivers Winstead. The program topic for the month was presented by several ladies of the group. Following a business session, the auxiliary adjourned until next month.

**Walstonburg, N. C.**—The Woman's Auxiliary of Spring Branch Free Will Baptist Church held its regular monthly meeting at the home of Mrs. Sam Galloway, Friday night, June 15. The president, Mrs. Dail, called the meeting to order, followed by Scripture reading and prayer. During the business session it was reported that the new church pews would be arriving in about three weeks.

After the business session the program was turned over to the program chairman and the topic for the month was discussed by the following laides: Mrs. Willie Mann, Mrs. Jesse Gay, Mrs.

Reddin Wooten, Mrs. Richard Owens, Mrs. George Bailey and Mrs. Charlie Craft. The program proved to be very interesting.

At the conclusion of the meeting the hostess served delicious refreshments which were enjoyed by all.

## My Mother

(Editor's Note: This short poem was written by Rubenia Coley for her mother, Mrs. Ben Coley, of Route 1, Farmville, North Carolina.)

To some God gave large Mothers,  
To some He gave small;  
And to some of us He gave  
The best Mothers of all.

There is no way of saying,  
Only God can know and see  
How much I love and appreciate  
The Mother He gave to me.

My prayer for now and ever  
Is that God will greatly bless  
The Mother that He gave to me,  
The one I love the best!

"... Blessed are the dead which die in the Lord ..." (Revelation 14:13).

## PROGRAM

### Of the Twenty-First Annual Session of the Woman's National Auxiliary Convention

HUNTINGTON, WEST VIRGINIA, JULY 9 and 10, 1956

**Keynote:** O Send Out Thy Light and Thy Truth

**Watchword:** Send Out Thy Light

**Convention Hymn:** "Send the Light"

#### MONDAY, JULY 9

**Thought for the Day:** The light of salvation must be real in our own lives before we can show or tell others

**Scripture:** "Ye are the light of the world" (Matthew 5:14-16)

#### MONDAY AFTERNOON

1:30—Executive Committee Meeting

#### MONDAY EVENING

7:00—Registration

7:30—"The Light Is Challenged in South America"

—Meditation, Estenio Garcia, Cuba

—Convention Hymn

—Invocation

7:45—The Business of Organizing

8:00—Address of Welcome, Mrs. George W. Chapman, Huntington, W. Va.

—Response, Mrs. W. J. Gaskins, New Bern, N. C.

8:05—"The Light Shines through Home Missions"

—Inspirational Singing

—Special Music, Free Will Baptist Bible College Woman's Auxiliary

8:15—"What We Are Doing for Home Missions," Rev. Robert Wilfong, Tampa, Fla.

—Film, "Sombbrero Land"

9:30—Benediction

#### TUESDAY, JULY 10

**Thought for the Day:** The responsibility of sending the light is ours who have it since no one can be saved except the light of God shines in the heart

**Scripture:** "How shall they believe in him of whom they have not heard?" (Romans 10:13-15)

#### TUESDAY MORNING

9:00—"The Light Shines in India"

—Meditations, Rev. E. C. Morris, Tifton, Ga.

—Hymn

—Prayer

—Special Music, Miss Wanda Edwards, Paintsville, Ky.

9:20—"A Glowing Auxiliary"—President's Message, Mrs. LaVerne Miley, Memphis, Tenn.

9:30—Business Period

10:20—Music

10:25—"The Light Shines through the Missions Declamation Contest," Mrs. Luther Sanders, Cordova, Ala.

—Presentation of Awards

11:15—"The Light Shines to and from Cuba"

—Inspirational Music

—Solo—"The Unveiled Christ," Mrs. Reford Wilson, Pocahontas, Ark.

11:30—Inspirational Message, Benito Rodriguez, Cuba

12:00—Benediction

#### TUESDAY AFTERNOON

1:30—Mediations, Miss Lucy Wischart, Pinar del Rio, Cuba

—Prayer

—Special Music, Miss Wischart

1:50—Business Period and Reports

3:00—Closing Hymn

—Adjournment and Benediction

**Music Director,** Rev. Robert Hill, Joelton, Tenn.

**Pianist,** Mrs. Robert Hill, Joelton, Tenn.

**Organist,** Mrs. Rufus Coffey, Darlington, S. C.



# MISSIONS

(continued from page five)

there from the human angle solely.)

6. I found that our mission enjoys the respect and confidence of the Cuban people of all classes and, despite the unrest and seething revolution against the government, our mission has the respect of all factions of the Government. This observation would not be complete without saying in all fairness to Tom—that he stands ace high in every circle within Cuba. Go where you will in the province and mention Mr. Willey and immediately the native responds: "Mr. Weekly!"

Mr. Melvin further states that the province still presents a mighty challenge to us, and he thinks one of the finest ways to meet that challenge would be a Christian day school located outside Pinar del Rio. Some of the national workers are preparing themselves for such a project, so please pray for the Lord's guidance.

We appreciate Brother Melvin's observation and we are glad he could go.

## Report of Travel to Japan

Rev. Fred Hersey makes the following report of travel and arrival to Japan, ending May 1, 1956:

Receipts	
Foreign Mission Board .....	\$1,000.00
Advanced to Japan to Wesley Calvery .....	200.00
Total .....	\$1,200.00
Expenses	
Salary .....	\$ 165.00
Exchange to Travel Checks .....	7.00
Travel to California .....	158.07
Cook Stove .....	199.00
Two Portable Heaters .....	30.50
Refrigerator .....	214.95
Crating in California .....	86.01
Excess Baggage .....	56.88
Freight Charges .....	396.87
Unloading and Delivery in Japan .....	48.10
Customs and Taxes .....	138.11
Household and Furniture Purchases in Japan .....	169.52
Rent .....	45.00
Total .....	\$1,715.01
Balance Due .....	\$ 515.01

## The Herseys in Japan

Tokyo, Japan

Dear Brother Riggs:

Greetings from the land of Japan. I guess it's a little past time for us to be writing you. It seems hard to realize the fact that we have been in Japan three weeks now. We are very thankful

for the good voyage we had on the Wilson. The first night out from California was very rough, but after Tuesday, April 10, we had good sailing all the way. When we were about three days from Honolulu, the weather cleared up and was warm the rest of the trip. We enjoyed the one day off the boat in Honolulu. We had some good fellowship with another missionary couple returning for a second term.

When we arrived at Yokohama, we were glad to see Wesley and Aileen come aboard ship with three Japanese young people. One of the girls was carrying a beautiful bouquet of flowers, and when they all came into our room, she handed them to Evelyn and the Japanese said, "Welcome to Japan." One of the girls got a little mixed up and said, "Welcome to Japanese." They had learned to say that that morning driving over to the dock. We appreciated someone to welcome us as we felt like strangers in a foreign land.

Driving from Yokohama to Tokyo we saw many new sights. I kept wanting Wesley to drive on the right side of the road but he insisted that he had to stay on the left side all the time. The traffic consists of bicycles, motorcycles, many three-wheeled motorcycle trucks, many taxi cabs, trucks, buses and cars. The taxi cabs far outnumber private cars. The majority of buildings and houses look like they could stand a good coat of paint. Most of the streets have no sidewalks and are very narrow. One cannot help but notice how close their houses and buildings are built to one another. In most cases the only place the children have to play is the streets. When we turned off the narrow street to Wesley's house he had to drive very slowly and sound his horn often as there were many children and older folks. We are anxious to get out from Tokyo and see how it is in the country area.

They had found a place where they thought we might like to live. It has three rooms, a bathroom and a room for the washing machine. The only unhandy thing is that the bedroom and living room are upstairs. Downstairs is another room which is used by the Southern Baptists during the week as a kindergarten. It is on Southern Baptist property so the rent is fairly reasonable for what we have. Our house is what you might call half American and half Japanese. The kitchen and bathroom are Americanized, but the upstairs is Japanese

style. The floors upstairs are made out of rice-straw mats which are about 4 inches thick. The bedroom had 6 mats and the living room 8 mats. There is a little hall-way next to the two rooms and it has sliding windows which give us plenty of sun. We have sliding doors upstairs. The doors are only about 5½ feet high between the hallway and rooms. Between the bedroom and living room there are more sliding doors.

Since I have been here I have learned to duck many times. At the Calvery's house where we stayed the first few days, I got some bad bruises on my head going into their bathroom. We moved here and going from the bedroom into the living room I received a few more bruises. I had a sore head for a day or so but have learned now to duck. We think that the Japanese houses were built for people a little shorter than I.

We like it in our house very much now and have just about got everything straightened out. All of our things got here in good condition for which we are thankful. They had found a young married woman to help around the house and watch Philip while we're at school. She had worked for missionaries before—friends of the Calvery's—and then quit to get married. Pray for us as we study the language and get acquainted with the Japanese people.

Phillip is fine and happy. He's learning to stand and walk in his bed. Wesley and Aileen have been gone now for about a week and should be back in a day or so. They went North to Hokkaido. I believe they were looking over possible places where they might settle after leaving Tokyo. As far as I can find out the two most needy fields of Japan are to the extreme north and to the extreme south. I guess there are fewer missionaries in these areas than in other parts of the country.

Since we were too late to be in the regular class at language school we thought it best to sort of try to get settled a little bit before trying to start language school since Monday, May 7, as we should. We have been going to language school since Monday, May 7. Today was our 6th day in school. We go every afternoon from 1:30 to 3:30. So far we have been getting along O. K. We will be able to go to school this summer and get caught up with what we missed by coming late. So by next September we should be able to enroll in a regular class. It seems kind of strange to be in the same class with Evelyn by ourselves."

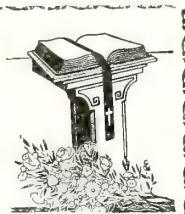
Yours in Christ,

Fred, Evelyn and Philip



# St. Claire Bible Class

#1 B HUTCHINSON, McArthur Ohio



penmen of the Word, there was but one Author.

4. There were two reasons why this epistle was written. The first was to strengthen the Jewish Christians who were in danger of returning to Judaism (Hebrews 10:32-34).

The second reason was to show the relation of Christ and His sacrifice on the Cross to the Old Testament dispensation. The Old Testament dispensation was founded upon sacrifices and services that were material, typical and transitory; the New Testament dispensation is founded on the redemptive ministry of our Lord Jesus Christ, and is spiritual, efficacious and eternal. It was difficult for the Jew to give up the Mosaic economy with its temple and elaborate services.—*Selected*.

5. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 2:3).

One wintry afternoon, an eagle was seen feasting on the body of a dead sheep. The body of the sheep was floating down the river toward the mighty Niagara Falls! As the eagle feasted on the dead sheep, it seemed to be unaware of the roar of the falls which grew louder and louder! Just before the sheep went over the falls, the eagle was seen making a mighty effort to release his hold on the sheep. He could not do this, however. His talons had frozen fast to the sheep's wool. Both eagle and sheep went over the falls. With a shrill cry, the eagle went to its death. He had neglected too long!—*Selected*.

6. Some years ago the *Titanic* ship sank. Later a young Scotsman rose in a meeting in Hamilton, Canada, and said, "I was on the *Titanic* when she sank. Drifting alone on a wooden spar in the icy water on that awful night, a wave brought John Harper of Glasgow near me. He was holding on to a piece of the wrecked ship. 'Man are you saved?' he shouted. 'No, I am not,' was my reply. He said, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away. Strange to say, little later he was washed back alongside me. 'Are you saved now?' 'No,' I replied, 'I cannot honestly say that I am.' Then losing his hold, he sank! Alone in the night, with two miles of water under me, I believed on the Lord Jesus Christ, and was saved! I am John Harper's last convert!"

We are told that *now* is the accepted time, *now* is the day of salvation. Death is often nearer than the sinner may think.

## Jesus Is the Son of God

(Lesson for July 8)

Lesson: Hebrews 1:1-3; 2:1-4; 6:1-3.

Golden Text: Hebrews 1:2.

### I. INTRODUCTION

Through the ages God had been speaking through His servants the prophets, revealing Himself as the infinite and eternal One—a God of power, justice, holiness, truth and mercy.

In different ways and at various times He spoke through them, but they were always pointing forward to the One who should come. Abraham was called to found the nation in which He should come (Genesis 12). He was to be a prophet like Moses (Deuteronomy 18) and of the kingly house of David (2 Samuel 7). The offerings of Leviticus spoke of His priestly service. Isaiah saw Him as the suffering and reigning Messiah (Isaiah 53).

All this, wonderful as it was, remained incomplete until He came. Christ revealed all the glory of God. He was His express image, revealing His character and grace. He was the Creator and Upholder of all things. He made the final and perfect offering for sin—a finished work which enabled Him to sit down at God's right hand, the place of honor and power.

Words are almost too limited to really tell about this Son of God our Saviour, but they do bring us to a place of adoration and praise. It was for you and for me that He wrought God's perfect salvation.—*Moody Monthly*.

### II. HELPFUL HINTS

1. God always knows the right time and the right manner in which to speak to the children of men (Hebrews 1:1).

2. Christ, the Word of God in human flesh, is the only message God has for men in the present age (Vs. 2).

3. It took Christ's equality with God to enable Him to purge our sins, and He did not sit down until this work had been accomplished (Vs. 3).

4. To hear the Word of God preached in its purity and simplicity puts a serious responsibility upon every hearer (2:1).

5. In the Person of the Lord Jesus Christ we have a better revelation of God than that given under the law and by mediation of angels (Vs. 2).

6. The greatest salvation ever offered to sinful man may be lost through sheer neglect (Vs. 3).

7. The Word of God had been made as sure as possible, being confirmed with signs and wonders (Vs. 4).

8. Every Christian should be versed in the elementary principles of the faith, but he should go far beyond them in his appreciation of God's Truth (6:1).

9. To be thoroughly acquainted with the principles of the Christian faith will enable us to withstand all manner of false teaching (Vv. 1, 2).

10. It is absurd to think of a house without a foundation, but it is equally absurd to have a foundation without a house (Vv. 1-3).—*The Bible Expositor*.

### III. ADDITIONAL HINTS

1. The book of Hebrews, by its repeated use of the words "better than" presents Christ as superior to the angels, to the prophets, to Moses and to Abraham. He provides a better way of salvation and a better covenant with God, giving Himself for us to provide a new and living way to God. Jesus is the final, complete and perfect Word of God to mankind, because He is very God Himself.

2. Our next three lessons are taken from the Epistle to the Hebrews. The first emphasizes the deity of our Lord; the second the Saviourhood of Christ; the third the primary place that faith has in the lives of all those who are the true children of God. The book of Hebrews belongs to the group of Jewish Christian epistles of which there are four: James, 1 and 2 Peter being the others (James 1:1; 1 Peter 1:1).

3. The writer of this epistle is unknown, and likely to remain so. From earliest times its authorship has been ascribed to Paul; and from earliest time his authorship has been denied. After all it is of little importance who wrote the epistle, since "All Scripture is given by inspiration of God," and "holy men of God spake as they were moved by the Holy Ghost." While there were many



# Why We Should Love to Abide in Christ

Elder A. L. Sellers, Quitman, Ga.

**T**HE Bible tells us that "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the waters" (Genesis 1:1, 2).

Notice the expression of unity in every act that was taken until man was brought into existence. Just before the act God said the word *let* and whatever He said happened. The light, firmament, the dry land and the seas appeared. God said *let*, and the grass, herbs and trees came forth. God said *let* and the greater light, the lesser light and stars shone. God said *let*, and the moving creatures in the waters and the fowls of the air were created. God said *let*, and the earth brought forth cattle, beast and creeping things. Last of all God said, "... Let us make man in our image, after our likeness ..." and man came into existence. God was so well pleased with the result of His creation until He called it not only good, but *very good*.

Notice that the constant use of that little word, *let*, expresses the idea of there being willing help, and at the suggestion of the Leader there was a willingness to act together. The Leader didn't want to use force and because of that attitude, there was abiding unity; and because of that abiding unity there was success. Because of success, there was joy so great with God until He called His work *very good*, and blessed and sanctified the seventh day.

We can't imagine the joy that God and His help experienced when They had finished this great universe, and placed man in Their image here to dress it and to enjoy the blessings They had fixed him. We don't know how long it lasted nor how great the joy, but it lasted until Satan intervened in the Garden of Eden.

Satan, by his deceptiveness, caused man to believe that he would not die if he did eat of the forbidden fruit. He believed, ate and lost his place in the garden and died to the peace and unity that he had been having with God. Ever since there has been trouble with man beyond expression except when he gets back into that peace and unity with God. That is the reason there are so many homes torn up and lives wrecked today. Many have failed to get back in peace and unity with God by listening to Satan, and trouble has followed as it

always will when Christ is left out of men's lives.

Notice how plain Christ illustrates that in John 15:1-7. He tells us that He is the vine, the Father is the husbandman, and we are the branches. Every branch in Him that doesn't bear fruit, the Father taketh away; but every branch that beareth fruit, He purgeth it that it may bring forth more fruit. The branch cannot bear fruit of itself except it abide in the vine; no more can we except we abide in Christ. This is telling us that we must bear fruit if we abide in Him, and that we must abide in Him if we bear fruit. From this statement it is plain why we have so many fruitless church members. They are not in the vine, therefore they can't bear fruit.

These are some of the reasons we should love to abide in Christ; we will not only bear fruit that will bring joy beyond expectation, but He will purge us that we may bring forth more fruit by making us able to overcome the opposition that confronts us and removing the branches that are not bearing fruit but are taking the substance from the vine that fruit-bearing branches need.

Dear reader, do you want to be a fruit-bearing branch? Prove that you do by being sure that you are abiding in the vine which is Christ. There is no better evidence than for you to love Christ so great that it is a pleasure for you to do as He said do, for He said, "... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). That does not only assure that you are abiding in Him, but that He and the Father both are abiding with you. No greater evidence than that can we have or give to the world. Their abiding presence with you wherever you go will make you shine as nothing else will, and how great is that light!

In the seventeenth chapter of John, Christ prayed that we might have this experience of abiding unity with each other and with Him and the Father that the world might believe that He was sent by the Father. When I see how badly divided we are as a denomination I wonder how much we are proving to the world that the Father sent the Son, or that He loved the world as He loved the Son. Now beloved, this ought not be, for God is not the Author of confusion, but of peace; as He is in all churches of the saints. He taught the apostles to pray that the Father's will be done on earth as in heaven (Matthew 6:10; John 17:21-23). He has taught us that His will is for us to be

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Ida L. Keech

On November 6, 1955, God saw fit to take from our midst Mrs. Ida L. Keech. She had been in ill health for a long time, living the last nine years of her life as an invalid. She bore all her suffering with patience.

Mrs. Keech was born in Beaufort County, North Carolina, August 9, 1876. At the age of 16 she united with the Free Union Free Will Baptist Church where she worshiped as long as her health permitted.

In 1894 she married William M. Keech who preceded her in death in 1940. To this union were born 13 children.

She leaves to mourn her passing 12 children, 43 grandchildren, 45 great-grandchildren, 4 sisters and a host of nieces and nephews.

Funeral services were conducted in the home by a former pastor, Rev. D. A. Windham, assisted by Revs. Sam Kennedy, Clifton Lupton and Ralph Epps. Her body was laid to rest in the family cemetery beneath a mound of beautiful flowers to await the resurrection.

Mrs. Cecil J. Waters

as one abiding in Him and the Father so the world might know the Father sent the Son and that the Father loved the world as He loved the Son.

As Christ lived in the Father's will that He might abide in the Father, so must we live in Christ's will to abide in Him. He has but one will, and what we as witnesses need to do is to study to know His will and how to live in it; and then put that knowledge into our lives by letting Him use us as instruments in His hands to manifest Himself to the world. It would be wonderful to behold how our differences would disappear!

Dear reader, let me admonish you to study your Bible that you may know God—not that you may just know *about* Him, for the Pharisees knew *about* Christ; and you know what they did with Him. You can make a similar mistake by just knowing *about* Him. To be a real witness we must *know* the *person* for whom we are witnessing.



# *the Free Will Baptist*

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*Work Frolic*

FREE WILL BAPTIST

Vol. 71

no. 27

1956

on microfilm









# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 18, 1956

## *Work Frolic*



Pictured above is a group from Malachi's Chapel Free Will Baptist Church, Columbia, North Carolina, who took part in the work frolic on the farm of Mrs. Roughton this spring. Mrs. Roughton, a widow who lost her husband through death, was being forced to sell her farm at a great loss, but the people of the church came together and cultivated the crops for her thus saving her a great financial loss.

Those taking part in the work frolic were: Robert Swain, Grady Swain, Harvey Swain, Jesse Spencer, Billie Spencer, Dudley Swain, Delton Jackson, Kenneth Brickhouse, C. A. Voliva, R. L. Spencer, C. L. Swain and Leo Armstrong.



# EDITORIAL

## FUNCTIONING CHRISTIANITY

The front cover of this issue carries a concrete example of Christianity at work in deed, and not just in word only. This is an example of what Jesus meant when he said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world" (James 1: 27). From the observations of the editor on several visits to Malachi's Chapel, Columbia, North Carolina, he has concluded that these good people form a church which is making Christianity practical and functional.

The picture shows a group of tractors (can you count eight) which are being put to work on the farm of a widow who lost her husband through death. The men of the church, seeing the distressful circumstances of the widow who was about to have to sell her farm at a great loss, advised her not to sell it at that time but let them come together and cultivate the crop for her and thereby save her this financial loss.

We are informed that such a procedure is customary on the part of this church. One member told us that, several years ago, he had a severe illness right during the time when his crop had to be cultivated or lost. In his helpless condition he could do nothing about it, but the men of the church saved it for him by keeping it cultivated. Then he recited a number of other instances in which he himself participated with others in similar projects.

On our last visit to this church we heard this Sunday school vote to continue its practice of giving yearly one hundred bags of potatoes to the Free Will Baptist Orphanage, Middlesex, North Carolina. Therefore, they are caring for the orphans as well as the widows. Furthermore, we are informed that the church is regularly supporting other state and denominational causes.

It would be unusual to find a people who were so much alive in doing such fine things as these are doing, and to find that they were not equally alive spiritually. We have found that these people are also outstanding in the degree to which they meet the last clause of James' injunction, *and to keep himself unspotted from the world*. We can truly say that we believe these to be a spiritual people, loyal to Bible truth and appreciative of spiritual messages.

We have cited the activities of this church because it has made us glad to know them, and because what they are doing may serve as an example to other churches throughout the nation. Of course, we know that there are many, many other churches which are also faithful in the administration of the affairs of Christ, but perhaps some others are not so zealous.

Will you ask yourself if your church is doing what it might to make the principles of Christ active in your community? If it is not, perhaps Christ is waiting upon you to take the initiative in arousing a renewed interest. The Lord may use you to lead your church into an era of prosperity hitherto unknown; for the church that gives most and serves most diligently is the one that receives the greatest blessings of Christ.

## NATIONAL HOME MISSIONS

Have you received a letter lately which made you feel extremely good? A few days ago, among the bills that made us frown, the advertising circulars and other items, there was a letter which bore the return address of the Board of Home Missions, 3801 Richland Avenue, Nashville 5, Tennessee. It was the second letter bearing that return address which we have received in recent

weeks. For the benefit of you who may not have received one like it we quote the text of it as signed by the Reverend Damon C. Dodd:

"We of the National Home Mission Department want to take this means to express our deep and heartfelt appreciation to you for the gift which you recently made on our drive to pay off our indebtedness.

"The response to this request from the Home Mission Board has been the best ever experienced and we are greatly encouraged by such interest and concern on the part of so many Free Will Baptists. Believe me, it really does something to me when my fellow Free Will Baptists cooperate in any movement as they have in this one.

"With this \$2,000 debt out of the way we will be able to send additional workers to Mexico where they are needed so very much. Our missionaries, Brother Timmons and Miss Yeley, tell us that the prospects are good and the need is great; so, indirectly, your gift has helped to further the gospel cause in Mexico.

"Please continue faithfully in prayer for us as we press Christ's claims on the home front and over the continent of North America."

It was not the amount of our gifts to home missions which made us so happy, because the gift was small. In fact, after receiving the nice letter we were sorry that we did not make a greater sacrifice and send more. The things which made us rejoice were the gratefulness of the department for the gift, the indication that our people were responding to liquidate the debt, the open door for mission work in Mexico and the determination of the mission board to enlarge its work as money is provided.

Quite some time ago we stated editorially that the National Home Mission Board was in dire need of funds. We are informed that this board was forced to negotiate a loan to pay bills and salaries which were due. It is this indebtedness which the department has asked that we pay off. We do not know how much has been paid toward this end but we are sure that we, as a denomination, are well able to pay it off without the least strain upon anyone.

If you have not made your contribution to this special project, send it in immediately. Perhaps this is the Lord's way of arousing us not only to take care of this matter but to build up a sufficient surplus that will enable the department to place additional missionaries on the field. When you send in your contribution, you will most likely get a nice letter which will make you feel as good as mine made me feel.

Vol. 71

No. 28

## THE FREE WILL BAPTIST

July 18, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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*Are We Willing to*

# *Pay the Price?*

ALBERT M. EZELL

Searcy, Arkansas

**F**ROM the dawning of time, even to the present day, it has been proven, repeatedly, that to own something of value, something of value must be given in exchange.

Nowhere in the history of our time is this more clearly illustrated than in the writing and signing of the Declaration of Independence. Here we have the founding fathers of this country of ours, now proclaimed one of the world's greatest powers, risking, not only their possessions, but also their liberty; yes, even their very lives, counting even death preferable to the continuation of the bonds of slavery.

When we, the citizens of this great republic today, look back and consider the price that was paid by these gallant men for our liberty, our hearts, in unison I am sure, each breathes a prayer of thankful gratitude to those who offered and gave their all that prosperity might have an inheritance worthy of praise and gratitude from the heart of its very citizen.

Not only in our day is something for nothing an empty axiom, but it has been thus since the beginning of time. We find that from life we can expect to reap about the same extent in which we have sown. Hezekiah's prayer, because of his Godly and righteous reign, and because he had risked all to follow the Lord, was heard and answered.

Hannah, because of her unselfish devotion to God, though she had long been barren, was given a son who was to be great among the prophets of Israel. Hannah exercised a great and unselfish spirit in that she said, "If you will but give me a son, him shall I lend to you all the days of his life." No doubt Hannah had that same motherly love in her heart for that little one that God had seen fit to give her as the best mothers of our day have for their little ones. Still, faithful to her promise to God, we are told that as soon as the child was weaned she left him in the care of Eli, the priest, who taught him in the way of the Lord. Looking from the physical viewpoint we know it must have cost Hannah a great price to leave this child so

miraculously given her who was yet in his infancy.

Abram was doubtless blessed with enormous wealth, but when God called he gladly and unselfishly left his kindred and the land of his birth, trusting only in faith to the promise of God, and went out from his homeland not knowing whither he went but trusting God for results. Through the trust and obedience of this great man came salvation to the whole earth; for through him and his seed came the greatest Liberator of those who were enslaved in sin and condemned to death. Yes, through the obedient price that Abraham paid, was born Jesus our Lord.

Looking from a materialistic viewpoint men would say that Moses, the one whom God called the greatest of His prophets, willfully threw away his chance to be elevated among the great when he gladly exchanged the riches of his adopted land to Egypt for the trials, persecutions and poverty that were to be his lot as the leader and champion of the cause of his people, Israel. Not only did he suffer hazards at the hand of the enemy, but even his own people ridiculed and doubted him as their leader. But in spite of all this, Moses counted the riches of Egypt which would doubtless soon mean his ascendancy to the throne and leadership of this great and powerful nation. Still he counted the promises of God of far more esteem than the frivolous and fleeting riches that Egypt could offer, for they were but temporal, but God's promises were eternal.

Much as we would like to leave the picture here and speak only of the blessings of God upon the ones that are willing to pay the complete price for what they receive, we feel that we would be unfaithful in our admonitions if we were to fail to say a few words concerning those that thought the price was too great to pay and the sacrifice too great to make.

Saul, because of his desire to please the people rather than God, and also to appease his own jealousy and to elevate his own egotism, forfeited the priceless gift of approval that God had invested in him.

This was a great price to pay for such fleeting glory that was to cost him his contact with God and was later to take him back to the very source that he had once condemned, the source of witchcraft, to seek the information that he was now unable to obtain from God because of his arrogance and disobedience, but only to find that he was to die an inglorious death on the losing field of battle. This was all due to the fact that he refused to mind God and to pay the price that was exacted of him. Saul had shut his heart and mind to the admonitions of God for so long that the hinges had become rusty and the bolt had become frozen to the extent that to open it again was now too great a task for his spiritual strength.

Not all, but some of us must pay the price for our folly while here in this present world. Samson, though a Nazarite and chosen of God, was doubtless saved in the end (Hebrews 11:32). Yet, because of his disobedience, he lost the liberty of his eyes and was left in darkness and shame the remainder of his earthly existence.

Being slowly devoured by malignant cancer is far less serious than having our concept of right and wrong destroyed by immoral living.

In closing I would like to leave this thought, especially in the minds of our young people: Today we have so many things (pleasures) on the bargain counter of Satan, seemingly at a bargain price, but still in the end we will find that the price was hopelessly high when we discover that we have bargained our souls for the baubles of pleasure and we behold how drab and colorless they are after all. Strive to live in such a way that when you have reached the sunset of life and pause beside the last milestone that you can look back, not with regret for a misspent life or a miserly existence, but that you will be able to say, "I was willing to trust You, God, and pay the price; by Your grace I have done my best."

## **Six Surprises**

The Christian who begins to give a tenth of his income to the Lord will have at least six surprises: He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life.
3. At the ease in meeting his own obligations with the nine tenths.
4. At the ease in going from one tenth to larger giving.
5. At the prudent disposal afforded to a faithful and wise steward over the nine tenths, that remain.
6. At himself for not adopting the plan sooner.

—Hickory Chapel Church Bulletin,  
Ahoskie, North Carolina.



# The Need for Foreign Missionaries

RAYMOND RIGGS

(At recent Nationwide League  
Convention)

**C**HRIST has given His people one task to perform. What is that? The evangelization of the world. Hear His words: "... Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). After reviewing the five separate statements of the Great Commission found in the Gospels and the Acts, Dr. Robert H. Glover states:

"Could anything be more significant than this five-fold record of the Great Commission given by the risen Christ to His followers, especially when it is coupled with the complete silence of Scripture as to any other task or responsibility enjoined by Him upon those to whom He entrusted the launching of the Christian movement? Can any thoughtful Christian fail to see that the one thing uppermost in the mind of our blessed Lord, the one great burden upon His heart during His last days and even His very latest moments upon earth, was that the message of redemption wrought out by His death and resurrection should be carried to the whole world? The very last recorded words of the ascending Christ to His disciples ere an enveloping cloud hid Him from their view were: 'Ye shall be my witnesses . . . unto the uttermost part of the earth.'" *Bible Basis of Missions, Page 31.*

Dr. A. T. Pierson once remarked: "For the present generation of the saved to reach the present generation of the unsaved, is the one question of the hour that leaves all others far in the distance. To the solution of that problem in God's own way, the church, and every member of it, should bring all the brains, heart, conscience, will, money, intelligence and enterprise at command." *1900 China's Millions, Page 20.*

But the Word of God does not tell us that generation after generation shall seek to give themselves to this task and wage an endless struggle against heavy odds century after century, with no eventual goal ever being reached. Our text does not say: "Until the end of the world" (KJV), but "Until the consummation of the age" (ARV). This age will not abruptly end;

it will be consummated. And there is a vast difference between ending something and consummating it. The one implies a weary round suddenly terminated with nothing necessarily accomplished, whereas the other implies the completion of a program, the accomplishment of a purpose.

Will the task of world missions ever be completed? Some feel that God will never be able to obtain from His people anything other than a half-hearted devotion that will express itself by continuous failure in their efforts to serve Him, and that in the end He will suddenly terminate their feeble efforts of "fiddling and fuddling around" trying to evangelize the world, and call them home to glory. But others feel that Mark 13:10 should be taken seriously, even literally: "... the gospel must first be published among all nations" or as it is recorded in Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

I firmly believe that God means to consummate this age. He is working today, throughout the earth, that He might consummate on the morrow His program of world-wide witness. Hence there is something strategic, even awe-inspiring about our Nationwide League Convention being convened this year. I am especially grateful for the opportunity to address you on the subject, "The Need for Foreign Missionaries."

Recently a conference of over forty leading scholars of the prophetic Scriptures gathered together at considerable expense in New York City to consider the truth of our Lord's return. They pondered this age and its dark overtones in the light of the prophetic Word and felt that the great day of God's final triumph was at hand. They called God's people to look with renewed anticipation for the coming of the Lord. But in their conference they almost forgot that the Word of God tells us not only to look but to hasten Christ's coming. (2 Peter 3:12, "Looking for and hastening unto the coming of the day of God, . . .")

To look for means to wait for with expectation. The force of the Word translated *hastening* implies the aspect of *hastening on*, i.e. "Causing the day of the Lord to come more quickly by helping to fulfill those conditions without which it cannot come." In other words, the day is not so inexorably fixed that the church is not free to hasten it on by her world-wide witness.

## GREAT POTENTIALS

One of the most unrecognized facts before us these days in our missionary thinking is the enormous population increase that faces us and the staggering opportunities and obligations which we have. A November 1955 issue of *News Week* indicates, for instance, that within 32 years the present world population will have reached the point where hundreds of millions will be starving for lack of food, and that the world simply will not be able to produce enough food for all the people who are in it. We are told that right here in the United States a baby is born every eight seconds; which gives an increase in population of 7,062 every day or 2½ million per year. This represents a population equivalent to the state of Oklahoma or Tennessee.

On the world scale, the population is increasing by 100,000 persons every 24 hours or 37 million each year. This is a population larger than the Dominion of Canada.

Of great significance is the fact that the United States is growing at the rate of 1.1% a year, while Asia, Africa and Latin America, already greatly outnumbering the rest of the world, are increasing now at the rate of 3.3%, just three times as fast as the United States. Needless to say that all of these are potential heirs of the Kingdom of God.

## COMPLICATIONS

As populations continue to rise we may be sure of enormous political, economic and social repercussions, to say nothing of the religions which face us within these next 32 years if the Lord tarries.

The problem is further complicated by the fact that we are told that the latest hydrogen bombs have 750 times the power of the one that destroyed Hiroshima and 60,000 inhabitants in a moment of time. If the United States and Russia were utterly destroyed, we might feel that perhaps in truth the end of the world had arrived. Nevertheless, within ten years the population would have been completely replaced and the world would go merrily on without us.

This present unrest, upheaval and threat of our day is characterized by wars and revolutions, and the end is not in sight; the ferment still continues. To what is all this tension and strife leading? At least one dominant result is becoming increasingly apparent; the nations of the west



are no longer able nor do they have the moral stature to continue to lead the world. As a result, the center of political power and influence is shifting from the western world toward the eastern (non-Christian) world. The day of the white man's political and cultural dominance is ending and the day of the other races is dawning. The western world is in political decline. This means that the Communist whispering campaign throughout the Asiatic and Colonial world that "Christianity is a white man's religion" is having the damaging effect of identifying the message of God's

eternal truth with politically has been people. In the nineteenth and first half of the twentieth centuries it was the politically dominant who was evangelizing the politically subservient. But not so now. As a result, the whole tone of missionary work is changing. The white missionary work is changing. The white missionary is regarded with suspicion, scorn and impatience. He is becoming increasingly unwelcome. He must therefore lose his identity, submerge himself in the Word of Truth and reflect the character of the cosmopolitan Saviour.

## Is Any Man Common?

GRADY LINEBAUGH  
Walnut Ridge, Arkansas

ONE of the most difficult problems among men is to be without prejudice, especially racial prejudice (as is Christ). The people in the first century had the problem and it has faced men in every century since. When Christ sent Peter, a Jew, to the gentiles with the gospel, it took a miracle to convince him that he must go; and may I say that God, in that miracle, showed not only Peter but all men since that He is opposed to racial prejudice, hatred and discrimination. All races need to learn this lesson, for all races have indulged in the feeling of race superiority.

The Bible says in Acts 10:28, "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." According to an editorial in Life Magazine on October 25, 1954, "Generations of Poles are often called Ukrainians 'reptiles.' Germans called the Poles 'polish cattle' and the Poles called the Germans 'prussian swine.' In South Africa the English, it is said, are against the Afrikaner, both are against the Jews; all three are opposed to the Indians, while all four conspire against the native black."

The Bible says that the Egyptians refused to eat with the Hebrews, "... for that is an abomination unto the Egyptians" (Genesis 43:32). Later the Hebrews, when Paul explained that God had commanded him to preach the gospel to the gentiles, cried out, "... Away with such a fellow from the earth: for it is not fit that he should live" (Acts 22:22). To weigh the heartaches, to measure the tears, or to even imagine the sufferings caused by this

problem would be impossible. He who wrote "Man's inhumanity to man makes countless millions mourn," was writing of stern realities.

Most of us can remember the feeling of racial hatred intensified by Hitler and his Nazi followers. They preached the absurd and false doctrine that the German people constituted a separate race from other Europeans, describing themselves as supermen. The hatred which Hitler poured out upon the Jews, in his own country, whom he considered a separate inferior race, resulted in the death of six million men, women and children — a number equal to the population of New York, Chicago or San Francisco! Perhaps some people have wondered why one race is prejudiced and hates another. The school teachers tell us that "Small children have no prejudices that are not taught to them by their enlightened elders" (Life, October 25, 1954). If parents would quit passing hatred, prejudice, discrimination and malice to their children it would soon disappear. After we get to know a person it is almost universally true that we like him. This parable describes far too many people: "See that man over there? Yes. Well, I hate him! But you don't know him. That's why I hate him."

The Bible declared in Acts 10:34, 35, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." God says in His Word, Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved." Does that sound like one race or color of people? Christ lived for all men, died for all men, was resurrected

## A Plea to Youth

MISS JOAN AVERETTE

Take stock, young soul,  
While life is still unspent;  
Don't wait—behold,  
Turn now to Him—repent!

So like the grass,  
The soul when young and gay  
Soon dies—alas,  
Don't throw your life away!

Start now, young heart,  
Defend the Word with right;  
Do not depart  
And lose your Christian fight.

For once you cast  
Your lot with Him and turn,  
Give up your task;  
All love gives way to spurn.

'Tis harder then  
To come back to the fold,  
And serve again;  
You find your heart grown cold.

So keep the flame  
Within your breast aglow;  
Revere His name  
Because He loves you so.

Lay all your life  
Within His wounded hands;  
You'll have no strife  
If you obey commands.

Hold fast, dear soul,  
And flaunt Christ's banner high!  
Give Him control;  
Just pass old Satan by!

Be proud that you  
Are numbered with His host;  
Just say it's true,  
You love your Lord the most.

Let all the world  
In laughter ridicule;  
Tho' scorn is hurled,  
Don't break the Golden Rule.

You'll find, no doubt,  
That you can stand the test;  
But not without,  
Our God who knoweth best.

So grasp your sword  
And don't forget your shield;  
Fight for the Lord;  
To Him forever yield.

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for all men, and is coming again to take all who are ready, to live with him. All the Christians I know love all men, too.



# NEWS NOTES

## August Youth Conference Cragmont Assembly, August 6-11

The August Youth Conference, sponsored by the North Carolina Free Will Baptist Sunday School Convention, will be held at Cragmont Assembly, Black Mountain, North Carolina, the week of August 6-11, 1956. Registrations are coming in right along and a full capacity group is expected. The director, the Rev. L. E. Ballard, Box 381, Bladenboro, North Carolina, is requesting that those planning to attend the conference to register as soon as possible. All that is necessary for registration is your name, address and age, together with a registration fee of \$2 and a deposit of \$5 to be credited on the fare on the special Cragmont bus. The bus will follow the following schedule: Leaving New Bern at 6:00 a. m., round trip fare \$12.50; Kinston, 7:00 a. m., fare \$12; Goldsboro, 8:00 a. m., fare \$11.50; Smithfield, 9:00 a. m., fare \$11; Raleigh, 9:45 a. m., fare \$10.50. In addition to registration and bus fare each person will pay at Cragmont \$15 for room, board and insurance, and \$5 to cover cost of all trips and planned recreation for the week.

Again Mrs. L. E. Ballard will ride the bus as chaperon and be house mother at Cragmont. Other members of the staff, tentatively arranged to date, include Rev. Michael Pelt, Bible teacher, and Mrs. Sue Thompson, instructor of the junior group. Others are yet to be chosen. Rev. L. E. Ballard will again teach his course of "Youth and the Church," including instruction in Sunday school and Free Will Baptist league opportunities for our young people.

Mr. Ballard states: "In June we had two conferences with an average attendance of above 70 for each of them. Young people receive great blessings at Cragmont and have a good vacation too. We hope many will be sent in August by Sunday school classes, leagues, woman's auxiliaries and other church groups."

Remember the address for registration or information: Rev. L. E. Ballard, Box 381, Bladenboro, North Carolina.

## Vacation Bible School Warwick, Virginia, Church

The First Free Will Baptist Church, Warwick, Virginia, recently held a successful Bible school with a reported enrollment of 113, and an average attendance the first week of 85 and the second week of 92. The total offering for the school was \$54.23.

## Ryland Resigns Superintendent Alabama Children's Home



In a regular meeting of the board of trustees, the Rev. W. H. Ryland turned in his resignation as superintendent of the Free Will Baptist Children's Home, Eldridge, Alabama, to become effective October 31, 1956. Mr. Ryland has served as superintendent of the home during its entire nine years of operation and good progress has steadily been made.

The Alabama Children's Home has served 200 children during its operation and at present has on roll 53 children.

Mr. Ryland will probably go back to the field of pastoral and evangelistic work.

The board of trustees will name the new superintendent at an early date and he will work in cooperation with Mr. Ryland before his final leave.

The greatest blessing of all during the school was the reaching of 12 young souls with the gospel.

Mrs. J. B. Chism was general director for the school, Rev. J. B. Chism, pastor of the church, was musical director, and Miss Juanita Deuell served as pianist. Depart-

## Coming Events

August 2-4—Blue Ridge Association, Cragmont Assembly

August 6-11—Second Youth Conference, Cragmont Assembly

August 13-20—Woman's Conference, Cragmont Assembly

September 3—Fall Semester Begins, Mount Olive College, Mount Olive, North Carolina

ments and teachers were as follows: Intermediates, Mrs. Jack Turner, Mrs. Odelle King and Mrs. H. J. Carver; Juniors, Mrs. Henry Eubanks and Mrs. Richard Mallory; Primary I, Mrs. Marvin Little, Mrs. J. K. Bryan and Miss Anna Bryan; Primary II, Mrs. J. D. Murray, Mrs. O. O. Vandiford and Mrs. Harold Gowers; Beginners, Mrs. Kenneth Young, Mrs. Lee Warf, Mrs. John Jones and Mrs. Casey Jones; Planning Committee, Mrs. William Deuell, Mrs. J. K. Bryan and Mrs. Dick Godwin; Secretary and Treasurer, Mrs. John W. Luntsford.

At the close of the school a commencement exercise was held preceded by a picnic on the church grounds for the children and their parents.

## Mount Moriah Conference Schedules Meeting

The Third Union of the Mount Moriah Conference of North Carolina will be held on Saturday, July 28, 1956, at the Mount Moriah Free Will Baptist Church, Route 1, Hamlet, North Carolina. The introductory sermon will be preached by the Rev. H. S. Clark of Gibson, North Carolina. Lunch will be served on the church grounds between the morning and afternoon sessions.

## Attention, Members of Builders' Club

The Rev. Hubert Burress makes the following statements concerning the \$5 Builders' Club of the Central Conference of North Carolina:

"On Thursday, June 28, 1956, the Peace Free Will Baptist Church was organized at Edgewood Church in Edgecombe County, North Carolina, with 26 charter members. We thank the Lord for this new church and pray God's richest blessings on it.

"This is the second church that has been organized since our \$5 Builders' Club was organized and this is our second chance to share in building another house for the Lord. All members are requested to have their \$5 in by July 31. We want to present Peace Free Will Baptist Church our check as soon as possible."

The members of this club are requested to mail their \$5 to Rev. Hubert Burress, Saratoga, North Carolina.

## Rev. James F. Miller Resigns Pastorate

The Rev. James F. Miller, pastor of the Kinston, North Carolina, First Free Will Baptist Church, who came to the local pastorate September 27, 1952, has submitted his resignation which will be effective September 30.

The following statement has been made concerning the growth of the church during Rev. Miller's pastorate:



"The church has shown a steady growth during the pastorate of Rev. Miller. The Sunday school has grown from a record attendance of 147 to a new peak of 336. The average attendance for 1951 was 118 persons per Sunday; the average for 1955 was 25. Eighty-six persons have been received to the church by profession of faith and baptism, and at least that many more by transfer from other churches.

"All departments have shown a marked increase during the past four years. The church had just occupied its new educational building when Rev. and Mrs. Miller came to serve. There was an indebtedness of about \$7,000 which has been liquidated. The growth of the church continued at such a pace that it was necessary to look for a location for a new and larger church. An attractive lot on North Heritage Street was procured at a cost of some \$10,000, and all but about \$2,000 of this indebtedness has been paid off. Rev. Miller hopes the balance will be liquidated before his current pastorate ends."

Mr. and Mrs. Miller are former residents of Missouri, but they made no announcement about where they would be after they leave the Kinston Church on October 1, 1956. No announcement has been made concerning the successor to Mr. Miller.

### Horse Branch Church Holds Revival

The Horse Branch Free Will Baptist Church of Turbeville, South Carolina, held its revival June 10-17 with the Rev. Harrold of the Free Will Baptist Children's Home in Turbeville as the evangelist. The Rev. Charles Thigpen delivered the morning message on June 10 with the Rev. Clareman delivering the evening message. The Rev. Harrold then delivered the messages throughout the week.

### Youth for Christ Rally Scheduled

The Arapahoe Free Will Baptist Church, Arapahoe, North Carolina, will be host to a Youth for Christ Rally Saturday night, July 21, 1956, at 8:00 o'clock.

The speaker for the evening will be Mrs. L. E. Ballard of Bladenboro, North Carolina. Everyone is urged to attend this rally and to enjoy the Christian fellowship.

### Wilson Leagues Hold Meeting

The Free Will Baptist Leagues of the Wilson, North Carolina, Free Will Baptist Church met June 19, 1956. Phillip Hayes gave a report on his trip to the National League Convention at Greenville, North Carolina, telling ways in which to improve the leagues.

During the business meeting the leagues voted to send \$5 to be placed in the

Chapels for Cuba Fund. A motion was also made and carried to send ten per cent of the quarterly offering in with the quarterly report. The leagues are also making plans to hold an annual fellowship supper and rally and to attend the Free Will Baptist Orphanage at Middlesex, North Carolina, taking ice cream to all the children and faculty.

### Pleasant Hill Church To Be Host to Union

The Rev. R. B. Crawford, moderator of the Second Union of the Central Conference of North Carolina, makes the following announcement to the churches involved:

"The churches of the Second Union of the Central Conference should please note that the July sitting of the union will be held with the Pleasant Hill Church, Pitt County, on July 28, 1956. This invitation was accepted by the Executive Committee of the union. All the churches of the union are urged to be represented."

### Rev. Odell Harris Holds New Love Well Revival

The Rev. Odell Harris of the Free Will Baptist Bible College, Nashville, Tennessee, began revival services at the New Love Well Free Will Baptist Church, Richton, Mississippi, on July 15 and will continue these services each night throughout the week.

The church held its vacation Bible school on July 8-14 with both day and night classes.

### Midway Church Holds Week of Bible Study

The Midway Free Will Baptist Church of the Union Association of Georgia held a week of Bible study June 18-22 with an average attendance of 38, the highest daily attendance being 44 and the lowest 30. The theme for the study week was "The Purpose for Which We Should Read Our Bible."

The pastor, the Rev. W. L. Pervis, makes the following statement concerning the week of study:

"There was much interest manifested by all who attended, and we hope that the thoughts presented will make lasting impressions and prove a great blessing to the community. The group presented the instructor, Elder A. L. Sellers, a nice love offering at the end of the week of study."

### North Carolina Orphanage Report for June, 1956

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports the following report for June, 1956.

Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from

each conference for the period covered. The books and files are open at the orphanage for inspection or checking for any particular receipt. Receipts reaching the office later than June 30, 1956, will appear in the July report.

GENERAL FUND	
Pee Dee Association	\$ 70.04
Jack's Creek Association	32.00
South Carolina	20.00
Central Conference	1,014.75
Eastern Conference	715.97
Western Conference	590.53
Blue Ridge Association	61.21
Cape Fear Conference	79.08
French Broad Association	54.60
Albemarle Conference	85.62
Piedmont Association	56.11
Miscellaneous	4,741.81

PIANO FUND	
Western Conference	\$ 15.00
Central Conference	5.00
Eastern Conference	15.00
Cape Fear Conference	15.30

CALF FUND	
Miscellaneous	\$ 127.00

EDUCATIONAL FUND	
Miscellaneous	\$ 65.40

BUILDING FUND	
Miscellaneous	\$ 10.00

GRAND TOTAL	
General Fund	\$7,521.72
Piano Fund	50.30
Calf Fund	127.00
Educational Fund	65.40
Building Fund	10.00

Total \$7,774.42

### N. C. Orphanage Concert Class Itinerary

The North Carolina Free Will Baptist Orphanage's two concert classes will continue their itineraries, visiting the following churches in North Carolina. Watch for the date a class will be at your church and make it a point to be present. All programs will begin at eight o'clock each evening unless otherwise stated:

Bonnie Farmer, Manager  
 Sunday, July 22—Arapahoe (11:00 A. M.)  
 Sunday, July 22—Oriental  
 Monday, July 23—Bethel  
 Tuesday, July 24—Rock of Zion

PEE DEE ASSOCIATION  
 Sunday, July 29—White Oak (11:00 A. M.)

Sunday, July 29—Oak Grove  
 Monday, July 30—Beaverdam  
 Tuesday, July 31—Highland Pines (Rockfish Association)

PIEDMONT ASSOCIATION  
 Wednesday, August 1—Aleo  
 Thursday, August 2—Maple Street  
 Friday, August 3—Bethany  
 Sunday, August 5—Mt. Holly (11:00 A. M.)

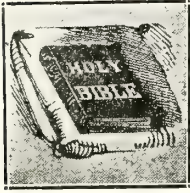
Sunday, August 5—Cramerton  
 Monday, August 6—Goshen

EASTERN CONFERENCE  
 Wednesday, August 8—Faith  
 Thursday, August 9—Kinston  
 Friday, August 10—Pilgrim's Home  
 Sunday, August 12—Moseley's Creek (11:00 A. M.)

Sunday, August 12—Wintergreen  
 Monday, August 13—Core Creek  
 (Continued on page eight)



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: I have been asked the question, "Where is God now?" What is your answer to such a question?—F. Edwards, Nashville, Tennessee.

Answer: God the Father is in heaven sitting on His throne. "... for God is in heaven, and thou upon earth: therefore let thy words be few" (Ecclesiastes 5:2). "Thus saith the LORD, The heaven is my throne, and the earth is my footstool: ..." (Isaiah 66:1). "But there is a God in heaven that revealeth secrets, ..." (Daniel 2:28). "Heaven is my throne, and earth is my footstool: ..." (Acts 7:49).

Jesus Christ, God's Son, who is God, is now at God's (the Father's) right hand, "... Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:19); "Hereafter shall the Son of man sit on the right hand of the power of God" (Luke 22:69); "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Ephesians 1:20); "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Philippians 2:9).

The Holy Spirit who is God is now here on the earth. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him: for he dwelleth with you, and shall be in you" (John 14:16, 17). He will always be with the Christians; when they are here, also when they go to heaven. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9); "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16).

Paul has discussed the coming of antichrist and his wicked reign as part of the events in conjunction with Christ's second coming and clenches this argument with, "For the mystery of iniquity doth already work: only he who now letteth will let,

until he be taken out of the way" (2 Thessalonians 2:7). (Let is old English meaning hinder.) So the Holy Spirit is here hindering the coming of antichrist. The Holy Spirit will be taken away at the end of this age, taken back to heaven when Christ's bride is caught up.

God is omnipresent, that is, present everywhere at the same time. This is true of each person or member of the Godhead. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to these" (Psalm 139:7-12). Both God the Father and God the Holy Spirit are here referred to. "God that made the world and all things there, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times

## Addresses Wanted

Due to inability to locate the following persons and because they have not submitted forwarding addresses when they evidently moved, we have been unable to deliver "The Free Will Baptist" to them:

Rev. N. F. Byrd, whose former address was Route 1, Waynesville, North Carolina; and Charles Tucker, whose former address was Newport, Arkansas.

We would like very much to have the addresses of these persons as they are subscribers to "The Free Will Baptist." Anyone knowing these addresses is asked to contact The Editor, The Free Will Baptist Press, Ayden, North Carolina.

before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; ..." (Acts 17:24-28).

Jesus assures all His followers to be with them always— "... and, lo, I am with you always, even unto the end of the world" (Matthew 28:20).

## NEWS NOTES

(Continued from page seven)

Tuesday, August 14—Friendship  
Wednesday, August 15—Gethsemane  
Thursday, August 16—Bridgeton  
Friday, August 17—Antioch  
Sunday, August 19—St.'s Delight (11:00 A. M.)

Sunday, August 19—New Haven  
Monday, August 20—Juniper Chapel  
Tuesday, August 21—Reunion Chapel  
Wednesday, August 22—Palmetto Chapel  
Thursday, August 23—Oak Grove  
Friday, August 24—Union Chapel  
Sunday, August 26—Hickory Grove (11:00 A. M. Central Conference)  
Sunday, August 26—Tarboro (Central Conference)

Catherine Raper, Manager

Sunday, July 22—Elwood Lane (11:00 A. M. Western Conference)  
Sunday, July 22—Ben Avenue (Piedmont Association)  
Monday, July 23—Rocky Pass (Piedmont Association)  
Tuesday, July 24—Nick's Creek (Jack's Creek Association)  
Wednesday, July 25—Marion (Blue Ridge Association)

FRENCH BROAD ASSOCIATION

Thursday, July 26—E. Black Mountain  
Friday, July 27—Homer's Chapel  
Sunday, July 29—Swannanoa (Blue Ridge Association)  
Sunday, July 29—Asheville  
Monday, July 30—Horney Heights  
Wednesday, August 1—Cedar Hill  
Thursday, August 2—Union Valley  
Friday, August 3—Mt. Bethel  
Sunday, August 5—Red Hill (11:00 A. M.)  
Sunday, August 5—Marshall  
Monday, August 6—Shoal Hill  
Tuesday, August 7—Walnut

TOE RIVER ASSOCIATION

Wednesday, August 8—Price's Creek  
Thursday, August 9—Covey Rock  
Friday, August 10—Green Mountain

JACK'S CREEK ASSOCIATION

Sunday, August 12—Pensacola (11:00 A. M.)

Sunday, August 12—Young's Chapel  
Monday, August 13—Fair View  
Tuesday, August 14—Cox's Creek  
Wednesday, August 15—Bethlehem

WESTERN CONFERENCE

Friday, August 17—Shady Grove  
Sunday, August 19—Edgemont (11:00 A. M.)

Sunday, August 19—Sherron Acres  
Monday, August 20—Calvary  
Tuesday, August 21—Oak Grove (Durham Co.)

Wednesday, August 22—Mt. Zion  
Thursday, August 23—Rains Crossroads  
Friday, August 24—Pleasant Hill

(Continued on page ten)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:15).

Since preparing my last message on the text "Preach the Word," I read a question asked Billy Graham by a young man who is considering entering the ministry. The question and answer are so interesting I am passing them on to those of you who did not have the opportunity of reading them in Billy Graham's column *My Answer*.

"Question: I am a young man contemplating entering the ministry, but I hear others speaking of being called. I have had no audible voice saying to me, 'Preach the gospel.' What do men mean when they say they are called to preach?—C. P. A.

"Answer: My advice to any young man thinking of entering the ministry would be: don't do it if your conscience will allow you to do anything else. Preaching in the strict sense of the word, is not a profession, but a calling. It is a God-given inner urge, inner passion to seek out the lost and win them to Christ. Paul expressed it in this way, 'Woe is me if I preach not the gospel.'

"Different than other professions, money must not be one of the considerations, nor fame, nor comfort, nor ease. To preach fervently, to counsel with people spiritually, and to bear the burden of prayer that is the preacher's, is the most exacting of all tasks. But in the same breath, I will say that it is the most gloriously rewarding.

"Edgar Jones said: 'The preacher must have the heart of a lion, the skin of a hippopotamus, the endurance of a greyhound, the patience of a donkey, the wisdom of an elephant, the industry of a horse and as many lives as a cat.' And we might add that quite often he must live on the food of a canary. But to be a partner of Christ in saving the world is the greatest of all vocations."—Selected.

Further considering the sentiments expressed in the question asked by the young man, is not here to be found the cause of so much modernism in our churches today? His are not the thoughts of an isolated case. Many are those who have the same ideas. Nor is it only to be found among the young ministers. We have only to listen to the average sermon delivered from the pulpit,

over the radio and television, to learn that much of the so-called preaching of this age has very little of the gospel of Christ in it.

The first duty of the Christian minister is to proclaim the gospel of salvation, in all its freeness and fulness, to a lost world. Paul said, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14). Preaching is the foundation of the sinner's hope, and unless this foundation is firmly laid of the right materials it will be vain to attempt any structure for Christian living.

Let us consider before we pass to another subject what is gospel preaching and why it is necessary. Some one has said:

"Preaching is God's ordained method of communicating divine knowledge. Without divine knowledge men cannot believe. Without faith men cannot call upon God. Without calling upon God they cannot be saved." The preacher's work, when done according to the plan and will of God and by His direction, is the greatest work on earth; but he who would take upon himself the task and preach that which will lead men away from God is in the most dangerous of all professions.

"... yea, woe is unto me, if I preach not the gospel" (1 Corinthians 9:16).

"It is a good thing to give all we can, and then go on and give some more."—Sel.

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE FRUIT OF LOVE

1. Love's longsuffering (1 Corinthians 13:4; 2 Peter 3:9).
2. Love's kindness (1 Corinthians 13:4; Romans 12:10).
3. Love's generosity (not envious) (1 Corinthians 13:4).
4. Love's humility (1 Corinthians 13:4; Psalm 76:9).
5. Love's refinement (1 Corinthians 13:5; Colossians 3:8).
6. Love's unselfishness (1 Corinthians 13:5; 2 Corinthians 8:9).
7. Love's good temper (not easily provoked) (1 Corinthians 13:5).
8. Love's purity (1 Corinthians 13:5; Matthew 5:8; 1 Timothy 5:2).
9. Love's sincerity (1 Corinthians 13:6; Romans 12:9).

## THE GOSPEL IN PHILIPPIANS

1. Fellowship in the Gospel (1:5; Psalm 119:63; 1 John 1:7).
2. Furtherance of the Gospel (1:12; 2 Timothy 3:12).
3. Defence of the Gospel (1:27; Jude 3).
4. Faith in the Gospel (1:27; Mark 1:15; Hebrews 4:2).



## NEWS NOTES

(Continued from page eight)

Sunday, August 26—Goldsboro (11:00 A. M. Cape Fear Association)  
Sunday, August 26—St. Mary's (Wilson Co.)

### Saratoga Church Host To Fourth Union

The Fourth Union of the Central Conference of North Carolina will convene with the Saratoga Free Will Baptist Church Saturday, July 28, 1956. The program is as follows:

#### Morning Session

10:00—Devotions, Rev. Clyde Cox  
10:15—Welcome, Rev. R. C. Proctor  
10:20—Response, Rev. C. H. Overman

10:30—Moderator's Message  
10:40—Business Session  
11:00—"Tithing," Rev. C. D. Hamilton  
11:15—Special Music, Revs. Clyde Cox and C. H. Overman  
11:30—Union Sermon, Rev. Wilbert Everton  
Alternate, Rev. W. L. Hart  
12:00—Lunch

#### Afternoon Session

1:00—Devotions, Rev. T. P. Ellis  
1:20—Business Session  
1:45—Report from Orphanage, Rev. Dan Beaman  
2:00—Special Music, Church Quartet  
2:20—Report from Mount Olive College, Rev. Hubert Burress  
3:00—Adjourn

5. Service in the Gospel (2:22; Mark 6:7).
6. Labor in the Gospel (4:3; Matt. 9:37, 38; John 4:35, 36; 1 Timothy 5:17, 18).

## THE NATURE OF GOD

1. None can be like Him (Exodus 9:14; 2 Samuel 7:22).
2. God is faithful and merciful (1 Peter 4:19; Psalm 103:13, 14).
3. The God of peace (Philippians 4:9; 2 Corinthians 13:11).
4. The God of salvation (Isaiah 12:2; Jonah 2:10).
5. God of patience and hope (Romans 15:5, 13).
6. The giver of grace (1 Peter 4:10; 5:10).
7. Glorious and perfect (Psalm 145:3-5; Matthew 5:48).
8. Holy and just (Isaiah 5:16; 6:3; Psalm 99:9; Isaiah 45:21).
9. He is our Father (John 20:17; 1:12, 2 Corinthians 6:18).

## How Readest Thou?

Happy the man within reach of a library, the shelves of which are well lined with books of holy biography. He will never, never be in want of additional stimulus as he reads the story of McCheyne and W. C. Burns, of Brainerd and Martyn, of Jonathan Edwards and D. L. Moody. He will not envy or repine; but he will constantly lift eye and heart to heaven, asking that as much may be done through himself.—Sel.

### Slocomb Church Holds Dedication Service

The Free Will Baptist Church of Slocomb, Alabama, which was organized less than a year ago with a charter membership of 10 persons, dedicated its new building on Sunday, June 17, 1956, with more than 150 persons attending. The dedicatory message was delivered by the Rev. W. B. Hughes of Chipley, Florida, whose topic was "Some Things the Church Needs."

The Rev. Rufus Hyman is pastor of the Slocomb Church. Others participating in the dedication service were the Reverends Donald Elnore, A. B. Cook and D. J. Paglia.

The new building consists of an auditorium, educational annex and baptistry. It is the first unit in a \$10,000 building program. The deacons of the Slocomb Church are E. L. Hidle and Drew Bolin.

This dedication service also marked the opening of a revival at the Slocomb Church with the Rev. Paul Kettelman of Columbus, Mississippi, as the evangelist. The revival continued throughout the week of June 17-23.

### Holly Springs Church Completes Revival

The Holly Springs Free Will Baptist Church, Kenly, North Carolina, held its revival June 10-17, 1956, with the Rev. B. L. Shook as the evangelist.

Mrs. R. H. Weaver reports the following:

"The Lord was real in our church in a wonderful way. Souls were blessed and prayers were answered. Seven persons were added to the church during our revival, and two others rededicated their lives to Christ. We had good attendance throughout the revival. We thank God for sending Brother Shook our way, and we feel sure that the Lord is using him to help win souls for His glory and that His Kingdom might be advanced here on earth."

## Kill the Spider!

An old deacon who used to pray every Wednesday night at prayer meeting, always concluded his prayer thus: "And, Lord, clean all the cobwebs out of my life." We all know what he meant—the cobwebs—those things in his life which ought not to have been there but had gathered during the week. Well, it got too much for one fellow in the prayer meeting. He heard the old deacon one time too many! So, when the old man made that prayer, the fellow jumped to his feet and shouted, "Lord, don't do it! Don't do it! Kill the spider!"—*Goshen Church Bulletin, North Belmont, N. C.*



# NOTES — AND — QUOTES

By J. C. Griffin



## OUR REVIVAL MEETING

On June 18, 1956, we had a series of evangelistic services to begin at Ruth's Chapel Free Will Baptist Church, Route 5, New Bern, North Carolina, with the Rev. T. O. Terry as the guest speaker and the Rev. Melvin Everington as song director. Both of these men did wonderful work in the series of services, which was enjoyed by the congregation. People came from as far as twenty-five miles and some farther to be in the meeting, while there were many who could have attended and did not. But in all, for the size of the community and the conditions surrounding, together with the frivolous excuses which are so prevalent today, we have no right to be discouraged or disappointed. We know well that we have reached the *great falling away*, as expressed by the apostle, Paul. So, if I did not know the Scriptures in relation to these days, I would be blue from without and from within.

There were two converts who confessed and testified to the saving grace of the Lord. These were baptized by the writer on Sunday afternoon, July 1. The writer, pastor of the church, also delivered both the morning and evening messages on July 1.

On Sunday evening we read the Covenant of the church and talked thereon, preaching for a few minutes. We also received the newly baptized persons and one sister who brought her letter from a neighboring church into full fellowship. I gave an invitation and three junior boys came to the altar, accepting and confessing Christ Jesus as Saviour and Lord. It was a time of rejoicing. The seed had been planted by the preaching and the prayers of God's people, and now the ripened grain was being harvested. We praise the Lord because when the seed is sown in righteousness, there will be fruit. I never worry about this because God says, "... my word ... shall not return unto me void, ..." (Isaiah 55:11).

The Sunday school at Ruth's Chapel which has 228 on roll jumped from around 180 in attendance to an all-time high of 204 on the first Sunday in July. We can attribute this in a large measure to the series of services which the Brothers Terry and Melvin conducted. They left us Saturday night, the last day of June, after two weeks of singing, preaching and praying. We al-

so noticed that our Free Will Baptist leagues were increased at the close of the meeting. So even though we did not have a large number of additions to the church, we did have a revival right where it will count in the future. Praise the Lord!

## WORK ON HISTORY

About five years ago the Board of Publications and Literature of the National Association began the work of gathering historical facts about the Free Will Baptists. This work in the field of research was delegated to the Rev. George W. Million in cooperation with some of the members of the board, who secured minutes of various bodies and meetings and placed in the hands of Rev. Million. It has been a slow process, as the board has never had any means of drawing finances except through its printed matter. The National Association of Free Will Baptists had never given us any financial help to carry on the work. We have had to *dig it up ourselves*. If we had had the financial support that other boards have had, we would have had the proposed history, together with all needed literature, books, tracts and what have you in abundance, ere this. The only gifts that we have had were a gift from the Free Will Baptist Press in Ayden, North Carolina, in the amount of \$250 and a gift of \$10 from a church in Alabama for which we are thankful. We have been unjustly criticized by some of those who ought to have cooperated with us because of our slow moving in the matter of preparing the history, but let me repeat, we have not had the money to do the research and prepare the manuscript.

## THE ACT OF FINISHING THE MANUSCRIPT

On July 2-6, the Rev. George W. Million was with us in the work of finishing the manuscript in the preparation for the printing of the history. The Rev. Joe Fort, editor at the Free Will Baptist Press, has been secured and is at work with Rev. Million and your servant, this scribe, in putting the final touches to the manuscript. Just as soon as we can arrange for the finance, we want to publish this book, which is destined to be an authentic and complete history when completed. It is to be in two parts, namely, the collective history and the history in the states which composes the collective history. Using the words of Brother Million, the history will be composed of "The main stream line and the history of the states that form the stream." We hoped to have had this manuscript completed by the sitting of the National Association of Free Will Baptists in Huntington, West Virginia, but sickness and other causes prevented the completion. But we had rather be longer and give to our people the best history pos-

sible, than to rush through and fail to give the best.

## THANKS FOR INTEREST

We want to thank those who have shown an interest in any way toward this work by prayers, or giving of minutes or any document of an instructive and constructive nature. We have not had too much encouragement from many of our leaders, but we do appreciate what we have had. Among those who have shown a real interest in the work have been the Reverends Ralph Staten and Refert Wilson. Brother Staten, at one time, was pastor of the Free Will Baptist Church in Pocahontas, Arkansas, the home church of the Rev. George W. Million, and Brother Wilson is the present pastor. Some time ago, I saw an article in writing from the pen of Brother Wilson saying, "Pray for the Board of Publications and Literature." This was a rare thing, and it made us very happy.

## REV. GEORGE W. MILLION

Brother George W. Million is a very conscientious servant of the Lord and has fought valiantly for the *faith once delivered unto the saints*. Thus, he wants every assertion that he makes in the history to be absolutely authentic. Brother Million was a public school teacher for years and he is now 78 years of age, a man with experience. We are happy to say that he is a man to be trusted as to accuracy in stating facts. We count it a happy privilege to be associated with such a brother in the ministry of our Lord in the preparation of a history for the Free Will Baptist people. Again we assert that if we had had the cooperation and support of the denomination as a whole, or in a sufficient measure, we would have had an abundance of books and necessary literature, tracts, etc. Pray for us and give your support and in time we will cease to be the orphans of the National Association of Free Will Baptists.

Prayer is an acknowledgement of faith; worry is a denial of faith. Prayer is putting one's hand in God's, trusting to His loving guidance; worry is withdrawing our hand, and denying His power to lead. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer does not cancel worry, worry will cancel prayer.

—First Church, Savannah, Georgia.

"To scatter true Christians is like casting good seed into the ground; they are bound to bear fruit."—Sel.

There will not come into man's heart peace or blessings until sin is removed and truth and righteousness dwell within.—Sel.



# STORIES

FOR OUR

## BOYS and GIRLS



### *Fruit Farm Adventure*

ESTHER M. PAYLER

**T**HE Martin family moved to the country, when school vacation started. On the first day as Jim and his sister, Ida, pulled weeds along the front fence, Jim said, "I know there'll be plenty to do around our yard, but way out here, how can I earn money to be a doctor?"

Ida's smile faded. "Yes, it takes lots of money to be a missionary doctor, that is, to go to school to learn to be one." Ida's snub nose wrinkled. "If you do your part and work, the Lord will open the way. I'm praying for Him to do it for me, so I can be your nurse."

"Some doctor and nurse!" a strange voice giggled. Jim and Ida jumped in surprise, to see a tall boy leaning on their fence. His tennis shoes had not made any noise on the dirt road. He exclaimed: "I'll show you where to make money, but you're kinda small!" Jim noticed one of the boy's eyes was brown, the other was lighter with yellow streaks.

"Where can we earn money?" asked Jim.

"At Bailey's Fruit Farm. I'm going there now. You and your sister can come with me," invited the boy. "I'm Bob, from up the road!"

"Thank you. We're Jim and Ida, just moved from the city."

"I've made lots of money picking fruit," explained Bob, as they walked. "I spend it fast as I earn it. No saving for school, 'cause I hate it, and am not going a minute after I have to by law." His laugh sounded like a crow.

"What are they picking now and how much do you get?" asked Jim.

"Cherries, and they pay a cent and a half a quart."

"Wonder if they'll take us?" Jim ran his fingers through his straw-colored hair.

Bob winked his brown eye. "I'll show you how! There's tricks!"

"You mean something that isn't honest?" Ida frowned.

Bob shrugged, but did not answer. "I'll take you into the packing and shipping shed to see Mr. Bailey."

Jim and Ida exchanged uneasy glances following Bob through the long shed piled with crates and empty boxes and full ones

at the lane end. The air was fragrant with the smell of fresh cherries.

Bob introduced them to Mr. Bailey, a man who seemed to be in a hurry, for he scurried around like an ant. "We need pickers. Fruit's going to waste. You're young, but you'll have to do."

"Thanks," replied Ida. "We'll try."

"Bob, you show 'em how, and then take the checking job for cherries," said Mr. Bailey.

"O. K.," answered Bob, "This tree, Jim. Ida, the one next to it."

As Jim picked, Bob whispered. "Bailey wants only ripe ones picked, but work as fast as you can. Take soft or partly green ones, just so you earn money." He winked his brown eye.

"I want to work right," answered Jim.

Bob cackled. He said to Ida: "Don't fill 'em too full. Who'll know the difference?"

"God and I will, and the people who buy them," answered Ida, her blue eyes big and dark.

"I just want to make money," Bob snorted.

Soon Jim and Ida's fingers were stained red, their arms scratched from twigs. But as they looked at the crates filled with boxes, they had picked, they had strength to go on.

"Time to check in," called Bob. He counted Ida's crates: "Five," he whispered.

"Four is all I count," Ida stared at him.

"Silly!" Bob winked his brown eye.

Ida tossed her curls. "I want only what I earned!"

Bob whispered to Jim. "How do I count for you?"

"What's coming to me. No more and no less," Jim answered.

Bob shrugged: "All right, be honest, but not me!"

Every day, even one day when it rained a little, Jim and Ida picked cherries, and although their arms ached from reaching, the pile of coins in their bank helped them to keep on working. When Bob picked he always had more than anyone else. "I put all the nice cherries on top, but otherwise anything goes just to fill the box," he boasted.

"That isn't honest," protested Jim.

"Well, I earn more'n you." He rattled the money in his pocket.

"See you tomorrow."

"Not tomorrow. That's Sunday. We'll be at Sunday school and church."

"Come with us," invited Ida.

"Not me. I'll work as usual and earn more 'cause no one's watching!"

Monday afternoon Ida and Jim picked later than usual. There was a big order for Dayton Market. Bob said he was tired and went home early, even when Mr. Bailey asked him to stay. "Shed's so full, I'll have to pile some up next to it and cover them with convass," said Mr. Bailey. "Thanks for staying, children. Here's an extra quarter for each."

"Thank you," said Ida. "Can we have some shells from that pile of sand and shells, next to the shed? We want some to make a picture frame for our mother's birthday tomorrow."

Ida and Jim picked some shells and went home. They stuffed them into their pockets, so their mother would not see them and carried them to their room. "We don't want to spoil the surprise," said Jim.

That evening, after supper, they were working in their room. "We need two more handfuls," said Jim. This one corner needs more."

"Let's go down and get them now. The moon's bright and we can take a flashlight," said Ida.

"We'll go out the back and Mother won't hear us and ask questions, 'cause she and Dad are on the front porch."

Jim and Ida hurried down the lane. As they brushed against the honeysuckle the sweet odor tickled their noses. Birds chirped sleepily as they passed under the trees.

"Let's hurry. It's getting darker," said Ida.

As they came to the shell and sand pile, Jim stopped, "I see lights!"

"Fireflies, under the trees," shivered Ida, scared but trying to sound brave.

"There's a truck in the lane, with lights out," whispered Jim.

"I smell crushed cherries!" sniffed Ida, reaching for Jim's hand.

"Let's look," said Jim.

"I'm scared!" Ida drew back.

"What time I am afraid, I will trust in Thee," said Jim.

Ida did not answer but crept along with Jim. They saw Bob and a man loading the cherries into a truck. Bob disappeared into the truck, they thought, but someone was holding them, putting hands over their mouths. "Shut up," hissed Bob. "If you tell on me, I'll beat you and say you did it!"

"Promise you won't tell," he kept repeat-

(Continued on page fourteen)



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## N. C. Fourth Union Auxiliary Convention

The following is the scheduled program for the Fourth Union Woman's Auxiliary Convention of the Central Conference of North Carolina which will convene with the Saratoga, North Carolina, Free Will Baptist Church on July 29, 1956:

### Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mrs. Jack Bryant
- 11:10—Welcome, Rev. Clyde Cox
- Response, Miss Ann Letchworth
- 11:15—Special Music, Rev. Clyde Cox
- 11:20—Recognition of Ministers and Delegates
- 11:25—Special Music, Good Will Quartet
- 11:30—Sermon, Rev. Earl Glenn
- Alternate, Rev. C. L. Patrick
- 12:05—Appointment of Committees
- 12:15—Lunch

### Afternoon Session

- 1:15—Devotions, Rev. R. L. Norville
- 1:30—Special Music, Misses Lois and Joyce Letchworth
- 1:35—Business
- 2:00—Program, Local Church
- 2:30—Adjournment

Respectfully Submitted,

Mrs. Paul Thigpen  
Mrs. Mamie Wooten  
Miss Loretta Harrell

## Anna Phillips Loan Fund

Attention Woman's Auxiliary Members: At our North Carolina State Convention this year there was elected a committee to be in charge of the Anna Phillips Loan Fund. This committee is composed of Mrs. James A. Evans, chairman; Mrs. Lillie Mae Sasser and Mrs. D. L. Whaley. Those desiring information concerning this fund or those desiring to make future applications for loans should contact Mrs. Evans at P. O. Box 203, Wilson, North Carolina, instead of your state youth chairman as heretofore.

Please urge your people to support this worthy cause in order that our young people might further their educations. Anyone having notes coming due, please respond immediately in order for others to enter school this fall.

Mrs. Carl Dudley  
President, N. C. State Auxiliary Convention

Tulsa, Okla.—The Woman's Auxiliary of the Trinity Temple Church report varied activities for the months of May and June.

The ladies attended a cottage prayer meeting and presented a Mother's Day program. The auxiliary also sponsored a yearbook study and held a business meeting. The average for the month of May was 15.

The vacation Bible school sponsored by the auxiliary had an enrollment of 103, and ten of this number accepted Christ. Another yearbook study was held during June, and the average attendance for the month was 22. The auxiliary feels that it has been bountifully blessed, and trusts and prays that God will bless other auxiliaries in like manner.

Morrisville, N. C.—The Woman's Auxiliary of the Shady Grove Free Will Baptist Church, Durham County, met Thursday evening, July 5, at the Fellowship House. Mrs. Linwood Clemments, president, presided over the meeting. The devotions were led by Mrs. J. R. Hildebran, program chairman.

Those taking part on the program were Mrs. James Overman, Mrs. C. E. Parrish, Mrs. E. P. Hildebran and Mrs. Buck George. Following the business session, Mrs. George dismissed the meeting with prayer. Mrs. George and Mrs. Claude Phipps then served refreshments to the fourteen members and one visitor present.

Richton, Miss.—The Woman's Auxiliary of the New Love Well Free Will Baptist Church met July 6, 1956. The Scripture reading for the evening was Luke 19:1-10. Those taking part on the program were Mrs. W. M. Brewer, Mrs. Van Walley, Mrs. Tillis Walley and Mrs. Erastus McLain.

Following the business session, the group was dismissed with prayer.

Kenansville, N. C.—The Sarecta Woman's Auxiliary met at the church on July 2, 1956. The meeting was called to order and the group sang "Saviour Like a Shepherd Lead Us." Mrs. Walter Futrelle led the group in prayer. Following, the business session was held.

The several topics in the program were discussed by various members of the group. The auxiliary came to the conclusion that although our nation is considered a Godly nation, there are many who don't know Christ. The auxiliary also determined that our leaders and teachers need our prayers and help that they may lead us in the right way.

## Remembering the Youth At Cragmont

REV. D. L. WHALEY, Pastor

Jacksonville, North Carolina, Free Will Baptist Church

IT was my happy privilege to serve on the staff at both of the youth conferences at Cragmont Assembly, Black Mountain, North Carolina, in June of this year. It was amazing and a blessing to see what God did in transforming the lives of our young people. During the two weeks forty-five young people found Christ as their personal Saviour, one hundred and eleven gave their lives to full time Christian work and fifteen found God's will in their lives. These boys and girls came back singing and praising God for the new found joy in Christ.

Cragmont is a holy place. It is a place God is using in the lives of adults as well as the youth. In order for God to reach more people through Cragmont, Cragmont must expand. There is such a great need for landscaping, and more buildings are needed in order to care for the people. We can have at least five hundred at the youth camp next year if housing is provided. Did you know there is only enough dishes to set the table one time? In order to have a second set-up, as was the case at the youth conferences, the girls in the kitchen had to rush, rush, rush in washing the dishes while hungry boys and girls waited to be served. Pray for Cragmont! If the board should come with an expansion program, please stand behind it and push Cragmont in your church.

A Cragmont rally day will be held in the Jacksonville, North Carolina, Free Will Baptist Church on Sunday, July 22. We are hoping that each boy and girl who attended the two youth conferences at Cragmont will attend, plus their parents and friends. Services will begin with Sunday school at 9:45 a. m., followed with morning worship at eleven. This service will be broadcasted over radio station W L A S. Lunch will be served from twelve to one o'clock. In the afternoon the rally will be held, closing with a baptismal service in the church baptistry. Also services will be held at the hospital and jail in the afternoon. The pastor will have charge of the morning service and Mrs. L. E. Ballard, house mother at Cragmont, the afternoon service. Rev. Willie Justice, a student of the Free Will Baptist Bible College, Nashville, Tennessee, will bring the afternoon message.

We are expecting a great time in the Lord and we want you to share in these spiritual blessings by attending. Come in time for Sunday school and, if possible, bring lunch.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## The Garage Church Grows

Recently Rev. Wesley Calvery of Tokyo, Japan, sent in the following report regarding our work there in his garage:

"Recently our hearts have been made to rejoice because of the apparent working of the Spirit among our little group which meets in the garage. Two of the girls have begun helping us to teach the Sunday school. One of them gets up at 4:30 in the morning for Bible study and prayer. She has also said that she would like to dedicate her life to full-time Christian work. Two of our girls wish to enter Bible school here in Tokyo. Recently we began a baptismal class. Five people are attending the class and are making preparation to be baptized. At least ten per cent of the people who attend our meeting lead in public prayer. These people are all seemingly growing in grace and becoming separated from the world. Please rejoice with us concerning these things."

## From the Field

June 19, 1956  
Grantsboro, N. C.

Dear Brother Riggs:

The enclosed money order in the amount of \$51.00 is from our first vacation Bible school in the history of Rock of Zion Free Will Baptist Church. The children want this money used to carry the gospel to some one who has never heard it over seas (to use their words).

Everyone enjoyed their work, especially the children. They said they would like for it to go the whole summer.

I, as director, thank our Lord for a successful week.

Sincerely,  
Mrs. W. C. Eastwood

Winfield, Alabama  
June 15, 1956

Dear Brother Riggs:

In vacation Bible school today our offering was for foreign missions. We had a very fine school and are happy to be able to send this small offering for missions. The offering amounted to eight dollars and ten cents (\$8.10).

Sincerely yours,  
Harold A. Pitts

114 Harris St.  
Erwin, Tennessee  
June 4, 1956

Dear Brother Riggs:

Enclosed you will find check for \$5.39 from Kraft Mayonnaise Company. We saved coupons to receive this money, and

would like the full amount credited to Miss Laura Belle Barnard's account.

We have named our circle for Miss Barnard. Thanking you, I am,

Very truly yours,  
Mrs. MAGGIE BLACK, President  
Laura Belle Barnard Circle—WNAC  
Note: "Go thou and do likewise."  
RAYMOND RIGGS

Route 1, Box 33  
Fountain, N. C.

Dear Brother Riggs:

My pledge for \$1.00 for the month of June is enclosed.

May the Lord bless you as this tiny bit is used to carry the gospel to those who have never heard.

Sincerely,  
Mrs. Heber Tyson

Williamston, N. C.  
June 11, 1956

Dear Brother Riggs:

The Cedar Grove Ladies' Auxiliary is sending \$5.00 for foreign missions. Please use it where it is needed most and we pray that some soul will hear and believe through it. May the Lord continue to use you and bless your work for His glory.

MRS. GORDON HOWELL

Logan, W. Va.  
May 28, 1956

Dear Sir:

I am a leader of young people in our church. We are going to start giving our offering of one meeting a month to foreign missions. I would like to give them a little talk on our missionaries. Could you supply me with this information?

Sincerely,  
Mrs. BILL MCCOY

P. S. Our church is the Trinity Baptist Church of Henlawson, West Virginia. Our pastor is Wayne Damron.

Springfield, Oregon  
June 11, 1956

Dear Brother Riggs:

Inclosed is \$10.00 for foreign missions.

Yours truly,  
AUDRIA METCALF

France  
May 31, 1956

Gentlemen:

Hello, from way over here in France!  
(Continued on page sixteen)

## Fruit Farm Adventure

(Continued from page twelve)

ing.

Jim and Ida said nothing.

"Promise," Bob kept twisting their arms.

"All right," sobbed Ida. "Say yes,, before he breaks your arm, Jim."

"All right," Jim gritted his teeth.

Without their shells, the children ran

up the lane, and up the back yard path and into their bedrooms. Jim held back tears until he got into his room.

Next morning, Bob did not whistle for them. Ida thought of telling her mother, but did not want to worry her on her birthday. Jim whispered to her: "We must go to pick, as usual."

When the children arrived, Mr. Bailey was scurrying into the sheds and out again. "I was robbed last night. Hurry and pick so we have enough for our order."

"We ought to tell," Ida said to Jim.

"I know," he nodded miserably, but just then Bob came past their trees. "Say one word and I'll knock you down." He strolled back to the shed for another crate.

The children had only picked a few boxes of cherries, when Mr. Bailey called them. "You were the last ones here last night. You knew we had cherries outside the shed. Bob just directed my attention to that, and that you have some extra money with you this morning."

"That's a birthday surprise for our mother. Ice cream for supper," said Jim. "We wouldn't steal."

"You're new around here. Say, where were you last night?"

Jim stuttered: "We came down to your sand shell pile to get some shells for a frame we were making for our mother."

"You gave us permission," said Ida.

"Yes, but not to hand around my place after dark. You two had better go home and not come back."

As the children walked past the shed, Bob winked his brown eye at them and laughed: "Who is talking about honesty now!" he crowed.

The rest of the week, the children worked around home.

On the next Wednesday morning Mr. Bailey came to their door, as the children were doing the breakfast dishes. "Jim and Ida, forgive me and please come to work. Bob was the thief. Last night he came again to get cherries and I caught him, and got the truth out of him about you. I should have known better, but I was so worked up I didn't think straight that morning."

"We had made up our minds to come to you and tell you," said Jim.

"I'm glad you found we were honest, but I'm sorry about Bob," said Ida.

"We'll be glad to work for you again," grinned Jim.

"Good! Here's last week's pay to make up for what you lost. I'll keep you busy all summer, Doctor Jim and Nurse Ida."

"Our prayers are answered," whispered Ida.

Her brother grinned happily and nodded.

"The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness" (Proverbs 11:6).—Gospel Herald.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Witnessing Through Suffering

(Lesson for July 29)

Lesson: 1 Peter 1:3-9; 5:6-11.

### I. INTRODUCTION

The apostle, Peter, wrote this letter from which the Printed Text is taken to give consolation and encouragement to the Christians as they were suffering extreme persecution at the hands of the pagan Roman Empire.

During approximately 30 years from Pentecost to the burning of Rome under Nero, 64 A. D., the Christian Church has grown to enormous proportions. Historians tell us that the Christians, particularly those in governmental positions were beginning to sway the government toward righteousness in Christ.

One historian describes the burning of Rome and the results which followed to the Christians as follows:

"For six days Rome burned and half of the city was consumed. To Nero, the Roman Emperor, some attribute this fiendish act. He laid the blame on the Christians and instituted a persecution that was unspeakably horrible, but quiet in keeping with his character. Clothed with the skins of animals they were hunted to death with dogs. Others were cast into the arena to be torn to pieces by wild animals for the entertainment of thousands of spectators. Some were crucified. Some were covered with inflammable materials, and at night were set on fire to illuminate the gardens of Nero where this diabolical monster exhibited the agonies of his victims to the public, and gloated over them."

The persecution of Christians did not stop with the death of Nero. Subsequent Roman rulers carried on organized persecution of them until the time of Constantine the Great who himself became a Christian.

In every age and generation since people began to accept Christ, Christians in some parts of the world have been persecuted. Persecution exists today in some countries of the world. Some of it is initiated and carried out by people who call themselves Christians.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. It is not by man's merit, but by the

grace of God, that believers are begotten and born of the Spirit (Vs. 3).

2. Only those who by faith become heirs with Christ have reserved in heaven an inheritance for them (Vs. 4).

3. It is both through faith and the power of God that believers are kept in the will of Christ unto the end (Vs. 5).

4. Even in the midst of trouble and sorrow, there's unspeakable joy for the witnesses of Christ (Vv. 6-8).

5. The Lord Jesus Christ and salvation complete are the end of faith for Christians everywhere (Vs. 9).

6. Humble submission to the will of God will bring His exaltation and His providential care (5:6, 7).

7. The presence of the devil puts imminent danger in the way of every servant of Christ (Vs. 8).

8. Steadfast faith in the power of Christ is the most effective shield against the forces of Satan (Vs. 9).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. The devil has a fairly extensive wardrobe. When it best suits his purposes, he assumes the guise of a "roaring lion." The lion roars only when he has his prey beneath his feet. He is silent when in quest for his prey. At times, the devil assumes the guise of "an angel of light!" The devil is never so pleased as when we jokingly speak of him as, "His Satanic majesty," as if he were non-existent! He will fly at us, and not flee from us unless we yield ourselves utterly to his Conqueror, the Lord Jesus!

2. The Lord Jesus Himself gave an example of humility in service when He girded Himself with a towel to perform the service of washing the feet of the disciples (comp. John 13). Pride has no chance of meeting with success: "For God resisteth the proud, and giveth grace to the humble." A proud and self-exalted Christian cannot get along very well, since God sets Himself in battle array against him; but those who are humble, obtain favor from God, and they will succeed in the Christian life. The Christian who is too great and important to serve, is too great and important for the Lord to use to any considerable degree.—*The Bible Illustrator*.

3. A sober, vigilant person is one who is capable of instant vivid attention. Peter says that such a state of mind should be

constantly maintained, because Satan, like a hungry, roaring beast of prey, is stalking about seeking whom he may consume. See Job 1:7; 2:2. He cannot destroy those who are kept by the power of God through constant faith, but he goes about looking, seeking for those who wander away under clouds of doubt, which relaxed sobriety and vigilance. Peter offers a petition for the perfection of his readers, which is based upon the God of all grace.—*The Advanced Quarterly* (F. W. B.).

4. Casting all your care upon Him; for He careth for you.

It was a strange thing when, on Wednesday evening, March 1, 1950, all the members of the choir of the Baptist church in the village of Beatrice, Nebraska, were late for choir practice. Though they were usually very punctual, not one of them was on hand at the appointed time. Little things of no great consequence had interfered and had made every one of them late. Then ten minutes after practice should have begun, but before anyone had arrived, the church blew up with a tremendous explosion due to leaking gas. The walls fell outward, and the heavy roof fell down upon the floor. It would have been a miracle if anyone in the church had come through alive. But no one was there! This reveals how God can so control even the small details of life as to work out His plans.

5. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

Shortly before this is being written, announcement was made to a great audience in Winona Lake, Indiana, that two weeks previously Louis Zamparini had been offered a contract for fifty thousand dollars a year for five years for the telling of his amazing story centering in his forty-seven days spent upon a raft on the Pacific during the war. There was but one condition imposed: he must not say anything about Jesus Christ. He could talk about God all he desired, and the remarkable providences through which God spared his life. But Christ must not be mentioned. This was a situation in which it might have been easy to compromise. But Zamparini did not hesitate for a moment. He had been transformed through the power of Christ in October, 1949, and he could not consider any contract that interfered with his witnessing concerning Him. Instead, he is effectively bearing testimony before great crowds to what God and Christ have done.—*Arnold's Commentary* (1951).

A piano manufacturer sent his agent to buy wood for sounding boards. He instructed, "Buy only timber that has stood on the hilltops, for the trees that have battled with the wind and the storms have more music in them."—*Sel.*



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

## A Midsummer Look at Mount Olive Junior College

W. BURKETTE RAPER, *President*

During the summer months work at Mount Olive Junior College, Mount Olive, North Carolina, goes on. We use these months to close out the year that has passed and make innumerable plans for the opening of school in September. At the present, four of us are working regularly here at the college and the other four members of our faculty are in summer school.

These days have given us an opportunity to seriously evaluate our college program, and we would like to share our thoughts with you. Let us look at the college from three viewpoints, its aims, accomplishments and aspirations.

### Aims

"The objective of the college is to train and educate young men and women for Christian life and service, thus preparing them for useful vocations and successful living in the home, the church, the community, the nation and the world." In more specific terms, our aims are:

1. To provide a Christian college for our sons and daughters.
2. To provide an educational institution that is accredited so that the college and its students will be recognized by other institutions of higher learning.
3. To provide education and training in as many useful vocations as possible.
4. To help meet the educational needs of both laymen and ministers.
5. To provide the kind of college to which Christian parents would be glad to send their children or any young man or woman would be proud to attend.

### Accomplishments

In September Mount Olive Junior College will begin its third year of operation as a junior college. At the end of two years, we can list the following accomplishments:

1. Free Will Baptists have demonstrated their confidence in and approval of Mount Olive Junior College by liberally supporting it with their gifts and prayers.
2. Enrollment at the college the second year was almost double the first year, and in September an even larger enrollment is expected.

3. Endowment funds totaling \$30,000 have been appropriated for the college.
4. Modern classroom furniture, a well equipped library, science laboratory and cafeteria have been installed and paid for.
5. Our students can transfer without loss of credit to seniors colleges in our area.
6. Scholarships and loan funds have been established and no students have been refused admission for lack of funds.
7. The college has received full support of the Mount Olive community as evidenced by a recent campaign in which they pledged more than \$125,000 to the college during the next five years.
8. The most vital accomplishments cannot be written on paper, but are inscribed in the lives of the students who have studied in the college.

### Aspirations

Mount Olive Junior College is not content with present achievements, but firmly believes that the future belongs to the thing that can grow. We are now in the process of:

1. Adding additional faculty members to our teaching staff. (Each of our teachers has made a personal commitment of his life to Jesus Christ.)
2. Purchasing fifty acres of additional land for growth and expansion.
3. Making a master plan for our new campus that will accommodate five hundred boarding students when complete.
4. Establishing additional endowment, scholarship and loan funds.

The month of July is "Education" month. This great ministry of Christian education needs the continued prayers and liberal support of all of our people. What we have in Mount Olive Junior College is but a miniature of what we need.

## Free to Church Libraries

Mount Olive Junior College, Mount Olive, North Carolina, has some extra copies of its 1955-56 annual, *Olive Leaves*,

which it would like to distribute to Free Will Baptist churches. Any church in any state may have a copy of this attractive volume by writing the college and requesting it. There is no charge for this book to churches. Individuals who want a personal copy should enclose a check in the amount of \$2.50.

When writing for a free copy for your church library, please give the name of your church. The copies on hand will be given away in the order in which requests are received. Write Mount Olive Junior College, Mount Olive, North Carolina.

## MISSIONS

(Continued from page fourteen)

There may be many miles between us, but each month as we receive the *Contact* and mission report, also we feel very near to the college and its work.

We are doing our best to help with the Lord's work at the army chapel, and in a way we feel it's a sample of foreign mission work. Soon we'll be in charge of the Sunday school and morning worship service, plus the weekly fellowship hour. When we left the United States, we prayed for a place in God's services and He surely has answered it. We have 30 children in Sunday school now and we are so thrilled. Please pray that we may do our best in leading the children in the way of the Lord.

We trust the enclosed offering will help our state meet its quota (Missouri) and that God's work may go forward.

Truly yours,

SP. 3 & MRS. HOWARD E. FILKINS

## THE MAIL BOX

### MISSION TO BE OPENED

"Greetings in the precious name of Jesus: Will you please give me a little space in *The Free Will Baptist* for this notice. I opened a Free Will Baptist mission in Nashville, Tennessee, on Saturday night, June 30, 1956, preaching each night at 7:30. Thank you and God bless you.—Elder Colonel Pendleton, 170 Wharf Avenue, Nashville, Tennessee.

### WANTS PASTORATE

"I have been serving churches in North Carolina for more than twenty years. I have preached the gospel to the best of my ability. During this time I have sought to move to the churches which called me to preach and have served them faithfully. I have resigned the Rocky Mount, North Carolina, Church, but my wife and I desire to continue living here. I would appreciate hearing from any church desiring a pastor within 100 miles of Rocky Mount and not requiring me to move to the community of the church. I will serve the church faithfully as I have done at other times while serving churches this way. Write R. P. Harris, 1200 Tarboro, Rocky Mount, North Carolina."—Rev. R. P. Harris.

"There is great comfort for us in the knowledge that our God will never, never change."—Selected.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 25, 1956

Jacksonville, North Carolina, Free Will Baptist Church



The Jacksonville, North Carolina, Free Will Baptist Church was organized on September 15, 1943, with four charter members. This organization resulted from a revival campaign which began on July 4, 1943, by the Rev. Rashie Kennedy. The church called as its first pastor the Rev. D. W. Hansley who served the church for a number of years, and to whom a great deal of credit is due for the progress of the church.

The church membership has grown from four members to approximately 225 members. The present pastor is the Rev. Lee Whaley who came to the church in October, 1949.

(See complete story inside)

LIBRARY  
DUKE UNIVERSITY  
DURHAM, N. C.



# EDITORIAL

## NATIONAL ASSOCIATION

It was delightful to find that in the Huntington session of the National Association there was no serious disagreement which carried the seed of disruption among us. A greater spirit of unity seemed to prevail than that which has existed during recent years. In speculation upon the reason for this blessed spirit, one can find a number of reasons. We cannot say that no important issues were at stake, because the same problems faced us at this session that we had before us in other years. Perhaps some problems were more acute than they have been at other times.

Let us hope that we are growing up and becoming able to solve our problems without fighting one another. We praise the Lord that this session did not give our visitors, and even our own constituency, the idea that we were not a spiritual people. Perhaps a great deal of the credit for the harmonious session is due to the many prayers which were uttered for God to honor the session—those which were prayed before the session began and those which went up to God during the meeting, including the all-night prayer meeting at a Huntington church. And let us not forget that much praise is due the officers of the association for their splendid conduct of each session.

We should not get the idea, however, that disagreements should never be voiced in our national meetings, as well as in our meetings which are smaller in scope. If this should occur, we would become alarmed, for we would then be drifting toward a complacency which would destroy us equally as soon. If this should happen, it would indicate that the bulk of our people were not interested and had ceased to think about our progress. General enthusiasm and zeal for the cause would wane, and we would begin to lose ground in our service to our Master. So long as we can disagree on issues, be objective in pursuing our convictions and accept the outcome in each instance as the will of God for us, we are maintaining a most healthy status for continued growth in the administration of the work of our Lord.

Each one of us should be constantly reminded of the rich heritage that is his, and of the tremendous responsibilities which rest upon his shoulders. What we are as a denomination today is the gift of God which has come in honor of the sacrificial services of those who have gone before us, together with that which God has given as a result of our own labors. We are on the eve of the greatest era of progress that the denomination has ever known if we are humble enough, unselfish enough, and big enough to let God work through us to the accomplishment of His purpose for us. Furthermore, the extent of this progress will depend upon the combined contributions of all of us, as each one strives earnestly and zealously to do what he honestly feels to be best.

As we follow this procedure, we may certainly expect to encounter differences of opinion and differences in proposed plans for our guidance. These are good signs of denominational health and vigor. We sincerely commend every person or group who offered resolutions to the assembly only to find them lost by majority vote. This is true democracy at work in the denomination. The lost motions are a tribute to the interest and initiative of those sponsoring them.

Let us turn now to some significant statements from the reports from the boards and departments to the National Association.

The Executive Department reports: "... Having mentioned the Cooperative Plan earlier, let us look at it for the six-month period of July 1—December 31, 1955, which is the period covered by the financial part of this report. Our receipts for that period were nearly \$14,000, which is 64% above the previous six months.

This \$14,000 represented 16½% of the total denominational giving for that period.

"When these figures are considered with the fact that our Cooperative receipts for the first six months of this year are approximately 30% above the last six months of 1955, we can see the growing and enthusiastic response of our people to this program

"While we are greatly encouraged, it would be well to point out (as may be seen from the financial report) that a few states are carrying the load of this program which helps sustain the work of every department. If so few can do so much, it is hard to even imagine what a great victory could be ours if a majority of the churches would join with the few in supporting the world-wide ministry of our denomination with just 10% of their church offerings. . . ."

The Board of Home Missions reports: "... Financially, we have been 'pressed out of measure.' Perhaps we over-extended ourselves when we sent out additional mission teams last July, but we did so on the strength of a proposed budget that had been raised the year before. However, this year the story is different. Our income is off approximately 17% over last year in spite of the fact that we have spent 50% more time on the field of itineraries. In December, 1955, we were forced to negotiate a loan from our bank for \$2,500, which was secured by note, signed by each member of the Home Mission Board and the promotional secretary. This loan has been repaid in full, however. . . ."

"The Home Mission Board has conducted itineraries in the following states: Missouri, Illinois, Ohio, Alabama, western North Carolina and Arkansas. In each place we met with a warm welcome and hearty response. Many of the states will not allow itineraries on a church-to-church basis since they have adopted the Cooperative Plan of Support and this has hindered us to a certain extent in raising our budget this year. . . ."

(Continued next week)

## "I Know Nothing about Speculations!"

When the great scientist, Michael Faraday, lay dying, some journalists questioned him as to his speculations concerning the soul and death. "Speculations?" exclaimed the dying man in astonishment. "I know nothing about speculations! I am resting on certainties!" Faraday then quoted from Paul's letter to Timothy: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against the day!"—Sel.

Vol. 71

No. 2

## THE FREE WILL BAPTIST

July 25, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager..... L. A. Dunn  
Editor..... J. O. Foster

Subscriptions Payable in Advance  
6 Months ..... \$1.00  
1 Year ..... 2.00

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# Jacksonville Church History

**I**N the early part of June, 1942, Mr. and Mrs. J. K. Rhodes discussed the spiritual need in the Jacksonville, North Carolina, area with the Rev. Rashie Kennedy, which later resulted in the organization of the Jacksonville Free Will Baptist Church. The need had resulted from the crowded conditions of this small town which only had three churches. Seeing Marines and their wives seeking spiritual help daily and such a few Christian workers to offer comfort or point them to Christ made the situation acute. Rev. Kennedy promised to come and hold an evangelistic meeting if a place could be secured.

After much praying and searching for about eleven months, an old garage was located in which the meeting could be held. The much needed repairs were made, and on July 4, 1943, the doors were thrown open and music began to pour out. This service marked the first Free Will Baptist service held in Jacksonville. At the end of the five-weeks' meeting, the Rev. D. W. Hansley was persuaded to take over the work and serve as pastor. He began in August, holding services each Sunday night, assisted by his brother, the Rev. C. B. Hansley.

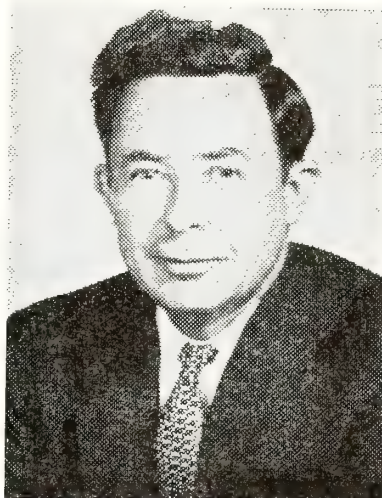
On September 15, 1943, a church was organized with four charter members, most of the new converts having moved out, since they were service men and their wives.

In October it was necessary for the group to vacate the building, and after much praying God provided an old store which could be rented for \$40 per month. About three months later a lot was purchased for \$1,350 on which to build a church. Mr. Rhodes bought the lot and gave the church as much time as was needed to pay him back. In August, 1944, the group borrowed a tent from the North Carolina State Association and held a tent revival with the Rev. F. A. Rivenbark as the evangelist. A number of souls were saved but no one was added to the church.

As cold weather came on, Mr. and Mrs. M. C. Smith opened the doors of their home to the group as a place of worship.

Finally plans were drawn for a building, and in January, 1945, Mrs. E. D. Batten contributed \$500 to begin a building fund. This and smaller contributions were spent to purchase materials, and on January 15, 1945, Mr. Hansley and Mr. Rhodes began the building. A loan was made from the Church Finance Association in the amount of \$3,000 which was used to pay off the debt for the lot and the balance applied on the building.

A woman's auxiliary was organized on



REV. LEE WHALEY

February 19, 1945, with nine members. These ladies went to work immediately to try to help in the erection of the church and ministering to the needy.

The church was accepted into the Eastern Conference of North Carolina on October 25, 1945.

The building moved very slowly under the direction of Mr. Hansley who many times labored from early morning until late evening alone and without any salary. Financially it was very hard, as the membership was so small and materials hard to find on account of the shortage of materials. But God blessed in a wonderful way, and on the fifth Saturday in September, 1946, the Union Meeting held its session in the new building, using borrowed seats which were used until the pews were delivered in October.

Mr. Hansley held a revival the first week in October with souls being blessed but no new members added to the church. During this week a Sunday school was organized with eleven members.

During the first winter in the new building, services were held without heat except for a few portable heaters. This heat was not ample as there were no ceiling, petitions, plastering and only a subfloor. On November 8, 1947, a heating plant was purchased and installed.

The work grew slowly with an active league being organized October 10, 1948. The church membership had grown to approximately 30, with preaching services each fourth Sunday and each Sunday night. Mr. Hansley served the church until 1949 when he resigned to take up a work at the Ayden, North Carolina, Church.

The church called the Rev. Lee Whaley as pastor and he began his official work on

the fourth Sunday in October, 1949. At that time the church went to full-time services. Mr. Whaley served the church on a salary of \$15.00 per week, which was later raised to \$20.00. Unable to live on such a salary, Mr. Whaley had to seek work elsewhere, working with the Wilmington News for several months. During this time Mr. and Mrs. Whaley bought the hardwood flooring for the church which was put down by volunteer labor.

During 1953 the church built three temporary Sunday school rooms in the rear of the building, and purchased a gas heating system that can be used to heat the entire church.

In January, 1954, the indebtedness of approximately \$2,000 was brought to the attention on the church, with the church voting to try to pay off the indebtedness and to dedicate the church in August. This amount was raised and other contributions made which included the baptistry, the baptistry picture, the pulpit furniture, the young people's classroom furniture, the finishing of the floors and a new front door.

A men's brotherhood was organized in July, 1954, with eleven members.

The membership of the church in 1954 was 167, the league approximately 65 and the woman's auxiliary 35.

On August 29, 1954, the dedication service was held for the Jacksonville Church. A very interesting and inspiring service was rendered, the mortgage and deed of trust being presented to the board of trustees. This marked another advancement of the church.

During the year, 1955, much progress was made in the Jacksonville Church. Two young men were licensed to preach the gospel while several others answered the call to preach but have not been licensed as yet. During a successful missionary conference one couple answered the call to Korea. Also the Rev. Louis Jefferson was ordained to preach the gospel.

The church saw the need of a building program, so it voted to build a parsonage first. The property adjoining the church was purchased from Mrs. J. W. Burton at a cost of \$10,000, less \$2,500 she gave as a donation to the building program. On this property is a large house used as the parsonage and a small apartment house which is being rented. The house was completely renovated by the members of the church.

The present membership of the church is approximately 225. Six members are attending the Free Will Baptist Bible College in Nashville, Tennessee, studying for full-time Christian work, and six others plan to enter this fall.

The Young People's Sunday School Class  
(continued on page eleven)



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## FOREIGN MISSIONS

(Editor's Note: This speech, written by Miss Gayle Letchworth of Snow Hill, North Carolina, won the North Carolina Young People's Auxiliary Declamation Contest. She also delivered it at the Woman's National Auxiliary Convention at Huntington, West Virginia, winning second place in the National Declamation Contest.)

**T**HE last words in Matthew's Gospel are Jesus' command to "... teach all nations, ..." These words read: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. ..." (Matthew 28:18-20).

In the field of foreign missions much is being done, but there is so much more to do. Perhaps you have asked yourself, "Would it really be a good thing for the people of India and other far-away places to become Christians? Would they be happy after having lived in their world of weakness and sin?" The answer to both of these questions is yes. One can find very little happiness in sin; but when one is saved, the heart, spirit and soul are free from the bondage of sin. We know that these people will be happy with God, for we have His promise that if we witness to these people, they will be happy in God if they only believe when He says, "If ye know these things, happy are ye if ye do them" (John 13:17). Since this is true, what explanation is there for the inadequate number of missionaries? In India there are millions of unsaved souls, and yet the missionaries live from one hundred to one hundred and fifty and more miles apart. There should be at least twice as many, for in Romans 10:13-15 Paul says, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." It is tragic that so many have not heard.

A good example of this took place in Nor-

thern India. Rev. Raymond Riggs, our promotional secretary-treasurer of Foreign Missions, Dan Cronk, our missionary, and an Indian evangelist were traveling by jeep from our mission station in North India. They had already passed village after village of people who were without a gospel witness. The day was extremely hot, and it was very dusty; for there had been no rain for six months and the dust was so bad that kerchiefs were used to permit breathing. As the men rode along, they noticed an Indian man and his little boy driving eight head of cattle around in a circle. After stopping the jeep and waiting for the dust to settle, the men discovered that the two Indians were threshing rice. The heads of rice were piled on the ground, which served as the threshing floor, and the cattle were driven over the spot. Their pointed hoofs performed the threshing process. Of course the process was slow, requiring hours and hours; but eventually the straw would be raked to one side and the grain sifted from one vessel to another while the wind (or sometimes the women) fanned the chaff away.

As Mr. Riggs and his friends visited the two Indians, they talked of the crops, the weather and other common matters. Finally they asked the older Indian, "Do you know Jesus Christ as your Saviour?"

The Indian looked at the men with a blank countenance and asked, "Who is Jesus?" He had never heard the name! He was chief of his village, a village which after nineteen centuries had never heard of Christ. The people of his village are heathen because they can't help it, and because we haven't sent missionaries to his village and others like his.

You may be wondering how we can possibly undertake such a tremendous job. Well, remember God has never asked us to do anything without enabling us to do what He asks, for He has all power and is with us always. When a bulldozer with its power can level a forest, dynamite can blast a tunnel through rocks, and an atomic bomb can destroy a nation, why have we been so slow to tell about Jesus and His love when we have God's power to undergird us?

Why haven't we witnessed to these poor, wretched, sinful people? Jesus says, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

We must not expect God to do everything. It is His plan for us to witness to these unsaved people and we must do our best. Christ set a good example for us when He was here on earth witnessing to all people. He gave His life that they might have a chance for life everlasting. If we fail to witness to these people, what will happen to us? What will happen to them? While we do nothing, must they suffer hopelessly in darkness, superstition and disease? As to what will happen to us, remember Christ's various cautions: *Ye are my friends if ye do whatsoever I have commanded you; their blood will I require at your hands; everyone shall give an account of himself.*

You cannot be Jesus' friend if you do not try to help people. When you are called to give an account of yourself, what will your excuse be when there is no excuse? Their blood will be required at our hands. Now let us ask ourselves. "Do we want this to happen?"

Jesus gave His life for the world. What are you doing for Him? The words of that beautiful hymn, "I Gave My Life for Thee," should inspire us if we let the question which it asks sink into our hearts. Listen to the words:

I gave My life for thee  
My precious blood I shed;  
That thou might ransom'd be  
And quicken'd from the dead.  
I gave, I gave My life for thee  
What hast thou given for Me?  
I gave, I gave My life for thee  
What hast thou given for Me?

Gayle Letchworth

## Woman's Auxiliaries of Piedmont Association Hold Conference

The following is the program for the Woman's Auxiliary Conference of the Piedmont Association of North Carolina which will convene with the Goshen Free Will Baptist Church, North Belmont, North Carolina, August 2, 1956:

### Thursday Afternoon

- 1:00—Registration and Fellowship
- 1:30—Singspiration
- 1:40—Devotions, "Faithful Fellow Laborers," Mrs. Norman Perkins
- 1:50—Remarks, President
  - Special Music
  - Y. P. A. Time
  - Panel of Faithful Stewards, Goshen Church
- 2:30—Highlights of State Auxiliary Convention, Mrs. Roy Rikard
  - Highlights of National Auxiliary Convention, Mrs. W. H. Calvert
  - Miscellaneous Business Session
- 3:30—Adjournment

### Thursday Evening

- 7:30—Gospel in Song
- (continued on page thirteen)



# NEWS NOTES

## Washington Church Holds Fifth Sunday Night Sing

The Washington Free Will Baptist Church, Washington, North Carolina, will hold its regular fifth Sunday night sing on Sunday night, July 29, 1956, at 8:00 o'clock.

The public is cordially invited to attend the sing along with all the singers.

## Bethlehem Church Holds Revival

The Bethlehem Free Will Baptist Church, Patrick, South Carolina, will hold a series of revival services beginning Sunday morning, August 5, 1956. The Rev. R. L. Clark, Hamlet, North Carolina, will be the speaker, assisted by the Rev. J. D. Liles, also of Hamlet.

Services will begin each evening at 7:30 with a song and prayer service and preaching will begin at 8:00. The Rev. H. S. Clark, Route 1, Gibson, North Carolina, is pastor of the church.

## White Hill Church, Host to Sunday School Convention

The White Hill Free Will Baptist Church, Beaufort County, North Carolina, will be host to the Fifth Eastern District Sunday School Convention of North Carolina on July 29, 1956. The music director for the convention will be James E. Davidson, and the pianist will be Miss Carolyn Stilley. The following is the submitted program for the convention:

### Morning Session

Convention Hymn—"He Keeps Me Singing As I Go"  
Welcome Address—R. G. Gillikin, Superintendent of Host Sunday School  
Response and Devotions—W. C. Eastwood, Convention Vice-President  
Business Session—Walter R. Sandlin, Convention President  
Lesson Sermon—Caleb Holliday, Teacher, White Hill Sunday School  
Children's Program—Host Sunday School  
Announcements and Remarks—  
Offering—  
Offertory—Phillip Prescott, Superintendent, Rock of Zion Sunday School  
Dinner and Fellowship—

### Afternoon Session

Convention Hymn—"He Keeps Me Singing As I Go"  
Devotions—Earl Hansen, Convention Assistant Secretary  
Business Session—  
Convention Address—Rev. R. H. Jackson, Superintendent, Free Will Baptist Orphanage, Middlesex, North Carolina  
Programs and Special Music—Young People of Orphanage  
Benediction—Rev. Clenton Lupton, Pastor, White Hill Church

## Rev. M. L. Hollis In North Carolina Revival



The Rev. M. L. Hollis of Amory, Mississippi, will be the evangelist in a series of revival services at Sound Side Free Will Baptist Church near Columbia, North Carolina. The services will begin on Monday night, July 30, and will continue through Friday night, August 3.

Mr. Hollis, one of the denomination's outstanding evangelists and a long-time friend of the editor, should prove a blessing to the Sound Side Church. His record speaks for itself through the long list of churches which the Lord has led him to organize and build. His record as

## ADDRESSES WANTED

Due to inability to locate the following persons and because they have not submitted forwarding addresses when they evidently moved, we have been unable to deliver "The Free Will Baptist" to them:

Rev. N. F. Byrd, whose former address was Route 1, Waynesville, North Carolina; Leroy Scudder, whose former address was Junction City, Kansas; and Charles Tucker, whose former address was Newport, Arkansas.

We would like very much to have the addresses of these persons as they are subscribers to "The Free Will Baptist." Anyone knowing these addresses is asked to contact The Editor, The Free Will Baptist Press, Ayden, North Carolina.

an organizer and builder of strong churches is perhaps unexcelled by many ministers of any denomination.

## Ministers' Conference of Piedmont Association

The Ministers' Conference of the Piedmont Association of North Carolina will be held at the Goshen Free Will Baptist Church, North Belmont, North Carolina, August 2, 1956. The following is the submitted program for the conference:

### Thursday Morning, August 2, 1956

- 9:00—Devotions, "The Minister as a Faithful Example," Harold Goforth
- 9:10—Miscellaneous Business
  - Adoption of Program
  - Code of Bylaws to Be Submitted to Association
  - Offering for Expenses of Publication of Minutes, etc.
- 10:00—"The Minister Faithful in Preparation," R. J. Reynolds
- 10:15—"The Minister Faithful in Providing for His Household," L. H. Clayton
- 10:30—"The Minister Faithful to His Preaching Calling," Roy Rikard
- 10:45—"The Minister Faithful to His Pastorate," Nathan Holt
- 11:00—Message, Jack Carswell
- 12:00—Lunch and Fellowship

## Ordination Board Convenes With Wilson Church

The Ordination Board of the Western Conference of North Carolina will convene at the Wilson, North Carolina, Free Will Baptist Church on July 27, 1956, at 3:00 p. m. All those desiring to receive license or to take the examination for ordination are urged to be present and are asked to bring recommendation from their local church.

## Sound Side Church Host to Albemarle District Meetings

The Sound Side Free Will Baptist Church near Columbia, North Carolina, will be host to the Albemarle District meetings on July 28, 29, 1956. These meetings are the Albemarle Union Meeting, Albemarle League Union Meeting and the Albemarle Sunday School Convention. The following are the programs for each of these meetings:

### Albemarle Union Meeting, July 28

#### Morning Session

- 10:00—Devotions, Rev. J. A. Alexander
  - 10:10—Welcome Address, Local Pastor
    - Response, Mr. Alton Reynolds
  - 10:15—Moderator's Remarks, Rev. Walter Reynolds
  - 10:20—Minutes of Last Union
    - Roll Call of Ministers and Churches
    - Recognition of Visiting Ministers
    - Announcements
  - 11:15—Congregational Singing and Worship
    - Offering for Orphanage
    - Special Music, Host Church
  - 11:30—Union Meeting Message, Rev. Willie
- (continued on page six)



# NEWS NOTES

(continued from page five)

Twiddy  
-Benediction

## Afternoon Session

- 1:00-Devotions, Rev. Williamson
- 1:10-Report of National Association
- 1:40-Business Period
- 2:15-Closing Hymn and Benediction

Albemarle League Union Meeting, July 28

## Evening Session

- 8:00-Devotions, A Leaguer
- 8:10-President's Message, Mr. J. T. Keech
- 8:15-Appointment of Digest Committee
- Minutes of Last Union
- Recognition of Ministers
- Announcements
- 8:30-Business Period
- 8:45-Congregational Singing and Worship Offering
- Special Music, Host Leagues
- 8:55-Program, Sound Side Leagues
- 9:30-Adjournment

Sunday School Convention, July 29

## Morning Session

- 10:00-Devotions, Rev. Bobby Aycock
- 10:10-Welcome Address, Local Sunday School Superintendent
- Response, Mr. Hubert Cox
- 10:15-President's Message, Rev. L. E. Ambrose
- 10:25-Sunday School Lesson, Rev. Charlie Overton
- 10:50-Enrolling Ministers
- Recognizing Visiting Ministers
- Reading Minutes of Last Convention
- Sunday School Reports
- Announcements
- Congregational Singing and Worship Offering for Orphanage
- Special Music, Host Sunday School
- 12:00-Sunday School Convention Message, Rev. Ralph Osborne
- 12:30-Lunch

## Afternoon Session

- 1:30-Devotions, Rev. David Hansley
- 1:45-Business Period
- 2:30-Adjournment

## Goshen Church Host to Piedmont Association

The following is the planned program for the Thirteenth Annual Session of the Piedmont Association of North Carolina which will be held at the Goshen Free Will Baptist Church, North Belmont, North Carolina, August 3, 4, 1956:

### Friday Morning

- 9:00-Devotions, Rev. Robert Hagler
- Welcome Address, Host Pastor
- Response, Visitor
- Rules of Decorum, Moderator
- 9:15-Faithful Stewards in Business Transactions, All
- Report of Credential Committee, Chairman
- Report of Executive Board, Secretary
- Report of Nominating Committee, Chairman
- Filling Vacancies of Standing Boards and Committees
- Call for Petitionary Letters, Moderator
- Recognition of Visitors, Moderator

-Report of Ordaining Council, Chairman

- 10:45-Intermission
- 11:00-Message, Rev. Norman Perkins
- 12:00-Lunch and Fellowship

### Friday Afternoon

- 1:30-Meditations, Rev. L. H. Clayton
- 1:40-Report of Ministers' Conference, Clerk
- Report of Woman's Auxiliary Conference, Secretary
- 1:50-Report of Promotional Secretary, Willie Williams
- Report of Sunday School Convention, Secretary
- Report of Boards on Resolutions, Superannuation, Temperance, Christian Education, Children's Home, Finance, Missions, Trustees
- Report of Committees on Boundary Line, Encampment, Brotherhood, Piedmont Bible Institute
- 3:30-Dismissal

### Friday Evening

- 7:30-Teaching and Admonishing in Song
- 8:00-Message, Rev. John R. Newton
- Announcements, Moderator
- Benediction, Visitor
- Saturday Morning
- 9:00-Devotions, Rev. Arson Dixon
- 9:15-Unfinished Business
- Completion of Partial Reports
- Installation of New Officers
- 11:00-Message, Rev. C. B. Blackburn
- Testimonies
- Benediction and Adjournment
- 12:00-Lunch and Fellowship

## Rev. Bobby Rogers, Pastor Prospect Free Will Baptist Church

Rev. Bobby Rogers, formerly a member of the Sherron Acres Free Will Baptist Church, Durham, North Carolina, and the son of Mr. and Mrs. H. M. Rogers of Durham, graduated from Campbell College June 1, 1956; and has now become full-time pastor of the Prospect Free Will Baptist Church, Dunn, North Carolina.

Mrs. Venie M. Carney, secretary and reporter of the Sherron Acres Church, makes the following statement concerning Rev. Rogers:

"We regret losing Bobby as a member of our church; however, we realize how important it is that his membership be with the church he pastors. He loves his people

## Coming Events

- August 2-4-Blue Ridge Association, Cragmont Assembly
- August 6-11-Second Youth Conference, Cragmont Assembly
- August 13-20-Woman's Conference, Cragmont Assembly
- September 3-Fall Semester Begins, Mount Olive College, Mount Olive, North Carolina
- September 12-13-North Carolina State Convention, Beaver Dam Church, Columbus County

at the Prospect Church, and they love him. The entire church membership cooperates in every way possible, pulling together for the one and only cause, Christ and His Kingdom. We pronounce our blessings upon this young minister and his companion, Helen, as they venture into paths of service for God."

## Grace Church Announces Revival

The Grace Free Will Baptist Church, Greenville, North Carolina, announces its summer revival which will take place July 29-August 5, 1956. The Rev. Herman Hersey, pastor of the First Free Will Baptist Church, Raleigh, North Carolina, will be the evangelist for this series of revival services.

The pastor of the Grace Church, the Rev. Rashie Kennedy, cordially invites all the friends and neighbors of the church to share in the blessings and urges all members to be much in prayer for the revival.

## Mount Olive College Desires Prayers and Offerings

In only six more weeks Mount Olive Junior College, Mount Olive, North Carolina, will open its doors to a number of students who will be trained as future leaders for work both as laymen and ministers. The college is now recognized by other leading colleges in North Carolina, and students may transfer without losing credits.

The Rev. W. Burkette Raper, president of the college, makes the following plea to the Free Will Baptist denomination: "July 29 is a fifth Sunday, and we are asking for all of our churches, Sunday schools and leagues to designate their offerings or make an appropriation to Mount Olive Junior College on this date. We would also like for special prayers to be offered for the college. Our college is growing and we need God's guidance that we may make the proper decisions regarding our expansion program.

"Your prayers and gifts can keep the door of opportunity open for our sons and daughters. Mount Olive Junior College is dedicated to the task of saving our church by saving our youth. Please let us hear from you this fifth Sunday."

## Union Meeting to Be Held at Orphanage

The Second District Union of the Western Conference of North Carolina will convene at the Free Will Baptist Orphanage, Middlesex, North Carolina, on July 28, 1956, beginning at 10:00 a. m. The following is the submitted program for the meeting:

### MORNING SESSION

- 10:00-Congregational Singing
- 10:10-Devotions, Rev. Johnny Eason



10:20—Moderator's Remarks  
 —Welcome, Shelby Jean Price  
 —Response, Mrs. Frank Sawyer  
 —Seating of Visitors and Ministers  
 —Roll Call of Ministers  
 —Roll Call of Churches  
 10:50—Orphanage Report  
 —Special Offering for Orphanage  
 11:00—Worship Service, Rev. J. B. Ferrell  
 —Alternate, Rev. Dee Bissette  
 12:00—Lunch

#### AFTERNOON SESSION

1:00—Song Service  
 1:05—Special Music, Orphanage  
 1:15—Devotions, Rev. J. C. Varnell  
 1:25—Business Period  
 2:55—Song  
 3:00—Benediction

#### Piney Grove Church Host to Union

The First Union of the Western Conference of North Carolina will meet at the Piney Grove Free Will Baptist Church, Kenly, North Carolina, on July 28, 1956. The Rev. Willie Renfrow is the moderator of the union. The following program has

been planned for the day:

#### MORNING SESSION

10:00—Devotions, Gene Outland, Student of Bible College, Nashville, Tennessee  
 —Welcome, Pastor of Host Church  
 —Response, Spring Hill Church  
 —Remarks, Moderator  
 —Minutes of Last Union  
 —Roll Call of Ministers  
 —Roll Call of Churches  
 —Congregational Song  
 —Appointment of Committees  
 —Special Music, Piney Grove Church  
 11:00—Sermon, Rev. R. N. Hinnant, Micro, North Carolina  
 —Alternate, Appointed by Moderator  
 12:00—Lunch

#### AFTERNOON SESSION

1:00—Devotions, Rev. B. L. Shook, Kenly, North Carolina  
 —Report from Orphanage  
 —Special Music  
 —Business Period  
 —Reports of Committees  
 —Report of Mount Olive Junior College  
 —Petition for Next Union  
 —Adjournment

## CAMP MOUNT BETHEL NEWS

T. B. Mellette, Blakely, Georgia

AS director of Camp Mount Bethel, Ashburn, Georgia, may I announce the camp is again serving the youth of the Free Will Baptist and other denominations in the state of Georgia; also we frequently have visitors from our neighboring states. As stated often before, the camp is strictly Christian with the Bible and its contents being taught with a view to give the best light possible and present the spiritual side of life.

By the time you read this, the first three sessions at Camp Mount Bethel will be history, but we especially call your attention to the two remaining sessions for the summer of 1956.

Beginning July 29, these two sessions will get underway for two weeks in succession. These sessions will be highlighted with courses being taught by the Rev. J. Blackwelder of Ayden, North Carolina, in music, both vocal and sight reading. Brother Blackwelder is a friend to the camp and takes much interest in his pupils. It is my personal opinion that we do not have a single schoolteacher to whom he is not equal. Too, the Bible will be emphasized and taught these two weeks with evangelistic services being held each day and night. During the last week, August 5-10, we will combine the singing school and the old-fashioned camp meeting. Those who are interested in this combination be sure to make your plans now to attend. We are always blessed with good fellowship and a spiritual atmosphere

among those who attend camp. Yes, it is always happy days at Camp Mount Bethel.

Young people of Georgia and neighboring states, plan now to attend these two remaining sessions at Camp Mount Bethel. Your only cost will be \$6.25 for board, tuition and insurance from the time you leave home until you safely return. Turner County, Georgia, operates the Turner County Hospital which is well equipped, and Ashburn has creditable doctors to take care of anyone who might become ill while at camp.

Don't miss these sessions. May we look for you?

TRUTH IS STRANGER THAN FICTION. It is strange that many Christians will go and do for the sake of a friend or relative what they will not for Christ's sake, but it is true.

It is strange how interested some Christians are in a Sunday school class if they have a boy or girl in that class, otherwise they don't seem to know that class even exists, but it is true.

It is strange how some church members stay out of Sunday school most all winter on account of colds and flu, then just as soon as summer comes and the sensationalists spread their large tents these same church members stay out of their own church and attend something they know to be wrong, but it is true.

It is strange how many people will say,

## Discouragement

It was announced that the devil was going out of business and would offer all tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad looking lot they were: malice, hatred, envy, jealousy, sensuality, deceit and all the other implements of evil were spread out each marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool, much worn and priced higher than any of the others. Someone asked the devil what it was.

"That's Discouragement," was the reply. "Why do you have it priced so high?"

"Because," replied Satan, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the other tools. When once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It hardly need be added that the devil's price for discouragement was so high it was never sold. He is still using it.

## Who Wants a Bigger Rat?

Once a professor announced that he had discovered a boom food. If fed to a rat, he said, the food would cause it to grow as big as a lion. But who wants a rat the size of a lion? A rat is bad enough the size it is. It carries disease; it destroys food, and it is vicious.

We have been trying to grow bigger men. We have educated them, improved their environment, given them leisure, added to their comforts, and done many things for their benefit. But their nature needs to be changed. To educate a rat-natured man only makes a more dangerous and undesirable citizen. Men must be changed into the likeness of Christ. Then they will change the world into a Christian order.

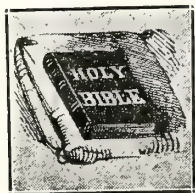
Christ is the light for our darkness. When He gets into the life of a man, that man becomes a new creature. When the changed man gets into the life of the world, the world becomes a changed place, one governed by the spirit and teachings of Jesus Christ.—C. H. Stauffacher

"I like a church where the true gospel is preached and taught, but when, and if, they go to church they will invariably attend one where false doctrine and fables are in order, but it is true. Ah, truth is stranger than fiction.

—Trinity Church Bulletin



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Are the people who never heard of Christ responsible for their sins? Will they be lost?—Intermediate League, Salem Free Will Baptist Church, Scranton, South Carolina.

Answer: Yes, they are responsible for their sins. They are now lost and will remain lost throughout eternity unless they hear the gospel and are saved thereby. "... There is none righteous, no, not one" (Romans 3:10); "For all have sinned, and come short of the glory of God" (Romans 3:23); "... the soul that sinneth, it shall die" (Ezekiel 18:4). The above Scriptures indicate that all without exception come into this world lost and in the way of death. Jesus Christ's own words clearly indicate that he Himself is the only way to God. "... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The heathen substitute idols for God and are thereby lost. The cults violate the very last warning God gives in the Bible by adding to and taking away from the precious Word. "... If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God inshall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18, 19). Jesus alone can save. "All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:8-11).

The lost can come to Jesus by no other way except through the gospel we preach. They receive the word or the gospel that is lived and preached by us who are saved. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36); "Verily, verily, I say unto you, He that heareth my

word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

As the case now rests the first responsibility is upon us. We are definitely commanded to see to it that they get the gospel. Then they are responsible to believe. When we have preached and they have believed God takes the sole responsibility of forgiving their sins and of giving them eternal life. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16); "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15). One can hardly read the great commission and other such Scriptures throughout the Bible without seeing our responsibility to God in making known His message to all who have not heard it. Each time a Christian reads God's Word prayerfully he will be impressed with the severity of God's judgment upon him if he fails in carrying out His orders. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8); "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16), and "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:8, 9).

In addition to this teaching that we are responsible to get the gospel to the heathen,

it is also made clear in God's Word that all men are descendants from ancestors that once knew God's will but wilfully rejected God's way to establish their own. Read the tenth and eleventh chapters of Genesis and note how Nimrod influenced the whole world to rebel. The Bible also teaches that no heathen lives up to the light of all he knows, but that he sets up his own way against what he knows to be right. Read all of Romans 1:17-32. "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1:19, 20).

The Bible also seems to point out a distinction between those who continue in sin in the face of much light, those that have had access to the Bible message with those who have little light, such as that which comes to the heathen through tradition, conscience and nature. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48).

Both Nicodemus and the rich young ruler thought themselves to be good moral men and therefore to merit a better place than the down and out sinners, but Jesus brushed all man's goodness aside as He said, "... Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5).

There is only one reason why some are going to be saved throughout eternity and that is because they accept Christ as Saviour and sin bearer, whether they live in this country, the Holy Land or any other country in the world. The only reason why many are going to be lost eternally is that they have not accepted Jesus as Lord.

The heathen who is good morally, but is an idolater has the same kind of punishment as all other idol worshipers ever though there seems to be a difference in the degree of this punishment. All the lost spend eternity in hell, or a lake of fire and brimstone. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

This verse together with the nineteenth verse of the fifth chapter of Ephesians, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," give the direction for the entire musical program of the church. These verses were written to two churches which were, or had been, under the care of the apostle, Paul.

In this age of modernism I can think of no other factor that is contributing to the modernistic trends as are the modern songs many of our churches are insisting on using instead of the old hymns which stirred our hearts years ago. This is not a new movement. It has been growing over the years. It possibly had its beginning with the so-called holiness groups, while modernistic preaching and formal modes of worship are supposed to have had their beginning in the larger city churches where were supposed to be found the prouder, more worldly and more carnal folk. To satisfy ourselves of the truthfulness of the afore-stated facts, we only have to remember that the modern songs are written and published for only a season—generally it takes at least two a year—then they are gone, and another one has to be bought. The writers and publishers are making their living off those they can suck into their scheme. I used to have a very good friend who thus made his living. His argument was, "We have to keep up with the times." That is the exact argument of every modernist, the preacher, the carnal layman, the chorister or the choir. The modernistic trend goes far beyond the pulpit and the sermon.

My wife and I were talking the other night about one of our pastors and his services. My wife made a statement that is all too true of so many of our modern church services today. She said of the pastor under discussion, "He is a good entertainer." I do not believe that God ever called a preacher to *entertain*, but to preach the Word. Entertainment does not save the soul. Is it not true that the modern songs are for entertainment? I can

never, never think of the Church of Christ as being a place for entertainment.

Almost forty years ago, soon after I finished Mars Hill College, I was teaching in a country school in Madison County. At that time, and in that part of the state, it was the custom to have an entertainment at the beginning of the Christmas holidays. As the principal speaker for the occasion, I asked the late Dr. R. L. Moore, president of Mars Hill College, to do the honors. Sensing the modern trend in church music, he chose to speak on that subject. I shall not soon forget some of the things he said to us—the faculty, students and citizens of the community. He said, "All songs can be listed under one of three heads. All songs appeal to some part of the human being. The types of songs can be remem-

bered by three H's. There are those songs that sound good. You like to hear them. They are *head* songs. They sound good but are gone with the sound. There are songs that call for movement of the feet. You pat the time as you hear the song. They are the *heel* songs. These have the same effect as the dance music. But this type is rapidly creeping into our churches. Then there are the songs that lift you up to God and place you in the very presence of the heavenly choir. These are the *heart* songs." Then Dr. Moore spent some time cautioning those young people, who would be the leaders of the churches in a very few years, to insist on the *heart* songs in their worship.

(Continued next week)

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE MISSION OF THE CHURCH

ACTS 1:8; LUKE 19:13; MARK 13:34

### I. The Mission Is to Preach and Teach the Word (2 Timothy 4:2).

1. We can look to no other to do this work (Acts 4:31; Matthew 28:19, 20; Acts 8:4).

2. The early Church did not see to entertain, etc. (Acts 6:4).

### II. The Mission Is to Provide a House of Prayer (Isaiah 56:7).

1. God's people have always been a people of prayer (Acts 6:4; Colossians 4:2; Acts 1:14).

2. By prayer, solution to problems, unity, etc. (Acts 4:24).

### III. The Mission Is to Sustain Divine Worship (Acts 2:42).

1. Important for spiritual life, especially young converts (Acts 20:7; Hebrews 10:25; Malachi 3:16, 17).

2. Congregations were established, elders ordained, and churches set in order (Acts 15:36).

### IV. The Mission Is to Defend the Christian Faith (Jude 3).

1. Danger from within as well as from without (2 Timothy 3:1; 1 Corinthians 1:12, 13; 2:2).

2. Unless we know the faith we cannot defend it (2 Timothy 4:7).

### V. The Mission Is to Make Known the Gospel to the World (Mark 16:15, 16).

1. Any "Good Samaritan" on any "Jericho Road" is commissioned (Acts 1:8; Luke 24:47, 48; Romans 1:14-17).

2. Through visiting to the nations (Acts 15:14) the church is built (8:4).



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Giving and Living

W. BURKETTE RAPER

"I am giving a large part of the property with which God has blessed me to the advancement of His cause, because I realize fully that all I possess is due to His never-failing goodness to me. And as a last word to my friends and relatives, I desire

to commend to them the Christian religion as the only safe chart to guide them through life and the only safe refuge in time of death."

The above is from the codicil of the will of the late A. T. McCallum, of Red Springs,

VI. *The Mission Is to Edify and Build Up the Church* (Acts 20: 28).

1. Individual members are likened unto babes (1 Peter 2:2; Ephesians 4:12; Colossians 2:6, 7).

2. Why so many "weak" and "feeble" Christians? (Acts 8: 31).

VII. *The Mission Is to Proclaim the Lord's Return* (Titus 2:13, 15).

1. If you "love" His appearing—you will talk of it (Hebrews 9:28; 2 Timothy 4:8; 1 Thessalonians 2:19).

2. It was preached by the early Church. (James 5:8).

## CAN A CHRISTIAN SUCCESSFULLY HAVE ILL WILL TOWARD ANOTHER?

A young minister felt that he had been mistreated by another minister. Whether he had or not was no Christian reason for him to allow a "root of bitterness" to rankle in his heart. With the passing of time, he became most unChristlike in his attitude toward the other minister. How miserable and joyless the young minister became! It is always the case when a Christian has a wrong attitude toward anyone. The Holy Spirit was grieved. Although God is "slow to anger," and does not "afflict willingly," He will not "keep His anger for ever!" Finally His chastening rod fell. One Lord's Day morning, the hate-harboring young minister was told to go immediately to the emergency room of a hospital. There he saw rigid in death a little boy, dear to his heart, who had been tragically killed! His soul was whelmed in sorrow. God's voice seemed to say to him, "Are you now willing to go to that brother minister and confess your wrong attitude toward him and ask his forgiveness?" His soul was so chastened that he weepingly sobbed out, "Yes, Lord! I'll do anything to get right with You and my brother minister!" When the wrong was righted, his soul was flooded with joy, and with the peace of God, that passes all understanding, and misunderstanding, too!

North Carolina, who left his entire estate valued at \$250,000 to his denomination for various benevolent causes. It can truly be said of this fine Christian gentleman, that "though dead, yet he liveth."

Life is short for most of us, whether we live to be forty, fifty, eighty or a hundred. But one way for our lives to continue on earth, even after we are gone, is to give our time and wealth to those things that are eternal. The lives of all of us have been enriched by the contributions of those who have lived before us.

As I came to the end of my high school days, I began to think about going to college. As an orphanage student, I did not have any money to assure me of a college education. But I wrote to the university I wanted to attend and inquired about financial assistance. I was advised that the college had a scholarship fund to which I could make application, and because of the scholarship I was granted I was able to obtain a college education. The scholarship was given to the college by a man who died before I was born, and yet because he gave, I received a college education. Thousands of other students who have studied at this university have likewise benefited from the gift of this gentleman. Although this benefactor is dead, because he gave he is still living.

I am sure that every serious-minded person must ask himself what influence his life will have after he is gone. One way to make our influence live on after death is to invest it in the lives of young men and women. As a denomination, Free Will Baptists have not been noted for large contributions to our denominational work. For many years we did not have very much in which to invest. As a young boy I remember hearing a fairly wealthy member of our church say that he had more than fifty thousand dollars left after he had amply provided for his children and that he did not know what to do with this money. But a new day has dawned.

During the past three years a miracle has taken place in our denomination. Mount Olive Junior College has been born, and its growth and progress are greater than we dared expect. This college offers us an opportunity to live through giving. A gift to this institution is an eternal gift, for the students who study here will someday become ministers, doctors, teachers, businessmen and women, and will enter many other noble professions.

Probably no one who reads this article will be able to give \$250,000, but we can give our best. As we give to Mount Olive Junior College, we make a gift that will enable us to live in the lives of generations yet unborn.

Here are some of the ways you can make your influence and gifts eternal:

(continued on page fourteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## NOT THE SAYING, BUT THE DOING

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

The words of Jesus certainly are true. It is a dangerous thing to substitute our will for the will of God. There are many who are doing that very thing; we see them and we talk to them. And they will tell you right along, "Well, it makes no difference; we are all headed for the same place." That *no difference argument* is based on man's belief.

I will admit that we are all headed for death and the grave, but some of us are headed for heaven and others are headed for hell fire. The Bible declares that "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). The wicked and the righteous do not run together here on earth. The wicked do not like to assemble with the saints of God; it is not to their liking. The Word of God condemns, and we are so constituted that we do not like to be told of our condemnation.

A man said to me, "Your message burned me so that I could not sit still." It was not my message that burned, it was the Word of God that burned. "Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith" (Jeremiah 23:29-31). So these prophets that preach false doctrines cannot be headed for the same place as those that preach the *whole truth*. There must be a difference. So the doctrine, *it makes no difference just so you are sincere*, is not the will of God. God declares that there is a difference. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34).

It is the same Jesus who said *Not every one that saith unto me Lord, Lord, shall*

*enter into the kingdom of heaven*, who said *Come ye blessed of my Father*. The blessed will be those who have done the will of the Father. They have done more than just hang around and look at that which was going on and say, "I'm a well wisher to the work," or "I hope it will be all right in the end." These that are to enter into the Kingdom will have been doing things for the Lord by serving humanity in the spirit of holiness.

There is nothing that hinders more than the one who stands off and says, "Well, I am neutral; therefore, I will just look on." Christ said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). If we are His friends, Jesus says we will do what He commands. If we are not His friends, what are we? It is plainly written in the Word of God that we are then the enemies of Christ. We are counted on the side of the enemies. We stand off with the angry mob who cried, "Crucify him! We want Barabbas!"

### No Neutral Ground

When there is to be an election and an office is to be filled by popular vote, each office seeker or candidate holds up his good intentions and plans and tells of the faults of the other. Sometimes the issues get so hot there are hard sayings spoken against the other fellow. Politically, I think sometimes if each one is as unfit as the other says he is, neither one is fit for the office. Mr. Jones maybe says, "I hope that he will get elected, but I will not go and vote due to the fact that I am busy with my own affairs." This attitude places Mr. Jones against the one that perhaps he would like to see elected. It is the same way when we say, "I want the church to grow; certainly I would not want to live in a community where there is no church," and then do nothing to help that church to grow. Our influence is then against the growth and welfare of the church, and we stand with those who would destroy the church. We cannot be for a thing without doing something to help the thing desired. If we do nothing for good, our work is for the bad.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24). Then Christ said, "For he that is not against us is on our part" (Mark 9:40).

From the words of Jesus we learn that we cannot be for Jesus and serve the devil. We are for the Lord Jesus or we are hard against the Lord. If we are for the Lord Jesus, we are for His church. If we do not accept the Lord Jesus as the Son of God and the Saviour of men, we are on the side of the enemies of Christ. We cannot be for and against. Christ is our Master, or

Satan is our master. We are either saved or we are lost. We are not halfway saved. We are headed for heaven, or we are on our way to a devil's hell.

Do not kid yourself by believing that God is too good to let you be lost forever, or the doctrine, *if I'm sincere I'll get to heaven*. These doctrines are created by Satan, that old deceiver, and handed out to those who want to live in sin. People are swallowing a lot of that bait, hook, sinker and even the cork. Yes, the devil is a great fisherman, and he is baiting his hook now on false doctrines as never before. It does make a difference what you believe. He that believes on the Lord Jesus has life now and life in the world to come. He that rejects the plan as God has arranged rejects *the way*, not a way. God's way is different. Satan's way leads to damnation.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; . . . And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:1-12).

## Jacksonville, N. C., Church History

(continued from page three)

has recently purchased a Hammond organ as a gift to the church.

A mission was organized by the church in October, 1955, at the old Oak Grove school building located on Piney Green and Pumpkin Center roads. This mission is progressing nicely with hopes of being organized into a church in the near future.

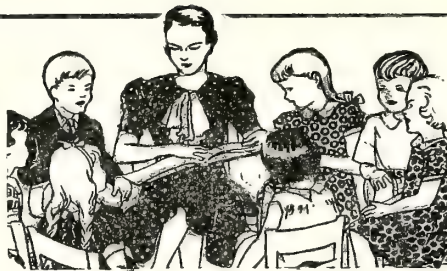
Rev. Lee Whaley, pastor, makes the following statement: "We give all the praise and glory for our progress to our Lord and Saviour, Jesus Christ, who died that we might live through Him. Our prayer is that this church may continue to be a spiritual lighthouse that will shine as a beacon to the lost, tired and weary so they may come in and lift their hearts in prayer and worship unto God who said, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest'" (Matthew 11:28).



# STORIES

—FOR OUR—

## BOYS and GIRLS



### The Red Billfold

FRANCES SHIELDER

**A**UNT CLARA gave Sue the red billfold for her birthday and she liked it best of all her presents. It was red, Sue's favorite color, and Aunt Clara had tucked a crisp new dollar bill inside it.

Sue took her billfold to school and showed it to all her friends.

"Look what Aunt Clara gave me for my birthday!" she said proudly.

A girl named Linda Holt had the desk in front of Sue, in school. Sue wished she didn't. Linda dressed so poorly. She was clean enough, Sue had to admit, but all her dresses were old and faded, and looked made over from clothes someone else had nearly worn out. Linda's shoes were old and scuffed, too, and the leather had cracked all over.

Sue was so acutely aware of all these things about Linda that she could see nothing else. She didn't notice the shy appeal in Linda's brown eyes or the bright ribbon she always wore in her dark curly hair.

Sue went to Sunday school every Sunday and she considered herself a good Christian. But her heart had never been awakened to feeling for those less fortunate than herself. Sue failed to see Linda Holt as a person. She thought of Linda as something to be put out of the way, almost as she would shove aside a lifeless bundle of old clothing.

One day, this prompted her to ask the teacher, Miss MacIntire, to move Linda to another desk, preferably across the room. Sue couldn't understand why Miss MacIntire looked at her so severely over her spectacles.

"Linda stays where she is, Sue, and please remember she has as much right here as anyone else!"

"Well!" thought Sue. "Well! Doesn't she think I get tired of looking at Linda, of seeing those faded rags she wears, all day?"

Linda continued to sit in front of Sue, while Sue's resentment smoldered at her and at Miss MacIntire.

When Sue missed her billfold, she knew at once that Linda had taken it. What else could have happened? Sue searched her desk again, to be sure it was gone, as the last bell rang that afternoon. Then

she ran to overtake Linda in the hall. Sue grasped the other girl by the arm, her fingers gripping so cruelly that Linda cried out.

"Give me my billfold, Linda!" Sue spoke through clenched teeth.

"I don't have your billfold!" Linda answered in amazement.

"I'll give you until tomorrow to give it back!" said Sue. "If you don't. I'm going to the principal and you'll be expelled from school. You are a thief! Thief! Thief!"

A group of boys and girls crowded around Sue.

"What's the matter, Sue?"

"That Linda stole my billfold!"

"Thief! Thief!" The others took up the taunting refrain and it followed Linda's small retreating form from the school-ground.

Sue wasn't too surprised when Linda didn't come to school next morning.

"She's not only a thief," she told her friends. "She's a coward too. Remember how she ran away yesterday? She just didn't have the nerve to come to school this morning and face what she did."

But Sue was surprised when Miss MacIntire called her to her desk, after school had taken up. The teacher took the red billfold from a drawer of her desk and handed it to Sue.

"Here's your billfold, Sue. Tommy Watkins found it on the playground this morning."

"On the playground!" Sue said in astonishment. "Why, I must have lost it from my pocket when I played volley ball yesterday."

Linda's empty seat haunted Sue all day. For the first time, she saw her behavior toward Linda in a clear light. She wished with all her heart for Linda to be in her accustomed place.

Why did I do it? Sue asked herself over and over, as she tried in vain to keep her mind on her lessons. She had had no reason to accuse Linda.

If my daddy and mother were poor, I would wear dresses like Linda's, too, Sue thought. If they couldn't buy me nice clothes, I wouldn't be able to help it, any more than Linda can. Oh, I've been so cruel.

Sue thought the day would never end, but it was over at last. When she reached home, she could hold back the tears no longer and she ran sobbing into her mother's arms.

Between sobs, Sue told her mother everything. When she stopped crying at last, Mrs. Callan asked gently, "What are you going to do about it, Sue?"

"Oh, Mother, do you think we could go to see Linda, right now?" Sue asked.

She caught her breath as her mother parked the car in front of Linda's house. Dreary, unpainted, it was little more than a shack. The gate swung crazily on one hinge and newspapers were stuffed in the pane of the front window, where the glass had been broken.

Linda answered their knock. When she saw Sue, she looked like a picture Sue had once seen of a frightened deer.

"I didn't take your billfold! I didn't!" she cried.

"I know you didn't, Linda," Sue said. "It was found and I've come to tell you how sorry I am."

Linda's mother was ill. She looked very pale and thin as she lay in bed in the cold bare room. That was why Linda had been absent from school.

Mrs. Holt was a widow and she and Linda had no one to help them. The mother did housework, ironing, anything she could find to do, when she was well.

Mrs. Callan promised that the ladies of her church would help with groceries and a doctor and medicine for Mrs. Holt.

"You just try to get well and don't worry about anything," she told Mrs. Holt.

"Mother, I want to do something special for Linda," Sue said, when they were in the car.

"What do you want to do?" Mrs. Callan asked.

"I want to give her one of my new dresses that I've never worn. May I, Mother? I do so want her to have something new and pretty."

"Yes, Sue. You may give her any dress you choose," said Mrs. Callan.

"And I'm going to ask her to join my Sunday school class. Do you suppose she will, Mother? Do you think she'll let me be her friend?"

"I think she will," her mother assured her.

"I'll be so good to her, if she only will. I'll try to make her forget I was ever unkind and I'll never be unkind again, to anyone."—My Pleasure.

"If the natural bread is to be received with thanksgiving, the same should also be done with the spiritual and the symbolic."—Sel.



## Woman's Auxiliary

(continued from page four)

7:45—Auxiliary Convention Message, Mrs. Walter Carter  
8:00—Leagues and Youth Talent Numbers, Various Churches  
8:20—Introductory Message, Rev. Walter Carter  
—Credential Committee  
—Appointment of Nomination Committee  
—Announcements

Wilson, N. C.—The Woman's Auxiliary of the Wilson Free Will Baptist Church met Tuesday night, July 3, with 39 members present. Mrs. Edith Laughinhouse, president, presided over the meeting. The Free Will Circle rendered the devotions under the direction of Mrs. Earl H. Glenn. Mrs. J. W. Wiggins led the group in prayer. Mrs. Glenn also read the evening Scriptures.

Those taking part on the program were Mrs. Meade Hill, Mrs. Levi Holleman and Mrs. W. P. Bunn. Various reports were given during the business session. The Fellowship Circle led in percentage of membership present. The Dorcas Circle was second; the Trinity Circle, third; the Ever Ready Circle, fourth; the Free Will Circle, fifth; and the Divinity Circle, sixth. The group was dismissed with prayer by Mrs. Matthew Hayse.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Bettie Reynolds

(Editor's Note: The following poem was written in remembrance of Mrs. Bettie Reynolds, by her sister, Daisy Cahoon.)

It was on the twenty-fourth of November  
The day, I remember again,  
When my sister was called to heaven  
To ease her troubled pain.

Her headaches and her sorrows,  
Were more than she could bear;  
So Jesus took her from us,  
To ease her worries there.

It was five o'clock that morning;  
Her son with sorrow on his face,  
Came to tell of his mother's death  
Which only time can erase.

His face was white and lonely,  
His eyes were filled with pain,  
His heart was filled with sadness,  
No mother now to claim.

I cried, "My God, give power;  
Now must we die at last?"  
To think of my dear sister,  
Her fleeting life had passed.

I know that she's in heaven,  
Her light is shining there  
With all the angels 'round her,  
No sorrow, no tears, no care.

She was so kind and gentle,  
And oh, so good to me;  
I know that no other,  
Could be as good as she.

Her chair is still and vacant,  
Her bed is empty too;  
Her possessions all around us,  
Bring memories anew.

The way is dark before me,  
I don't know what to do;  
I pray that dear Jesus  
Will carry me through.

She left a husband lonely,  
Two sons so dear and sweet,  
Two brothers and a sister,  
Again we hope to meet.

We all pray to Jesus,  
That we may find the way,  
And meet her again in heaven  
Some bright and shining day.

The time goes on before us,  
We don't know what to do;  
We pray to our Saviour,  
To lead us gently through.

### Mr. J. Sam Harris Sr.

Funeral services for Mr. J. Sam Harris Sr. were held at Parker's Chapel Free Will Baptist Church, Pitt County, North Carolina, on Thursday, February 23, 1956. The pastor, the Rev. W. H. Willis, was assisted by the Rev. D. W. Alexander of Bethel. The burial took place in the Greenwood Cemetery, Greenville, North Carolina.

Mr. Harris spent most of his life in the community in which he died and was a retired farmer. He was married to Ida Proctor, who preceded him in death in 1946. Mr. Harris was a faithful member of Parker's Chapel Church and served as a deacon as long as his health permitted.

Surviving are a daughter, Mrs. W. H. Shinner Jr. of Belvoir; four sons, the Rev. H. L. Harris of Rockingham, J. S. Jr., J. Lyman and Ben B. Harris, all of near Greenville.

"Granddaddy" (as Mr. Harris was known by all) was a loveable man and had a great influence in the community. His advice was always accepted because he was not only well read in current events, but was

deeply rooted spiritually in the Lord.

It is true that we all miss him, but we are looking forward to meeting him again in that wonderful receiving line in heaven.

W. H. WILLIS, Pastor

### Mrs. Sular B. Waddell

On March 3, 1956, the death angel came and took our mother, Mrs. Sular B. Waddell, home to live with Jesus. She was 72 years old and had been in bad health for about five years. She was a faithful member of Piney Grove Free Will Baptist Church, Johnston County, North Carolina, for over 42 years.

She leaves to mourn two daughters, eight sons, twenty grandchildren, ten great grandchildren, one sister and two brothers. The funeral was conducted at the home by the Rev. James A. Evans and the Rev. Dewey Bolling, her pastor.

The family states the following:

Gone but not forgotten,  
Our loss, but heaven's gain.  
With the Lord to help  
We shall meet again.

Daughters,  
Mrs. Forest Pope and Mrs. Lee Stone

### Lucy Creech Johnson

On Wednesday morning, September 14, 1955, Sister Lucy C. Johnson was visited by the death angel and taken away from her family to go to her heavenly home above. It was hard to give her up, but God knows best and saw fit to take her out of this world. She was 38 years old—so young it seems to us.

She leaves to mourn her loss her husband, Ransom V. Johnson; a daughter, Marie; a son, Ransom Jr.; her mother, Mrs. Mollie Creech; five sisters; two brothers and a host of relatives and friends.

Lucy was a member of Mt. Zion Free Will Baptist Church, Wilson County, North Carolina, and a Sunday school teacher. She was a faithful member as long as her health permitted her to be so. Her Christian testimony was a great influence and challenge to her church and community.

Her last days down here were full of pain, May her life with Jesus be heaven's gain.  
We miss her very dearly here,  
And if we live and God revere,  
We will join hands together one day  
This be His will, we pray.

Written by,

Mrs. R. R. Johnson  
Mrs. James Crocker

What a future! What an eternity! What is time or earth to thee, my soul, in view of eternal love and glory.—Gospel Herald.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Approved for Africa

Rev. Raymond Riggs



REV. AND MRS. LONNIE SPARKS

Rev. and Mrs. Lonnie Sparks, missionary candidates, have been approved for Africa. Mr. Sparks is the son of Mr. and Mrs. Lewis Sparks of Sulphur, Oklahoma. He is a graduate of Sulphur High School and the Free Will Baptist Bible College. Also he attended one year at the Murray State School of Agriculture, one semester at Oklahoma Baptist University, one semester at Oklahoma University, some work at Winona Lake School of Theology and received his M. A. degree this year from Columbia Bible College.

Mrs. Sparks is the daughter of Mr. and Mrs. I. Kaminsky of Edwardsburg, Michigan. In addition to her high school education she attended South Bend College of Commerce, one year at the Free Will Baptist Bible College and one year at Columbia Bible College.

Brother Sparks served as pastor in the following churches: Wolf Free Will Baptist Church, Snomas, Oklahoma; Norman Free Will Baptist Church, Norman, Oklahoma; Marietta Free Will Baptist Church, Lyons, Georgia; and Oak Grove Free Will Baptist Church, Baxley, Georgia.

It will be necessary for this couple to study the French language enroute to our field in Africa. This perhaps will be done in Paris, France. They hope to leave in the late fall or early winter. In the meantime they are open for engagements and

itinerate work in the interest of their support.

We highly recommend them to our people for your prayer and financial support. Already we are receiving funds for their account. What will you do to help these reach the unreached?

If you feel discouraged and forsaken, do something for someone else. This will help you to think of others instead of yourself.—*Gospel Herald*.

"There is no rest, peace, or satisfaction for the believer who has allowed anything to break his fellowship with God."—*Gospel Herald*.

## CHRISTIAN EDUCATION

(continued from page ten)

1. Take out a life insurance policy and make Mount Olive Junior College the beneficiary. You can take out the policy in any amount you wish with any reputable insurance company you choose. The price of your premiums are deductible on your income tax returns. Most of us could afford a \$1,000 policy.
2. Assign a life insurance policy now in effect to the college.
3. Donate some bonds or stock which you now own to the college. These would constitute an excellent endowment.
4. Give a cash donation that can be invested as a scholarship. This scholarship can be in your own name or it can be set up as a tribute to your parents or any beloved member of your family or a friend.
5. Begin a loan fund for the college. The amount to begin with can be small and can be added to from time to time as you are able. This money would be used over and over again by needy and worthy students.
6. Include the college in your will. If you have children, give the college a child's part; if you do not have children, there is no better way to invest in young lives than to help train and educate them for useful vocations and Christian living.
7. If your will is already made, add a codicil to it and provide for the col-

lege to share in the estate.

During the past year, Mount Olive Junior College has been made the recipient of the following permanent endowment funds:

1. \$5,000 in stock in the Mount Olive Pickle Company, donated by Dr. C. C. Henderson, of Mount Olive, North Carolina;
2. \$12,500 trust fund for the college library given by the Reverend J. C. Moye Sr., Snow Hill, North Carolina;
3. \$10,000 by the Mount Olive Pickle Company to be paid at the rate of \$2,000 per year;
4. \$600 by the First Union Meeting of the North Carolina Western Conference with plans for \$100 to be added each quarter;
5. \$1,000 life insurance policy by W. Burkette Raper, (policy will be paid up in 15 years);
6. \$1,000 life insurance policy by S. A. Smith (policy will be paid up in 10 years).

These endowment funds total more than \$30,000; the capital of these funds is invested and only the interest is spent. But while we have made tremendous progress during the past year, we have hardly begun to reach our goal. We need, during the next year, to increase our permanent endowment funds to at least \$100,000. I hope to live to see Mount Olive Junior College with an endowment fund of one million dollars. Let us remember the words of the Lord to the children of Israel: "Thou shalt remember the LORD thy God, for it is He that giveth thee power to get wealth . . ." (Deuteronomy 8:18).

I am sure that if you have read this article thus far you are interested in doing what you can to help Mount Olive Junior College in its ministry of Christian education. Write and let us know of your interest, and we will assist you in working out a plan whereby you can make a gift that will be eternal.

We have a lawyer who has volunteered to render legal service without charge to people who wish to set up endowment, scholarship or loan funds for Mount Olive Junior College. We have an insurance agent who will give his services to anyone who wishes to make the college the beneficiary of any insurance policy.

You can bless unborn generations by helping Mount Olive Junior College, and you do not have to be wealthy to help. If you are willing to help build a Christian college, write and tell us of your interest. We will call on you and help you work out a plan that will suit your circumstances.

Only that which we give is eternal. Let us leave our church stronger than we found it, and our world a better place in which to live. God used those who lived before us to bless us; may we let Him use us to bless those who will follow after us.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## A Call to Christian Living

(Lesson for August 5)

Lesson: 1 Peter 4:1-11.

Golden Text: 1 Peter 1:13.

### I. INTRODUCTION

This lesson follows, in logical sequence, that of last Sunday. Christian suffering, which was discussed in the last lesson and which will be continued in this, is certainly an integral part of Christian living. One cannot escape the responsibility of witnessing for the Christ who has saved him, nor the persecution and sacrifice which are the natural results of his Christian service. He who would wear the crown in eternity must bear the cross in this life.

*Christian suffering is purposeful.* Just as Jesus suffered and died for a purpose, even so has God ordained that Christian suffering should have a real meaning. The apostle cites a twofold reason for Christian suffering: (1) that the sufferer might cease from sin; (2) that the sufferer might be dedicated to the will of God. Through suffering for his disobedience the Christian should see the folly of living at cross purposes with God's will; his chastisement should lead him to conformity with the will of God.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. It is only in proportion as the flesh is crucified that Christians will be able to cease from sin (Vv. 1, 2).

2. Those who profess to be saved from sin should have enough of the carnal ways of life (Vs. 3).

3. The behavior of those who are born again is strange to the people who know not the Lord (Vv. 4, 5).

4. The purpose of those of the gospel preached to those who are dead was the same as that now preached to living men (Vs. 6).

5. Since the Lord does not measure time by years, the end of all things is always at hand (Vs. 7).

6. Though love may cover sin from the gaze of men, it can never hide guilt from the eyes of the Lord (Vs. 8).

7. Hospitality that is offered with a grudging heart can profit only those for whom it is done (Vs. 9).

8. All Christians are stewards of the grace of God, though some are not faith-

ful to their sacred charge (Vv. 10, 11). —*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. The lesson for today has been designated as a temperance lesson, and we should take a good honest look at the condition which faces our people both young and old because of the widespread acceptance of alcoholic liquors. If we do we shall be shocked beyond measure.

And what about the standards of morality? We still profess to have them but in practice they have been practically abandoned, except in the groups who stand true to God in this matter.

2. The believer cannot and will not be satisfied with the standards set up by the lust and selfishness of fleshly men, but will want to know what is the will of God for his life. He can know that by faith and walk in it day by day.

We never tire of pointing out that God's will for us is not something narrow and galling. It is good and acceptable and perfect (Romans 12:1, 2), an altogether delightful way of life in which all the potentialities and powers of mankind are set free.—*Moody Monthly*.

3. The gospel preached . . . to them that are dead. Before we accept Christ, we are dead in trespasses and sins (Ephesians 2:1). Christ-rejecters, living in sinful pleasures, are dead while they live, or, rather, exist. In our spiritual deadness, we were without God and without hope in the world. We were “. . . foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Titus 3:3). Then Jesus came, and quickened us into newness of life. To us, the gospel was preached. We believed it, and we became new creatures in Christ Jesus!

4. To a Scotchman, who had been a prize fighter and gambler, the gospel was preached. By the power of the gospel, he was quickened from spiritual deadness into newness of life in Christ. He became a mighty preacher and winner of souls. One night, just before he arose to speak in a certain city, someone sent an envelope up to the platform. When he opened it, he found on a piece of paper a long list of the sins and crimes he had committed in that very city. At first, he felt that he must run away. Then he changed his mind. He stood boldly and said, “Friends, I am

accused of crimes and sins which I committed in this very city. I will read them to you!” One after another he read the charges. After each one he said, “I am guilty!” When he had finished the whole list, he paused for a moment, and then said, “You perhaps wonder how I dare to come and speak to you about righteousness and truth with a list of crimes like that against my name. I will tell you: ‘This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.’”—*Bible Illustrator*.

5. Judge Sam Davis Tatum of the Juvenile Domestic Relations Court of Nashville, Tennessee, writes: “The Juvenile Court over which I preside has jurisdiction over children under seventeen years of age, who have violated the law. Since June 1, 1939, I have tried approximately 4,800 cases. Of this number only twenty-nine have a regular Sunday school or church record. So far, I have not had a child in Juvenile Court whose *father or mother* attended either Sunday school, or church regularly!”

A boy brought up in Sunday school is seldom brought up in court!—*Selected*.

6. An interesting story is told in connection with the search for gold in the Klondyke: A prospecting party came upon a miner's hut. All without was as quiet as the grave. Entering the cabin they found skeletons of two men, and a large quantity of gold. In their eagerness to get it, the men forgot the early coming of winter in that northern land. One morning they awoke to find a great snowstorm upon them. Soon their little store of food was exhausted. They laid down and died midst abounding gold! Their folly was *not* in finding and gathering the gold, but in neglecting to provide against the coming winter. Men are not to be classed as fools who are diligent in business, and amass wealth. Their folly is in permitting these things to so occupy their time that no provision is made for the winter of death, so soon to come!

This illustration can be used effectively with Verse 7 of the lesson. People may be called out of this world at any time, so it is a sign of true wisdom to be ready for death at any moment. “. . . for if ye believe not that I am he, ye shall die in your sins” (John 8:24).

●  
**FREEDOM OF FREE WILL BAPTISTS.** Politically Americans are the freest people in all the world. Religiously speaking Free Will Baptists are the freest of all Christians. This is our heritage which we have from Christ and the apostles, and we must maintain constant vigilance lest we lose it.

—*Trinity Church Bulletin, Fort Worth, Texas.*



# Attention, Please!

Owners, and also representatives of stock in the Free Will Baptist Press, Ayden, North Carolina, are asked to be present for the annual meeting of the stockholders on the following date, September 10, 1956.

The meeting will be held in the assembly hall of the Free Will Baptist Press, beginning at ten o'clock a. m.

In the event that any stock owner, or any representative of stock for church, union meeting, conference, association, or any other church organizations, will not be able to attend the said stockholders' meeting, then we ask you to name your proxy, giving his full name and address as shown below:

Very respectfully,  
R. N. HINNANT, *President*

## PROXY FOR STOCKHOLDERS' MEETING

September 10, 1956

I hereby name Mr. or Mrs. \_\_\_\_\_,  
address \_\_\_\_\_, as my proxy for  
this stockholders' meeting. The number of shares: \_\_\_\_\_. Representing  
person, or church organization: \_\_\_\_\_

Signed: \_\_\_\_\_

(NOTE: When you have filled out this, cut it from *The Free Will Baptist*, and mail it to Rev. R. N. Hinnant, president, Micro, North Carolina.)

The proxy form at right is for your convenience in case you cannot attend the meeting. If for any reason you cannot be present, please fill out and mail this form.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 1, 1956

DIVINITY SCHOOL  
LIBRARY

A CUBAN HONOR STUDENT



The Rev. Thomas H. Willey Sr., missionary to Cuba, is seen here making a presentation of an award to Gladis Lopez, the honor student of the year in the Free Will Baptist school in Cuba. Mr. Willey states: "She is an exceptionally fine promising missionary with an unusual Christian background."

Miss Lopez is a member of the Jibicoa congregation in the Province of Habana.



# EDITORIAL

## BOARD REPORTS

The last editorial began a discussion of the reports of the national boards and departments to the July session of the National Association. In that article we carried short quotes from the Executive Department and the Board of Home Missions; in this, we shall discuss other reports.

The Board of Foreign Missions reported on each of its fields of activity separately. We shall give what appears to be the significant items concerning each of these fields.

Under authorization of the board the Rev. and Mrs. Harold Stevens are surveying a territory on the Ivory Coast in Africa which has been assigned to Free Will Baptists for mission work. The Rev. and Mrs. Lonnie Sparks are the first approved missionaries for this area.

We now have seven American missionaries in Cuba plus approximately fifty native Cuban workers. These include Mr. and Mrs. Thomas Willey Jr. who have recently joined this group. Concerning this work the board says, "... We wish to express our thanks to the National League Board, to every leaguer and to all others who have helped in the Chapels for Cuba project. We believe that within a few months our goal of \$10,000 will be reached."

Concerning India the board states that Miss Volena Wilson will be home on furlough in July; Miss Laura Belle Barnard will remain in India an extra year; Rev. and Mrs. Dan Cronk will continue there, together with the Hannas who have been there for several years. The board says, "... India is one of the world's largest mission fields; we must continue to pray for her millions and strive to get others in with the message of salvation."

In Japan the Rev. and Mrs. Wesley Calvery have finished their language studies and are selecting a location for work. The Rev. and Mrs. Fred Hersey are still in language school, having recently arrived on the field. In the concluding statements the board says, "... If the Lord tarries the time is at hand when we shall have missionaries on furlough every year. We certainly hope and pray that all our churches will have an open door to receive them in itinerant work and share the blessings of their ministry as well as their financial support."

The Sunday School Department is in its second year of operation with a full-time promotional secretary. The report of this board listed a comprehensive analysis of its needs and reported excellent work done by its secretary, the Rev. William Mishler. The report says:

"... With the present limited finance received, no really large-scale denominational Sunday school program can be launched. However, there has been an increase in the sale of Sunday school literature, and also the amount received from the Cooperative Program has helped to alleviate to a degree this financial pressure.

"The six-point record system has been completed and is now advertised for sale. ... Sunday school literature for the lower classes has been published and can be obtained from the Free Will Baptist Press. ..."

The National Superannuation Board has operated throughout most of the year with a full-time promotional secretary. However, in session at the recent National Association the board voted to retain the promotional secretary on a part-time basis. He is to work for the board to the extent of filling all itineraries that he may arrange with the churches. All correspondence should be sent to 3801 Richland Avenue, Nashville, Tennessee, as heretofore. The board report states, "... Each state should have a superannuation board in operation. Of the funds that come in to the state boards

75% should be kept in the state treasury to take care of the aged ministers, and 25% should be sent to the national treasurer to help pay the premiums on those who are eligible for insurance and to maintain the office."

This report shows that the secretary, Rev. K. V. Shutes, has done an excellent job, but has encountered difficulty in arranging itineraries.

The Commission on chaplains reported that Free Will Baptists do not have a single active chaplain in our armed forces, and but one on reserve status. However, the statement was made that several applications are being processed at the present time. The commission urges our ministers who can qualify as chaplains to give prayer and consideration to this field of service to Christ.

The National League Board reported that the Seventh National Wide League Conference in Greenville, North Carolina, was a great blessing. The report also called attention to the value of *The Free Will Baptist League Monthly* which may be secured by subscription, \$1 per year, from the National League Board. It also urged all leagues to send 10% of all offerings to the board.

The Radio-Television Board reported on what other church groups were doing in this field. In citing the importance of this ministry the board gave this quotation: "When a local preacher appears on television, he will preach to more people than the aggregate of all the people who attend the church he serves for the entire year."

The Board of Publication and Literature reported that it was authorizing a reprint of the *Manual for Ministers* and the *Treatise of Faith and Practices of Free Will Baptists*. This board is also considering publishing a Free Will Baptist history.

Free Will Baptist Bible College reported successful operation during the last school year. Progress was reported in many areas. However, two paragraphs stand out in this report as significant:

"We wish to point out that our gift income was \$15,000 less than our proposed budget; also that total expenditures were \$40,000 less than proposed. This means that we had to operate on \$15,000 less than proposed for the year, and that our over-all operation had to be curtailed \$40,000.

"A close analysis of gifts from the states reveals the states that held their own in giving to the Bible College were states in which itineraries were made by representatives from the Bible College. This suggests the fact that it is still necessary for the Bible College to carry on its field work and have the privilege of making financial appeals. The board of trustees of the Bible College appeals to the National Association and to our people everywhere to keep the doors open to the Bible College so that it may be free to present its needs. ..."

Vol. 71

No. 30

## THE FREE WILL BAPTIST

August 1, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

### Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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# Quick and Powerful

Naaman Borders, Waverly, Ohio

**T**HE Bible does not read like any other book. When you read any other book once or twice you are ready to lay it aside, but this is not so with the Bible. The more you read it, the more you want to read it. There is something about it that brings conviction to the sinner and something that brings peace to the Christian. There is a subtlety about it that somehow gets hold upon us and we become anxious to know what it is all about. Almost every time we read it we find something new in it.

It's no wonder the Psalmist said, "Thy Word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). David said that he would *meditate upon it day and night*, and by doing so he would be like a *tree planted by the rivers of water*. In Hebrews 4:12 the writer says, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." When there is trouble in the neighborhood and men are ready to cut each other's throats, just let someone quote a few verses of Scripture and see what a different attitude these men will have toward each other. You can settle trouble almost every time by shooting Bible at them.

There was an old minister who got a pretty good collection at his church and some bad boys waylaid him on a mountain. When the boys stopped him and demanded the money, the minister told the boys that he would first pray for them. They were so startled that when he raised from prayer the boys were gone. There is always a great power about the Word of God, and men and devils tremble when it is quoted. I usually pick up men along the road if they don't look too tough; but I once picked up a man who was very wicked. He cursed and used very bad language. I began to quote Scripture and he seemed to relent. He cursed even worse, but I kept on shooting Scripture at him until he finally wilted and told me that he was once a Christian but had fallen by the way. I kept on talking and giving him Bible until he promised he would come back to the Lord. When I put him out to go on his journey, you could see that he was ashamed of himself and that the Bible had cut him down.

There was a very wicked infidel in a certain town, and he seemed to have a lot of fun trying to torment the preachers and trying to outwit them. So when the new evangelist came to town, he told the boys that he would go to his church and corner the preacher. The preacher, as usual, came through the congregation inviting sinners to the altar. When he came to the infidel, the argument started. The infidel quoted Ingersol, Voltaire and Darwin; but the minister quoted God's Word, and in a few minutes the infidel began to wilt. On the next day after it was all over, the boys asked him how he had made out with the preacher. The infidel turned and said, "The preacher wouldn't argue with me. All he would say is what the Bible says, and you know none of us can argue against God."

God's Word is so powerful that it will cast out fear and anxiety. It will even cast out bashfulness. I have seen bashful folk come to the altar and become converted; then they would look you in the face and smile while preaching you a sermon. All their timidity was gone. They were bold as lions and harmless as doves. In fact, the Word of God is a cure-all for everything the devil can throw at us.

One time, recently, I went with a doctor in the back country to see a sick man. I sat in the car while the doctor was in the house. An old man came up to the car who was bashful and timid. I invited him to sit with me in the car and he accepted. He was so nervous I felt sorry for him. I looked around and saw a church. That gave me a chance to begin talking about churches and God's Word. I thought I'd try and see if the Bible would dissolve his timidity. In a minute's time he talked as freely as any other man. This same doctor told me that when some timid man or woman came into his office and couldn't talk for their voices quivering, he would try that same technique on them and it always worked. So, dear reader, if you are timid or if there is anything else disturbing you, just read a portion of God's Word and obey what you read as best you can; I assure you it will give you a more peaceful mind.

The greatest Man who ever lived, two thousand years ago, told us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Just keep coming to Him and believing in Him with childlike faith and He will an-

swer.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). If you have faith as a grain of mustard seed you can remove mountains—mountains of trouble and difficulties (Matthew 17:25). I would not want to remove the mountains of dirt and rock for I would have no place to put them, but with faith any Christian can remove mountains of trouble and difficulties through Jesus Christ. "... faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

## An Infidel's Death

Altamont, that learned and defiant French infidel, made the members of his infidel club promise to come to his deathbed when they should hear he was dying. How he boasted to them that they should see him meet death boldly, without the least reliance upon the blood of Christ.

When he was about to change worlds, his club came. They said, "We have come to hear how it is with you in the dying hour." As he fixed on them a look of fear and horror, shivering and shrieking with terror, he exclaimed, "Oh, if you had one-half the mountain upon your souls that is upon mine, you would struggle with the martyr for his stake, and would bless God for a flame that is not unquenchable, for a fire that is not an everlasting fire." After uttering such language, stretching his hands above his head, and gazing upward in awful agony, he cried, "O Thou merciful but blasphemed and insulted God, hell, Hell! Hell! is a refuge from Thy frown." He then fell back on his pillow, dead.—*Publisher Unknown*.

## Hold On to Winning Grit

Don't give up trying because the ship goes down;

Grab a spar or something—but refuse to drown.

Don't think you are dying, just because you are hit;

Smile in the face of danger and hang on to winning grit.

Some folks die too easy; they sort of fade away;

If they make a little error, they give up in dismay.

The kind of people that are needed are the ones of ready wit,

They can laugh at pain and trouble, and keep up winning grit.

Practice this for six months and be seventy-five per cent better off.—*Ambrose J. Jenkins, D. D., Lit. D.*

●  
"In the Name of Jesus there lies the assurance of everything that guilty sinners need."—*Gospel Herald*.



# Without My Eyes

## I See!

AGNES LUCAS PHILLIPS  
Lucama, North Carolina

**G**EORGE STANHOPE felt as if he had everything; money, family prestige, social standing, good looks. He had finished college with high honors, then entered his father's well-established law firm as a junior partner. He soon married a longtime sweetheart of equal prominence, settled down in a lovely suburban home and took his place as a leader in the town's activities. He did not walk into the courtroom expecting to lose a case—he seldom did lose.

He played an above average game of golf, loved music and could appreciate the arts. He contributed generously to various charitable causes and gave without complaint.

In due time, Ellen, his wife, bore him a son, brown eyes, clack curly hair—a chip off the old block. Surely, George had the world in the palm of his hand. Everyone said so.

George did not pray. Prayer, he thought, was for the needy, the disconsolate and oppressed. George was not to be classed in this category. Yet he had no objection to those who chose a daily contact with God. He did not believe in voicing his theories of life here or in the eternal on his fellow man. He followed the philosophy of "Live and Let Live," and stopped at that.

George was busy during the April term of court. Case after case appeared, was argued, settled, and finally the court calendar was cleared. He and Ellen were packed and ready for a week's vacation. Ellen, too, felt the need of getting away from legal terms and lawyers' briefs for awhile.

Ellen finished her odds and ends of packing; then waited for the familiar sound of steps coming in the doorway.

George cleared his desk, sorted his mail and left the essential letters in the file for his stenographer's attention. He sat for a time watching the afternoon sun casting blue-gray shadows across the room through the venetian blinds. He closed his briefcase, got his hat and took the elevator downstairs. When he reached the street he paused and inhaled deeply the fresh spring air.

A spindly young boy, pale and undernourished looking, appeared as if from no-

where. He paused and spoke inquiringly, "Are you Mr. Stanhope, the lawyer man?"

George smiled down at the lad. "Yes, I am."

The boy hesitated for a moment, then said, "You sent my sister to jail. She didn't want to take those clothes. She just wanted to dress like other girls. She's a good girl and all the Mom I have now. She's got a boy friend and she wanted to look pretty for him. That's why she stole."

George felt an urge of impatience. He shrugged his shoulders. "You can't impress a boy friend—as you call your sister's beau—in stolen clothes. Doris knew she was doing wrong. She must be taught a lesson."

The boy winced. George turned and started to the car lot. Presently he heard his name called. He turned and saw the boy. Before he could speak, the contents from a glass had hit him full-face. His eyes and flesh tingled, then began to burn. He put his handkerchief to his face. His eyes smarted so terribly he held the cloth firmly against them for pressure. In his agony he heard the boy say, "Mister, this will teach you a lesson."

George stood momentarily wiping his eyes and face. When he discovered he could not see, he groped his way along the row of cars, calling for help. When someone arrived he said, "Get me to the hospital. I've had an accident."

He was in surgery for more than two hours. When he was wheeled to his room his face and head were a mask of bandage. Only the tip of his nose and mouth were visible. He was quiet, too quiet.

Ellen sat quietly by his bed, pale, shaken, puzzled. The police arrived and tried to question George. He maintained his wall of silence. Ellen pleaded with him to talk. Her pleas were of no avail. George just lay there, calm, unmoved, as if asleep.

Dr. Price came, opened the door and motioned for Ellen to go outside to see him.

"He refuses to talk, Ellen. I don't think he realizes the seriousness of this thing. George was burned with a corrosive acid. It had to be done deliberately. George must have seen the person who threw it.

He will probably be blind—or at least partially. And his face will be scarred."

Ellen dropped her head and sobbed audibly. Dr. Price put his arm about her shoulder and said, "You must get George to talk to the police."

Ellen muffled the words, "I'll try, doctor."

Day after day Ellen kept her place by her husband's bed. Nurses and doctors were in and out. George cooperated in every respect, except speech. Two weeks went by. Finally the day arrived for the bandages to be removed. Everyone was tense, anxious. Dr. Price worked slowly and cautiously. When the face was uncovered, scar tissue appeared, red and angry looking, but in the healing process. No more the eye pads were removed and the eyes cleansed. Then George was asked to open his eyes. He did so hesitantly, unseeingly.

"Do you recognize anyone, George," Dr. Price asked.

"Yes. Ellen standing by the dresser. She looks hazy, but I can see it's Ellen."

Ellen crept closer and knelt by the bed. "Thank you, God," she prayed sincerely.

That night Ellen went home and had a good night's sleep.

The next day when she went to the hospital she was baffled to find a strange young boy just leaving her husband's room. He was wearing sneakers, blue jeans and a "T" shirt. "Probably the paper boy," she thought. The boy smiled and spoke as if he had just come out.

George greeted Ellen with a grin. "Hello there. I'm glad to see you." He paused then added, "You don't know how glad I am to see you."

Ellen sat down on the bed, leaned forward and kissed her husband. "I'm happy to see you in such good spirits. I'm glad for you and myself too. Frankly, I've felt wretched these past two weeks. As our future were blotted out."

George turned serious. "Strange enough, Ellen, I haven't felt lost or uncertain. All the time I've been lying here I kept hearing Jerry's words over and over in my head."

Ellen looked puzzled. "Jerry who? What words?"

George said, "The boy you saw leaving my room. He was the one who threw the acid in my face. To teach me a lesson he said. I had just sent his sister to jail. I was a fool, Ellen. I didn't once think of the human side of her case. I was concerned with law. Because of that Jerry was hurt, cornered. He reacted as any animal who has been cornered will do. I struck back. He has been hiding in his room until today when he heard over the radio that I am not blind. He came to see me and beg my forgiveness. He insisted on going from here to the police."

(continued on page thirteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Cuban Mission Team

THOMAS H. WILLEY

WE wish it could have been possible for each of you who read this article to have been along with us, Benito, Melitino, and Esteno, as we traveled from Florida to Texas, passing through seven states and making a traveling distance of six thousand miles. We have only completed half of the proposed tour to date.

Our people from north to south, from east to west, have been deeply moved as our Cuban pastors have given their testimonies and told of the great need that still is an immense challenge to prayer, to giving, and consecration of our people. Our people's prayers shall rise in great volume for us as never before, I am sure. Our first interesting experience was coming over on the ferry. We were in the midst of a storm and everyone was seasick except Melitino, Esteno and the writer. We met a group of our Christians and sympathizers from Puerto Rico one night. We are strongly convinced that we must start a Cuban Free Will Baptist Church in Miami, Florida. A great number of Cubans are in that city and numbers from our churches. Our Free Will Baptists are deeply interested in finding a church home for them in Miami.

In the first stage of the missionary tour we stopped in North Florida at Chipley, visiting two churches and moving on to

## Special News Release!

RAYMOND RIGGS

The date for the Annual Missionary Conference at the Bible College in Nashville, Tennessee, has been changed to Tuesday, October 9, and Wednesday, October 10.

We had originally planned the conference for one week later, October 16 and 17. The reason for the change is due to the convening of the Cumberland Association of Free Will Baptists which includes all of the churches in and around Nashville. We are sorry for the "slip-up" and hope you will make your plans to attend the missionary conference on October 9 and 10, in the Bible College auditorium.

Texas. In Texas we attended our daughter, Barbara's, wedding. While in Texas we visited many churches.

Our return trip back to North Carolina was a two-day trip of hard driving. There we attended the Nation-Wide League Conference. This was the first reason for our visit to the States, as it is the Free Will Baptist Leagues which are sponsoring the "Chapels for Cuba" fund. At that great education center, East Carolina College, the youth of our nation gathered with representatives and delegates from many states. We were honored in having ample time given to Cuba. In this great state we

visited some of the very best churches where all facilities were placed at our disposal. Every kindness has been lavished upon us. The homes of our Free Will Baptist people have been opened to us: every day has been a banquet and every meal a feast. This fellowship in these homes shall be an eternal and fragrant memory.

We were able to get into a number of our churches. St. Mary's Church at New Bern is one of the most beautiful churches in our denomination. Morehead City Church and its gracious pastor, Brother Noah Brown, gave us a great service. Then on we went to Durham and my home church, Edgemont, and Calvary, Shady Grove and Sherron Acres. How great and blessed was the fellowship with the pastors and people! Then we moved on to Ahsoskie and Scotland Neck to meet the dear Harris family. Everywhere we went there was a liberal response to the "Chapels for Cuba" fund.

Across the border in Virginia we had a wonderful week. Brother Charley Tellman's home was opened to us, and he devoted his time to making our trip a long-remembered one. We visited some great churches—Fairmount Park and Hyde Park. These churches are great progressive centers and are led by dear pastors who are loved by their people. To every church and pastor we are eternally grateful. Most of the Tidewater area faces the greatest challenge in all the United States of America. This area is amazing to me in the growth and movement of the masses of people. It was my privilege to be in the home area of my grandfather, Thomas Willey. We went on to Richmond where we were received and entertained by Brother

(continued on page fourteen)

## FINANCIAL STATEMENT

### Free Will Baptist Mission

Pinar del Rio, Cuba  
June 1-30, 1956

Cash on Hand	\$ 34.25
Cash in Bank, June 1 (General Fund)	5.53
Cash in Bank, June 1 (Dormitory Fund)	106.41
Cash in Bank, June 1 (Temple Fund)	1,000.00
Total Cash on Hand and in Bank	\$1,146.19
Income	
Check from Mission Board	\$2,465.00
Check for Phenicie Boys	130.00
Gifts	196.53
Books and Quotas (Students)	27.00
Sale, Yagua	51.00
Total Income	2,869.53
Total to Account For	\$4,015.72
Expenditures	
Food	\$ 157.00
Salaries	1,705.50
Rent	257.50
Hospitalization	65.47
Repairs on Equipment	46.89
Gas and Oil	28.20
General Maintenance	19.55

Girls' Dormitory	100.50
Calf Shed	51.00
Spent on Temples	1,300.30
Animal Feed	130.77
Farm and Animal Expense	6.95
Passage	4.00
Office Expense	5.97
Linotype (Mensajero Fiel)	21.10
D. V. B. S. Material	5.96
Piano (Matahambre)	5.00
Batlib	2.00
Medicine	5.35
Lumber	19.80
Miscellaneous	.60
Bank Charges	3.66
Total Expenditures	3,943.07
Balance Cash and in Bank, June 30	\$ 72.65
Cash on Hand, June 30	\$ 33.47
Cash in Bank, June 30 (General Fund)	333.57
Cash in Bank, June 30 (Dormitory Fund)	5.91
Total	\$ 372.95
Temple Account (Overdrawn)	300.30
Balance Cash and in Bank, June 30	\$ 72.65



# NEWS NOTES

## One Dollar Club of Alabama Seeks New Members

The Rev. Rufus Hyman submits the following information concerning the One Dollar Club of Alabama: "The Lord is blessing our cause in the state of Alabama. There are several prospective churches which are in the making and for this we are deeply grateful to our Lord.

"Among the new churches, there are some which are now in their building programs and these churches deserve our help. We hope it will be possible to give them assistance as soon as they qualify. This will actually become possible as you and other club members are faithful in responding to the need. Also, we need many times more members in the One Dollar Club than we have at the present. . . .

"The High Point Church near Leeds, Alabama, has qualified for assistance from the One Dollar Club and inasmuch as they are now in a building program, all members are requested to forward their contributions to the secretary-treasurer, Rev. Rufus Hyman, Slocumb, Alabama. Let us join our hearts together in prayer for the continued success of our beloved denomination and for the success of the gospel everywhere."

## Grace Church Celebrates Third Anniversary

The Grace Free Will Baptist Church, Greenville, North Carolina, will celebrate its third anniversary on Sunday, August 5, 1956, with combined worship services beginning at 9:45 a. m. and closing at 11:30 a. m. The guest speaker for the services will be the Rev. R. T. Sasser, president of the State Sunday School Convention and also pastor of the Tarboro, North Carolina, Church.

The Rev. Rashie Kennedy, pastor of the Grace Church, makes the following statement: "During the past three years our church has grown to a membership of approximately 300. We would like to invite all our friends to join us in this third anniversary celebration."

Immediately following the closing of the services at 11:30 a. m., a picnic lunch will be held at the Elm Street Park.

## Gum Swamp Church Praises Daily Vacation Bible School

The Gum Swamp Free Will Baptist Church, Pitt County, North Carolina, held its daily vacation Bible school May 28—June 1. The average attendance for the

five days was approximately 85. The school was sponsored by the woman's auxiliary of the church. There were classes for all ages in the church.

The church voices its opinion of the Bible school by stating, "We believe that the true value of this Bible school can be measured by the contribution it made to the growth of our Sunday school and church."

## Revival at Traveler's Rest Church

The Rev. M. J. Childre of Reynolds, Georgia, will begin a revival at Traveler's Rest Free Will Baptist Church near Clarks-ville, Florida, on Sunday night, August 12. The church is located a mile and a half north of Clarksville on the Marianna high-way.

Everyone is cordially invited to attend the services each night.

## Daily Vacation Bible School Held

The La Grange, North Carolina, Free Will Baptist Church held its annual daily vacation Bible school June 4-9. Programs were held each afternoon during the assembly under the direction of Mrs. Stephen Smith of Beulaville, North Carolina. The average attendance for the week was 107, and the total collection was \$20.70.

Those teaching and assisting in the school were as follows: Nursery, Mrs. Alton Aldridge, Mrs. Marjorie Hines and Mrs. Harriette Wilson; Beginners, Mrs. Nora Rhodes, Mrs. Joel Sutton and Mrs. Frances Harrison; Primary No. 1, Mrs. Walter Wilson and Miss Dorothy Lamor Pelletier; Primary No. 2, Mrs. Marlene Aldridge and Mrs. Grace Frazier; Juniors, Mrs. Joe Aldridge and Mrs. Evelyn Stallings; Intermediates, Mrs. Stephen Smith and Mrs. Nannie Mae Herring. Mrs. Lissie Aldridge acted as secretary-treasurer. Miss Norma Ann Exum

## Coming Events

August 2-4—Blue Ridge Association, Cragmont Assembly

August 6-11—Second Youth Conference, Cragmont Assembly

August 13-20—Woman's Conference, Cragmont Assembly

September 3—Fall Semester Begins, Mount Olive College, Mount Olive, North Carolina

September 12-13—North Carolina State Convention, Beaver Dam Church, Columbus County

of Beulaville directed the singing with Miss Mary Grace Hardy assisting at the piano.

The commencement exercises climaxed the school on Friday night, June 9, with a program from each department and the awarding of certificates.

## North Carolina Home Mission News

Rev. Rashie Kennedy held a week's revival recently at the Free Will Baptist Mission in Greensboro. At the close of the meeting seventeen people asked for charter membership when a church is organized. Rev. H. E. Willis, director of the work, thought it best to wait until there are more charter members before organizing a church.

Rev. Garland Teasley has been employed by the mission board to assist Mr. Willis in the state mission work. Mr. Teasley is now working in the city of Burlington with the idea of starting a church there.

Work has been done recently in Winston-Salem, and Mr. Willis was there for a service Wednesday, July 25. Contacts made in that city seem to be encouraging.

Rev. Conrad Williford has been doing some preaching at the Wilmington Mission. Reports of the work there are encouraging.

Free Will Baptist members living in any community in the state where we do not have a church should contact Rev. H. E. Willis, Box 994, Greensboro, North Carolina. Assistance will gladly be given. Offerings for the state missionary program should be sent to Rev. N. B. Barrow, Lenoir, North Carolina.

Your state mission board and state missionaries are ready to help you. Please call on them.

## Mass Distribution of Bibles in Africa

Immobility is cited as one of the chief pitfalls and most serious deterrents to effective missionary work, in a recent article by Dr. Clyde Taylor of the National Association of Evangelicals. Dr. Taylor says: "We strongly suspect that in our effort to establish and stabilize evangelical missions in Africa we have, to a degree, immobilize our forces."

He goes on to say: "In Kenya, the presence of 63,000 Mau Mau in forty-five camps offers an enormous challenge with the government welcoming help to reach these almost totally illiterate Kikuyus. Yet a total of two evangelical missionaries and twelve native workers were all that could be made available for a work that may last for but two years at the most, according to the government. The end result is that the Pocket Testament League and others are going in with a literature distribution program to try and fill the gap until the mi-



sions can get there with workers, churches and Bible institutes. Thank God there are other agencies who can and will help fill the gap."

The effectiveness of Pocket Testament League's mobile campaign of mass distribution of Scriptures has already been seen in Kenya Colony. Thousands of former Mau Maus have renounced their oaths and turned to Christ. Now, careful follow-up programs are being established among converts in Kenya, and Pocket Testament League teams have extended their ministry to the Belgian Congo.

Mr. Glenn Wagner, heading up the Pocket Testament League teams in Africa, reports that the campaign is receiving invaluable support from members of the African indigenous churches. The Congo campaign is thus fulfilling a two-fold purpose: it is evangelizing enormous segments of the African population and it is providing important training in Christian work for many African Christians—the men and women who are increasingly being called upon to take up the burden of evangelizing Africa.

### **Ordaining Council of Central Conference Meets**

The Rev. D. W. Alexander of Bethel, North Carolina, announces that a meeting of the Ordaining Council of the Central Conference of North Carolina Free Will Baptists will be held at the Ayden, North Carolina, Free Will Baptist Church on August 16, 1956, at 10:00 a. m. He urges all candidates for license and ordination to be present and to have all proper recommendations in order.

### **Mt. Zion Conducts Daily Vacation Bible School**

The Mt. Zion Free Will Baptist Church, Nash County, North Carolina, held its annual daily vacation Bible school June 11-16. The school was directed by Miss Mozelle Bass, who was assisted by Miss Gloria Bass. The average attendance for the week was 64. The total offering, \$14.45, was sent to Mount Olive College, Mount Olive, North Carolina, to be placed in the kitchen fund.

A picnic supper was enjoyed by the workers, students and parents on Friday evening. The school closed on Sunday evening with a program given by each department and with the awarding of certificates.

### **Rev. Boyd Shook To Conduct Aleo Revival**

The Rev. Boyd Shook of Kenly, North Carolina, will begin a revival meeting at the Aleo Free Will Baptist Church, East Rockingham, North Carolina, on August 5, 1956. The services will begin at 7:30 p. m.

The pastor of the church announces that there will be special singing at each ser-

vice and invites everyone to attend the revival.

### **Rev. L. E. Ballard Resigns Pastorate**

The Rev. L. E. Ballard has resigned as pastor of White Oak Free Will Baptist Church, Bladenboro, North Carolina. Because of his work as state field secretary of the Sunday school convention and because of Mrs. Ballard's interests in working for Cragmont and the woman's auxiliary movement, Rev. Ballard would be glad to consider a half-time church or a church desiring to shift to full-time Sunday services, but not able to pay a full-time salary and is willing to grant certain week-time working privileges in lieu of full-time salary. The Ballards desire a church which is located in some part of the state better suited to state-wide contacts than Bladenboro. All mail should be addressed to Rev. L. E. Ballard, Box 381, Bladenboro, North Carolina.

### **Youth for Christ Rally Scheduled**

The Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, will be host to a Youth for Christ Rally on Saturday night, August 11, 1956, at 8:00 p. m. The Rev. Leslie Rowe from the Free Will Baptist Bible College, Nashville, Tennessee, will be the evening speaker. Everyone is cordially invited to attend this rally.

### **Sunday School Fellowship Meeting**

The North Carolina Fifth Eastern District of Free Will Baptists will hold a Sunday school fellowship meeting on Friday night, August 3, at 8:00 o'clock. The Arapahoe, North Carolina, Free Will Baptist Church will be host to this meeting. The following is the planned program for the evening:

- Fellowship in Song, Rev. R. L. Edwards
- Welcome, D. D. Rice, Superintendent of Host Church
- Response, W. C. Eastwood, Vice-President
- Business, W. R. Sandlin, President
- Devotions, Rev. Leslie Rowe
- Program, "A Model Sunday School Workers' Council at Work," Directed by Rev. L. E. Ballard of Bladenboro
- Special Music, Arapahoe Junior Choir, Directed by A. J. Lyczkowski
- Benediction, Rev. R. L. Edwards

Everyone in this district is urged to give his cooperation in this phase of the denominational work by his prayers and presence. Come and bring someone with you.

•  
"Even unbelievers may become aware of the fact that we are out of touch with God and taunt us on that account."—Gospel Herald.

## **GET READY**

MISS COLLEEN MURRAY  
Wilson, North Carolina

When the world has turned you down,  
And there's not a friend around,  
And you think there's nothing more for  
which to live;  
If on Jesus you will call,  
And surrender Him your all,  
He is waiting and is ready to forgive.

Call on Him, call on Him, and remember  
there is not a truer friend.  
He'll forgive the vilest sin, make you pure  
and white within;  
If you'll open up your heart and let Him in.

Yes, the world is in distress,  
Without peace and happiness,  
And there are sins that grip our hearts with  
biting pain.  
But the Bible teaches me,  
That it will not always be;  
Jesus Christ is coming back to earth again.

When He comes back again, will you meet  
Him, or on earth will you remain?  
If you have an unclean slate, talk with God  
and get it straight,  
And be ready when He comes to earth  
again.

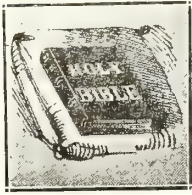
## **Dead End!**

These are days when men and women are asking themselves: "What is the trouble with my life?" "Why do I feel so frustrated?" We believe that one reason why so many lives are unsettled, disturbed, unhappy, is because they have reached a "Dead End." And the reason they have reached a dead end is because their life does not have a definite purpose; for there is more to living than earning money for food and shelter and clothing. After we have received food and shelter and clothing, what then? If we would avoid becoming self-centered, our lives must reach into the lives of others. One of the greatest ways of receiving and sharing at the same time is thru attendance at church. Here we receive all the spiritual blessings which are a part of the church service and at the same time share in the fellowship of others worshipping with us. Here we receive inspiration to go out and make ourselves useful in the service of our Lord. Here we receive those benefits which literally revolutionize all of our living, brighten our whole week. Have you reached a dead end? Your church will help you remove the barrier!

—First Church Bulletin, Savannah, Georgia.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW  
3824 Richland Avenue, Nashville 5, Tennessee

**Question:** I am a lost sinner, but I don't want to be one. I am a widow, who lives alone and am leading a sinner's life. I have tried to reform, but I let others influence me to go back in the same old way. These friends who thus influence me are not to blame; I am the one due the blame. I am weak, too weak, what can I do? Please help me. I read my Bible. It's the most prized book I have.—E.L., Missouri.

**Answer:** Since you acknowledge that you are a sinner you have discovered and accomplished the first step in your salvation. You see yourself as God depicts you and as He declares every other unsaved person to be, for He says, "For all have sinned, and come short of the glory of God" (Romans 3:23); "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6). God has provided for you, if you are sincere in that you have said above. "I came not to call the righteous, but sinners to repentance" (Luke 5:32). Compare Matthew 9:13; Mark 2:17; Luke 18:10-14. After you have discovered and sincerely acknowledged your sins, you should heed God's warnings. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Ezekiel 18:4).

God tells us in His Word that He has provided for sinners' needs and He also tells us how to appropriate that which He has provided. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22); "... Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31); "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36), also "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

If a person is sincere in following the above instructions he will have sincerely confessed and forsaken his sins and have thereby become a Christian; he will be saved from his sins. This initial confession which brings him into the Christian life is not sufficient for proper growth, however, but he must continue to live for Christ by walking in the light of God's Word and

daily or constantly confessing each sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13); "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7-9).

God promises to enable you to overcome if you only conform. "I can do all things through Christ which strengtheneth me. . . . But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:13, 19).

He enables one by the use of His word. You say you read the Bible. Just accept its teachings as you would accept a gift from a friend. Suppose some friend would write and in the letter he addressed to you enclose a beautiful expensive ring and you were to throw it aside and say, "Oh! It was not meant for me." You would not benefit by the generous gift of such a friend. On the other hand, knowledge of your behavior would insult or hurt your friend. However, if you were to accept, appreciate and use the ring as your own, you would both enjoy it and at the same time honor and please your friend. God has written you and me a wonderful letter in the form of our Bible. I have read it and believed it and accepted His most precious gift, the Lord Jesus Christ, and am enjoying Him. You have read the Bible, but at the time of your question flung the gift back in God's face. Now the thing for you to do is to reconsider, accept, appropriate and enjoy this wonderful gift through all eternity. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

If you believe the Bible you will trust Christ. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

When we are saved the Bible keeps us informed or illuminated so that we may walk or continue in the Christian way with-

## Cragmonters Reunite In Jacksonville

BETTY Y. CRAFT

**O**N Sunday, July 22, the boys and girls who attended the two recent youth conferences at Cragmont Assembly, Black Mountain, North Carolina, met at the Jacksonville, North Carolina, Free Will Baptist Church for a Cragmont Rally.

The Rev. D. L. Whaley, pastor of the church, held the morning service. His message, "Multitudes in the Valley of Decision," challenged us to be missionaries and to have love for the lost heathens. Three testimonies were given by Cragmonters, and a quartet sang "What a Friend We Have in Jesus." Our hearts were greatly blessed during this service which was broadcast over the radio station, WLAS.

After a picnic lunch we reassembled in the church where Mrs. L. E. Ballard led us in "pop corn" testimonies. Young and old alike, with the love of God beaming in their faces, stood up and testified what the Lord had done for them and what He meant to them. An offering of \$43 was taken up for the expansion of Cragmont.

The Rev. Willie Justice, a student of the Free Will Baptist Bible College, Nashville, Tennessee, brought the afternoon message which stirred the hearts of all the young people present. Many of the young people went to the altar during the invitation to rededicate their lives, and saying in their hearts, "I'll go where you want me to go, dear Lord." The afternoon rally was closed with a baptismal service in the church baptistry.

Services were held in the hospital and jail later. I had the joy of seeing two people accept Christ as their Saviour at the jail service. I can truly say God blessed my heart during this Cragmont Rally, and I wish everyone could have attended. I would like to challenge all Free Will Baptists to give money to Cragmont for it is badly needed, to send the young people of our churches to Cragmont and, above all else, to pray for it. God will surely bless you.

out stumbling or faltering. "Thy word have I hid in mine heart, that I might not sin against thee. . . . Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:11, 105).

Then instead of those friends being able to influence you in the wrong way you will attract them to the right way. "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14, 16).





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Sing unto the LORD; for he hath done excellent things: . . ." (Isaiah 12:5).

The musical program of the church is of such importance that the apostle, Paul, put it on the same level with preaching and praying in our church services. We find this to be true by a careful and prayerful study of the 14th chapter of 1 Corinthians. I will quote two verses to give some idea of what I mean. Verse 15 says, "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." While in Verse 19 we read, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." It is the teaching of the Bible that "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17). These words of Paul follow the verse used last week as our text which gives directions as to the kind of songs to be used and the purpose for using them. If our preaching or singing is for any other purpose than to glorify God, it is in vain. The text says, *Sing unto the LORD*. Would you take time to look up in your Bible the great number of times in which that or a similar expression is used? Many times they are given as commands.

I commend a careful study of the splendid editorial, "Church Music," by Rev. J. O. Fort, in the of June 20, 1956, issue of *The Free Will Baptist*. This is one of the best I have ever read, and I commend it to all who are concerned about the kind of music to be used in our church services. The teachings of this editorial when known and practiced will increase the spiritual life of any church. Try it.

In the July-August issue of the *Idea-Kit* of practical helps for ministers is given a proclamation for "National Hymnbook Restoration Day." After a number of *whereases* the proclamation contains the following curt paragraphs:

Now, therefore, I, one of the few hymnbooks remaining in the church, do proclaim the next Sunday of this calendar year as "National Hymnbook Restoration Day" in every town, and call upon the people to arm them-

selves with displaced hymnbooks and, like a mighty army, enter the portals of every church and take part in such appropriate ceremonies to honor and commemorate the restoration of hymnbooks to their rightful and dedicated destiny.

In testimony whereof, I have hereto set my hand and caused to be affixed in the conscience of every congregation . . .

A number of years ago it was complained that the publishers of the hymnbooks of the larger denominations were omitting the blood songs. For about the last almost twenty years we have used various hymnals exclusively in the churches I have had the privilege of pastoring, and I have not found that accusation to be true. On the contrary, if I want a song about the redemptive power of the blood of Christ I will go

to the hymnbook instead of to the modernistic, fast, seasonal, money-making book.

Let's restore and keep the songs that will glorify God and stir the hearts of the people in our church services.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Revelation 15:3).

Complained one of Mr. Moody's students, "Mr. Moody, nothing turns up!" Replied practical Moody, "Go out, young man, and turn something up!"—*Gospel Herald*.

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## A VIRTUOUS WOMAN

(Proverbs 31:10)

1. Will give honor to her husband (Proverbs 31:11, 12).
2. She is industrious and active (Vv. 13, 14).
3. She runs her house with wisdom (Vv. 15, 16).
4. She does all things well (Vv. 17-19).
5. She is charitable (Vs. 20).
6. She makes happy all people around her (Vv. 21-24).
7. She is a happy woman and has a happy future (Vs. 25).
8. Her kindness is known to all (Vv. 26, 27).
9. Her children and her husband honor her (Vv. 28, 29).
10. She is beautiful and her value is great (Vv. 10, 30, 31).

## THE ENEMY

(Ephesians 6:16)

1. Fierce and cruel (1 Peter 5:8; Luke 13:16).
2. Opposes God's work (1 Thessalonians 2:18; 2 Corinthians 11:3).



## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C. ....	75	E. G. Dennis, Scranton, S. C. ....	12	Mrs. C. M. Whaley, Richlands, N. C. ....	8
C. J. Harvey, Camilla, Ga. ....	40	A. C. Jackson, Pikeville, N. C. ....	12	Mary Lou Dilday, Ahsoskie, N. C. ....	8
C. L. Patrick, Walstonburg, North Carolina ..	39	Miss Mattie Mae Beacham, Arapahoe, N. C. ....	12	Rev. J. R. Forrest, New Bern, N. C. ....	8
A. B. Bryan, Benson, N. C. ....	32	Mrs. Nathan Basnight, Columbia, N. C. ....	12	J. L. Parker, Dunn, N. C. ....	8
Wilton H. Dail, Norfolk, Va. ....	24	Mrs. Mattie J. Sturgill, Columbia City, Ind. ....	12	Rev. C. J. Harris, Greenville, N. C. ....	8
Rev. N. P. Gates, Detroit, Mich. ....	22	J. N. Barnes, Blakely, Ga. ....	11	Mrs. Julius Killebrew, Walstonburg, N. C. ....	7
Jimmy Tyndall, Pink Hill, N. C. ....	20	Mrs. Clarence Manning, Spring Hope, N. C. ....	11	Mrs. C. A. Heath, Cove City, N. C. ....	7
Rev. J. C. Griffin, New Bern, N. C. ....	20	Mrs. G. C. Carter Sr., Surrency, Ga. ....	11	George P. Warren, Flint, Mich. ....	7
Mrs. Carl Barrow, Snow Hill, N. C. ....	19	Mrs. H. S. Swain, Columbia, N. C. ....	11	Mrs. J. J. Carroll, Greenville, N. C. ....	7
Owen Thomas, Four Oaks, North Carolina ..	16	Mrs. Minnie Summerlin, Mt. Olive, N. C. ....	10	Mrs. L. L. Parker, Holly Ridge, N. C. ....	7
M. B. Hutchinson, McArthur, Ohio ....	16	Mrs. Simon W. Jones, Kenansville, N. C. ....	10	Mrs. W. H. Kirk, Beaufort, N. C. ....	7
Mrs. Lloyd Edwards, Kenly, N. C. ....	16	C. R. Maddox, Sheffield, Ala. ....	10	Mrs. Otis Gatlin, Vanceboro, North Carolina ..	7
Mrs. W. J. Starr, Arlington, Ga. ....	15	Mrs. E. D. Batten, Jacksonville, N. C. ....	10	Mrs. J. L. Nobles, Winterville, N. C. ....	7
Mrs. F. A. Edwards, Chocowinity, N. C. ....	15	Rev. W. L. Moretz, Swannanoa, N. C. ....	10	Mrs. J. G. Kirkman, Morehead City, N. C. ....	7
Mrs. J. R. Cayton, Aurora, N. C. ....	15	Roy C. Sanders, Willow Rum, Mich. ....	10	Mr. Ralph Lightsey, Hazelhurst, Ga. ....	7
Mrs. Martha Braxton, Winterville, N. C. ....	15	Oma Owen, Chipley, Fla. ....	10	Mrs. R. A. McLamb, Dunn, N. C. ....	7
Mrs. Guy Deans, Sims, N. C. ....	15	Mrs. R. L. Goff, Fountain, N. C. ....	9	Mrs. Herman E. Martin, Smithfield, N. C. ....	6
Mrs. R. L. Gainey, Bladenboro, N. C. ....	15	John Kornegay, Seven Springs, N. C. ....	9	W. H. Lancaster, Smithfield, N. C. ....	6
C. R. Houston, Colquitt, Ga. ....	14	Mrs. M. A. Sullivan, Goldsboro, N. C. ....	9	Mrs. Nathan Eason, Tarboro, N. C. ....	6
E. C. Morris, Tifton, Ga. ....	14	Rev. I. J. Blackwelder, Ayden, N. C. ....	9	Mary S. Dail, Kinston, N. C. ....	6
Mrs. C. F. Abrams, Macclesfield, N. C. ....	14	Mrs. D. R. House Jr., Greenville, N. C. ....	9	Mrs. Mozelle Price, Wilson, N. C. ....	6
Mrs. Edwun Roper, Ransomville, N. C. ....	14	Mrs. T. L. Parnell, Pikeville, N. C. ....	9	Jennings Williams, Clayton, N. C. ....	6
Mrs. Alice E. Lupton, New Bern, N. C. ....	14	Mrs. Howard Holt, Kinston, N. C. ....	9	Mrs. Paul A. Johnson, Smithfield, N. C. ....	6
Mrs. B. G. Hardy, Merrimon, N. C. ....	13	Mrs. J. W. Hinds, Pamlico, S. C. ....	8	Mrs. Norwood Mercer, Beulaville, N. C. ....	6
Mrs. Earl Gaskins, Washington, N. C. ....	13	Mrs. C. W. Bures, Stantonsburg, N. C. ....	8	Mrs. Wesley Newell, Dover, N. C. ....	6
Mrs. Mable Rowe, Blounts Creek, N. C. ....	13	Lynwood Cobb, Farmville, N. C. ....	8	Mrs. B. T. Dail, Snow Hill, N. C. ....	6
W. C. Hill, Mt. Olive, N. C. ....	12	Mrs. James Lupton, Vanceboro, N. C. ....	8	Rev. K. V. Shutes, Nashville, Tennessee ..	6
				Mrs. D. W. Cleve, Vanceboro, N. C. ....	6
				Mrs. Almond Warrick, Clayton, N. C. ....	6
				Mrs. Pearl Pearce, Goldsboro, N. C. ....	6
				Mrs. A. A. Gillenwater, Ironton, Ohio ....	6
				Mrs. Robert B. Crawford, Greenville, N. C. ....	5
				Rev. R. N. Hinnant, Micro, N. C. ....	5
				Mrs. J. B. Murphy, Guthrie, Ky. ....	5
				Mrs. E. H. Prosser, Scranton, S. C. ....	5
				Mrs. D. F. Chambers, Kenansville, N. C. ....	5
				Mrs. C. A. Christian, Surgoinville, Tenn. ....	5
				Mrs. Grace Corbett, Kenly, N. C. ....	5
				Coy Rentz, Blakely, Ga. ....	5
				Mrs. Elton Harper, Deep Run, N. C. ....	5
				Mrs. J. R. Hildebran, Morrisville, N. C. ....	5
				Mrs. Robert Padgett, Greenville, N. C. ....	5
				Mrs. Clifton Rice, Kinston, N. C. ....	5
				Mrs. S. B. Strickland, Middlesex, N. C. ....	5
				Mrs. Pearl Sutton, La Grange, N. C. ....	5
				Mrs. Lloyd Hill, Kinston, N. C. ....	5
				Rev. Paul Jenkins, Kannapolis, N. C. ....	5
				Mrs. Mae Rouse, Dudley, N. C. ....	8
				Mrs. Alton Tripp, Winterville, N. C. ....	5
				D. W. Alexander, Bethel, North Carolina ..	5
				Naaman Borders, Waverly, Ohio ....	5
				Ruth White, Rocky Mount, North Carolina ..	5
				Mrs. C. H. Briley, Robersonville, N. C. ....	5
				Mrs. Bettie Dawson, Dunn, N. C. ....	5
				Mr. Tom Hamilton, Glennville, Ga. ....	5
				Wayne Spruill, Leeds, Ala. ....	5
				Mrs. Irene W. Tolan, Belhaven, N. C. ....	5
				Mrs. J. K. Aldridge, La Grange, N. C. ....	5
				Mrs. J. W. Hamilton, New Bern, N. C. ....	5

3. Is a deceiver (John 8:44; 2 Corinthians 11:14).
4. Perverts the Scriptures (Genesis 3:1; Jeremiah 23:32).
5. The wicked are his children (Acts 13:10; 1 John 3:10).
6. Christ came to destroy his works (1 John 3:8).
7. Christ's victory on His death (Colossians 2:15; Hebrews 2:14).

## ARE YOU A CHRISTIAN?

1. Then you must love God's Word (1 Corinthians 3:1-3; 1 Peter 2:1, 2).
2. You ought to go to your church (Hebrews 10:25).
3. You must have understanding (Galatians 1:6; Titus 1:14).
4. You need the spiritual life (1 Corinthians 2:13-15).
5. You must have a consecrated life (Colossians 3:5-10).
6. You will try to win others to Christ (Romans 10:9-11).
7. You will support the work gladly (1 Corinthians 16:2; 2 Corinthians 9:7; Proverbs 3:9).

"Where the will of God and the will of the flesh are in conflict there will be rough water, and if the flesh does not yield to the Spirit there must follow the painful breaking up of hopes and expectations." "Walk in the path of obedience, oblivious of consequences."—Sel.

"It is the believer's privilege and duty to move forward and upward day by day. 'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ' (2 Peter 3:18). It is a constant growing relation to Christ. To cease to grow in grace is to cease to live for God."—Sel.

## Addresses Wanted

Due to inability to locate the following persons and because they have not submitted forwarding addresses when they evidently moved, we have been unable to deliver "The Free Will Baptist" to them:

Rev. N. F. Byrd, whose former address was Route 1, Waynesville, North Carolina; Leroy Scudder, whose former address was Junction City, Kansas; Mrs. H. L. Williams, whose former address was Fayette, Alabama; Mrs. Keith Palmer, whose former address was 654 West Fourth Street, Winston-Salem, North Carolina; and Charles Tucker, whose former address was Newport, Arkansas.

We would like very much to have the addresses of these persons as they are subscribers to "The Free Will Baptist." Anyone knowing these addresses is asked to contact The Editor, The Free Will Baptist Press, Ayden, North Carolina.



# NOTES — AND — QUOTES

By J. C. Griffin



## TOO MUCH MIXED UP

"The church has become so worldly and the world has become so churchly that you can hardly tell which is which," said the Rev. Willard C. Day in a wonderful message delivered at the National Association of Free Will Baptists which convened at the City Auditorium in Huntington, West Virginia, the week of July 9.

We heartily agree with Brother Day as to the world and the church as man sees it; but when we get to the real church, the body of the Lord Jesus, as God the Father sees it, there is a vast difference.

There is a story of a man who went north to work in the lumber woods, who was asked on his return, "How did you get along with those lumberjacks with your religious belief?" The answer came back, "They did not find out I was a Christian." It is a fact that so many people live so much in the world that you cannot tell whether they are church members or not. But let me repeat, there is a difference. If one is a born again child of God, he belongs to the Kingdom of God. He is not a tare, nor a bad fish, but a member of the body of Christ.

### *I Go to Church Sunday Nights*

Recently, I came across an article entitled, "I Go to Church Sunday Nights." I found this article on my desk and I do not know where it came from nor by whom it was sent. There was no date nor any clue to give evidence of its author or sender. There are five reasons why the writer says that he goes to church on Sunday nights; I am giving them since I think they are very much needed in these days:

"First—I go to church on Sunday nights because when I was saved I united with the church and I promised, according to the church covenant, to attend the services of my church. If I do not attend, unless provisionally hindered, I break that covenant.

"Second—I go to church on Sunday nights because I have an appointment with Jesus in His church that I must keep. If I am not there He is disappointed" (I disagree with the writer on the disappointment statement. I do not believe that Jesus can be disappointed in us. He knows what we are and what will be; therefore, He knows the filmy excuses man makes for not going to church. He knows who will be there and He knows who will stay at home, go to the

movies, sit and look at television, or who will have too much beer or whiskey under his shirt to go. So as I see it, we do not disappoint Jesus.)

"Third—I go to church on Sunday nights because I love lost souls, and I want to be present on Sunday nights with my fellow Christians to help win the lost to Christ. When our churches are filled on Sunday nights with Spirit-filled Christians, the lost will be saved. We say the unsaved people will not come to church. How can we expect them to come when the church member's won't come?

"Fourth—I go to church on Sunday nights because I want to see the doors of the church kept open. Each time I am absent I am casting my vote to close the doors of the church. How many times have you voted to close the doors of the church? The doors of the church will remain open only as long as the members come on Sunday nights. You don't want to live in a city of no churches. But what are you doing to keep them open on Sunday nights?

"Fifth—I go to church on Sunday nights because the picture shows and other places of amusement are open and I don't want anyone to question my allegiance to Christ. I do not say that all people who do not go to church on Sunday nights are at one of these places. Many of them are, but I am saying that by your absence from church on Sunday nights you may cause someone to doubt your love, loyalty and allegiance to Christ. Keep your Sundays for great things of the soul."

We have quoted the above, hoping that it may help someone to show more love for Christ and His church. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). Do you think that it is the will of the Father for Christians to go to church, not only on Sunday nights, but on Sunday mornings whenever possible? "Search the scriptures; for in them ye think that ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you" (John 5:39-42). So as Jesus knows what is in our hearts, He is not disappointed when we fail to stand up for His cause.

Jesus knew that He would be rejected by men; He knew that He would die on the Cross. It was no disappointment when He was condemned to die on the Cross. It was not a disappointment when Peter denied Him. It is a disgrace for us to confess that we love Him and then live after the advice of Satan.

### *Don't Believe in Hell-Fire*

A man said, "I don't believe that there is a hell where sinners will be punished for-

ever." It makes no difference about your unbelief; it cannot change God's Word. God's Word stands out against Satan's lies. If you want to believe Satan's lies, it is up to you. The people in the days of Noah did not believe that a flood was coming, but their unbelief did not stop one drop of water from falling. The flood came, Noah and his family went into the ark and were saved, but the unbelievers perished in the flood.

May I say again, your unbelief concerning hell-fire will not ease your pain one bit when you are called to face God and the judgment. Paul says, "And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:10-12).

Christ said, "... Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). You better believe what God says and be on safe ground, my dear friend.

## THE MAIL BOX

### INFORMATION WANTED

"If any of the readers of *The Free Will Baptist* know any Free Will Baptists in the Burlington, North Carolina, area, please contact me by writing P. O. Box 1645, Burlington, North Carolina. This is extremely important."—Garland Teasley, 309 N. Hyde Park Avenue, Durham, North Carolina.

### CHANGE OF ADDRESS

"I would like to advise that after August 1, 1956, our address will be changed from 1111 Meridian Street, Nashville, Tennessee, to 3122 Mount Pleasant Street, St. Louis 11, Missouri."—Rev. and Mrs. W. A. Hales.

## Can You Ask Forgiveness?

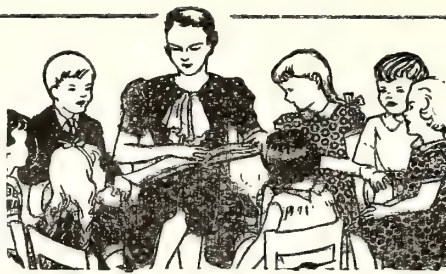
"It is much easier to persist in the position that we have taken than to confess that we were wrong or that we said the wrong thing. To ask forgiveness will sometimes take all the manhood or womanhood there is in us. Some people will never do it. They will backslide rather than to do it. But it is better to take the humiliating way if by so doing we are restored to divine favor and to peace."—*Gospel Herald*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Adventure in Friendship

Lillian Morrison

**Y**UNG SING, in black skull cap, blouse and trousers, stood on the deck of a large ocean liner as it docked in San Francisco. How peaceful this America seemed! Yung Sing had been born in Shanghai. Now he was an orphan going to live with an uncle in California. He was afraid he never could feel at home in this strange land.

How glad he was to see his uncle! Ming Sing was a truck farmer. He owned a tiny farm out in the country, but it seemed a palace to Yung Sing. He went to bed on a cot which he thought very luxurious, for at home he had slept on the floor. He decided that everyone in this land must be rich.

Next morning after breakfast he went outside. At the boundary line of Ming's farm stood a boy of his own age. Yung Sing was glad he had learned English in the mission school at Shanghai, so now he could talk to this boy.

"My name is Yung Sing," he said. "What is yours?"

The boy looked startled. "My name is James," he answered. "I knew you were coming, but I didn't suppose you could speak English."

"I attended an English mission," replied Yung Sing. "There I learned much about Jesus. Where do you go to Sunday school?"

"I sleep late Sundays," answered James. "I only go sometimes."

"Only sometimes?" asked Yung Sing puzzled. "In China I went every Sunday and we were very poor. You have so much more than we and yet you do not thank God?"

James looked at Yung Sing in surprise. James had never thought his family was particularly rich.

"I'll take you to my Sunday school tomorrow," promised James.

On Sunday the two boys walked to the tiny country church. James felt conspicuous with a Chinese boy even though Yung Sing had a new suit of American clothes. James was afraid his friends would laugh. He walked slowly so they would arrive late.

Mrs. King, the Sunday school superintendent, was tacking some Chinese pictures to a screen as the boys took their places.

The service began immediately.

"Some time ago," said Mrs. King, "you children sent some portfolios to Shanghai. The Chinese children have sent us some things in return. We were to have a missionary speak today, but we have just heard that he is ill and cannot be with us. He could tell us what all these things mean as they are in Chinese. I wish I could tell you."

Yung Sing was silent. He wanted to tell them that he came from the class that made up the portfolio, but he was shy. James raised a hand and said,

"Yung Sing just came from Shanghai this week. Perhaps he would know."

All eyes turned to Yung Sing who rose and bowed. "Yes, Teacher, our class in the mission school made them."

"How nice!" exclaimed the superintendent. "Perhaps you will step up here and tell us."

Yung Sing was the center of all eyes as he walked up to the front.

"This says, 'To the children of America from the children of Greater Shanghai, in world friendship.'"

There were postcard views of Chinese cities, drawings, funny papers. Yung Sing picked up a shuttlecock made of a piece of rounded cork with a crown of feathers. He told how the game is played in China by boys kicking the shuttlecock with the backs of their heels.

When Yung Sing finished, the superintendent said, "We are your friends in world friendship. Vacation school starts tomorrow. I hope you can come and show us how to play shuttlecock."

Yung Sing did attend the vacation school. He learned to play baseball and other games. He taught the children how to play shuttlecock.

James by now had become very friendly. "What do you know about that?" he demanded. "Here we Americans thought we knew all the best games in the world."

Yung Sing doubled over with laughter. "Ho, ho," he laughed. "Do you know, Chinese boys think they know all the good games."

James joined in Yung Sing's laughter and Yung Sing knew he would like this new country of friendly people.—*Story World*.

### "Daddy, When Will I Know?"

HENRY L. CHISOLM

**D**ADDY, how will I know when Jesus wants me to join the church?" my seven-year-old daughter, Patricia Anne, asked me one night after prayer meeting.

This was shortly after a two week revival meeting in our church, and she had seen a number of her friends make a public profession of their faith in Jesus and become members of our church. Patricia Anne had known about Jesus for some several years. During this time she had asked many questions about accepting Him as her personal Saviour. Through the story hour, Sunday school and family devotions she had learned the plan of salvation and what it meant to join a church. Now she felt she was ready to be a Christian and do what Jesus wanted her to do.

In answering her question I told her to be ready for God to speak to her heart. I explained that it might not be like the call to Samuel, but that God would speak and she would know.

I suppose that we were both disappointed when several months passed and Patricia Anne had made no decision.

About six months later in the Sunday morning service I saw that Patricia Anne was unusually attentive. Even though the sermon seemed to me to be about average I felt an unusual warmth in the church service.

At the beginning of the invitation hymn Patricia Anne reached up and whispered to me, "Daddy, God wants me to do it now. He told me to do it now." Then she stepped out and went to the front of the church to meet her pastor and tell him that she wanted to make a public confession of her faith in Jesus Christ.

As she reached the front I heard a sob in the back of the church. Then the sound moved out into the aisle. It was a fifty-year-old man that we had been working and praying with, for a number of years, to accept Christ as his personal Saviour. His statement to the church was that the final decision to accept Christ as his personal Saviour came when Patricia Anne marched down the aisle. That morning a total of seven people came to make a public profession of their faith in Christ. One young couple came to dedicate their lives to full-time Christian service. A father and mother came to rededicate their lives to Christ.

As we drove home from church, Patricia Anne said to me, "Daddy, I am so glad that I waited for God to tell me when to come. Maybe He used me to help tell the others it was time for them to come. Now I am going to start praying that He will use me as a missionary when I grow up."



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 108 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Special Home Mission Project

During the Woman's National Auxiliary Convention in Huntington, West Virginia, it was voted to purchase a tent for the home mission department to use in the establishing of new churches here in the states. The amount of the purchase is not to exceed \$2,000. Following are the suggested state quotas for this special mission project:

STATE	SUGGESTED QUOTA
Alabama	\$ 90.00
Arkansas	40.00
California	90.00
Florida	50.00
Georgia	120.00
Illinois	60.00
Kentucky	40.00
Michigan	120.00
Mississippi	50.00
Missouri	200.00
North Carolina	350.00
Ohio	40.00
Oklahoma	200.00
South Carolina	160.00
Tennessee	200.00
Texas	110.00
Virginia	40.00
West Virginia	40.00
Total	\$2,000.00

## 1956 W. N. A. C. Declamation Contest

The response to the Y. P. A. and G. T. A. declamation contests this year was overwhelming, and it is with joy and humility that I write this article. I wish to congratulate every youth chairman on the field—local, district and state—who helped to make the contest at the Woman's National Auxiliary Convention the success that it was. Thank you very much for your cooperation.

There were eight Y. P. A. contestants and eight G. T. A. contestants in the two contests. The Y. P. A. contestants were as follows: Annette Cox, Missouri, first place winner; Gayle Faye Letchworth, North Carolina, second place winner; Peggy Seay, Alabama; Betty Jean Robinson, South Carolina; Peggy Eubanks, Georgia; Juanita Deuell, Virginia; Bonnie Pierce, Mississippi;

Iva Jean Reed, Tennessee. The G. T. A. contestants were as follows: Robert Bryon, Virginia, first place winner; Barbara Allen, South Carolina, second place winner; Ruth Hutton, Alabama; Kenneth Ray Smith, North Carolina; Brenda Houston, Georgia; Joyce Mounce, Oklahoma; Jaqueline Dalton, Michigan. The winner of the Y. P. A. essay contest this year was Carolyn Lee of North Carolina; the winner of the G. T. A. essay contest was Larry Denham of South Carolina.

The interest among the youth of our churches is growing and certainly presents a challenge to the woman's auxiliaries. I pray that God will help us to rise to meet this challenge. If your state was not represented in the contests this year begin now to make plans and preparations for your state to be represented in the 1957 session of the Woman's National Auxiliary Convention at Birmingham, Alabama.

Mrs. Luther Sanders

W.N.A.C. Youth Chairman

## Final Call for Woman's Conference

Attention North Carolina Auxiliary Members: This is a final call to our women of North Carolina to rush their registrations in for the Women's Conference at Cragmont Assembly, August 13-20. At this time we are short of the number needed to make a special bus possible, but of course we hope to have a bus load. Women, let's not let the young people get too far ahead of us! They have already filled Cragmont twice, and almost enough have registered to fill the place again. Surely there are fifty or more women who can go to Cragmont for a great week of blessing.

Registration is simple. Just send your name, full mailing address, information regarding where you will contact the bus (New Bern, Kinston, Wilson or Raleigh), \$2 for registration fee and \$5 as a deposit on bus fare. Then you'll be all lined up for a week of wonderful blessing.

Auxiliaries, send one or more faithful members to Cragmont with expenses paid, not just as a reward for services rendered, but an investment in training for better service in the future. The ones you send will bring back rich blessings to you—blessings worth far more than the thirty-five or forty dollars it will cost. Address all

letters to Mrs. L. E. Ballard, Box 381, Bladenboro, North Carolina.

Mrs. L. E. Ballard

Norfolk, Va.—The Woman's Auxiliary of the Hyde Park Free Will Baptist Church met June 13, at 8:00 p. m., in the home of Mrs. T. G. Wallace. Mrs. Everton, president, presided over the meeting. The program chairman, Mrs. Melton, introduced the various speakers on the program for the evening. The program was concluded by an interesting and inspiring talk by the pastor, the Rev. E. H. Overman.

The business session followed with various reports being given. With the help of the pastor, the auxiliary selected pulpit furniture for the church which is being donated to the church by the ladies. The group also voted to organize a Go-Tell Auxiliary for the young girls of the church with Mrs. Talton as the director. The meeting was dismissed with prayer by Mrs. Pierce.

## Without My Eyes, I See

(continued from page four)

asked Jerry to let me be his lawyer."

Ellen sounded angry. "George, you're insane. But for the Grace of God you would be blind. And that boy is responsible."

George spoke seriously, "Sightless, maybe, Ellen. But not blind. For two weeks I lay here in total darkness. Yet for the first time in my life I have seen. I have explored with my mind—looked and seen. What I saw was far from pretty. I've had all the luxuries of life; none of the essentials. I looked at myself. But I couldn't see a heart. Nor a soul." Turning he took Ellen's hand and said, "Ellen, I've never talked to God in my life before this happened. Now I know the meaning of prayer. The peace and happiness prayer can bring to a person." He smiled somewhat wistfully. "I prayed for Jerry, Ellen. Everyday, all day. I prayed constantly for that boy. He came today in answer to my prayers. I feel as if this is the first case I ever won. Jerry taught me that, even though I were sightless, I could still see."

If Christ is the Lord of life, He is Lord of all life, so that everything that interests humanity must therefore interest the Church.—Chaplain Arthur Cotter.

The badge of honesty is simplicity.—  
Highland Park, Michigan, Church Bulletin.

Father's fraud drives his sons abroad.—  
Highland Park, Michigan, Church Bulletin.



# MISSIONS

(continued from page five)

Billy Melvin. The day will come when this young pastor, Billy Melvin, will be deeply appreciated among our people. His congregation responded with a very liberal offering to the "Chapels for Cuba" fund.

Brother Melvin very graciously made it possible for our Cuban pastors to visit the heart of our nation, Washington, D. C. That evening we were on the road headed for Big Stone Gap and made contact with Brother Galloway amidst the most beautiful scenery in America. We were showered with the warm affection of our people. This is a great center for our work and offers a great future.

The Fourth of July was a day of travel. It was not as I had expected, for as we traveled we had the road and towns to ourselves. Going through Pikeville and Paintsville, Kentucky, I stopped to see a dear convert of thirty years ago. We prayed together, while heaven came down to greet us as we mingled our tears alongside the Old Commisary in Justell across the river from Betsy Layne where, as a young man, I preached. God gave me a great revival there. We traveled on through Kentucky to Ohio. And what a time we had there with all those wonderful people and great pastors! And how our hearts were warmed! What a joy to see that dear old soldier, Brother Kemper, now in his eighties, but going strong, bubbling with joy, and having a big helper at his side, a young pastor. We shall eternally love you and hope to see you again. Our offering for these fine days amounted to over \$400. Then we traveled on to the high point of our trip where we could look into loved faces from all over the United States and feel the warm handclasp of friends of many years.

The National Association to me was the greatest I have ever attended. There was the sweetest spirit and little expressed disagreement. We enjoyed the most courteous treatment, the deepest spiritual tone, the most missionary spirit. The procedure followed by our moderator was the most dignified and altogether most masterly in manner. I think it is agreed that the all-night prayer meeting had much to do with the spirit of the association. When we can keep our conference in prayer, we have the order of God. It was my privilege to share in worship with my dear brethren at the last service. I think we are safe to say heaven bent low and sprinkled us with a little foretaste of the joy we shall someday share in that happy land.

The missionary service of our Woman's Convention, though brief, was stirring. Our people are a missionary people. A greater group of capable, spiritual and accomplishing women cannot be found in this world.

Their conference was purely a foreign mission rally. Thank God for these wonderful women, who stand always, for the greater part, to serve. Your hearts would certainly have thrilled to see them as a body in action.

The amazing thing to me was the wonderful missionary messages by the young women in the contests sponsored by the women. They were classic in composition and delivery, and every one of them could have taken a prize. Each of these papers should be prepared in booklet form to be preserved for our people.

Certainly no group of men could have laid the groundwork for more gracious provisions for our entertainment than the men of the Tri-State Area. No one man could have carried so great a task better than our Brother Vallance of West Virginia.

Publicity was excellent. I like to make friends with policemen. The few I met were fine men and a credit to the force. They protect us in the night while we sleep; they walk cold streets. All hail to these silent sentinels of the night—they have every reason to be good Christian men.

I hope our editor will not find this report from the Cuban team too lengthy, but it only can express a very small part of our sentiment as Cuban missionaries and sponsors of world-wide missions.

## FINANCIAL REPORT

### BOARD OF FOREIGN MISSIONS JUNE, 1956

Cash in Bank June 1, 1956.....	\$13,121.90
Receipts .....	8,300.99
Total to Account For .....	\$21,422.89
Disbursements .....	8,079.42

Cash in Bank July 1, 1956 .....\$13,343.47

STATES	QUOTA	PAID	BALANCE
Alabama .....	\$ 2,600	\$ 1,040.10	\$ 1,559.90
Arkansas .....	2,600	1,273.13	1,326.87
California .....	2,600	620.26	1,979.74
Florida .....	1,600	497.43	1,102.57
Georgia .....	3,500	976.84	2,523.16
Illinois .....	3,600	1,765.53	1,834.47
Kentucky .....	1,900	601.10	1,298.90
Maine .....	300	.....	300.00
Michigan .....	12,000	6,433.72	5,566.28
Mississippi .....	1,600	391.71	1,208.29
Missouri .....	9,900	3,122.10	6,777.90
Nebraska .....	100	38.42	61.58
N. Mexico .....	200	38.43	161.57
N. Carolina .....	18,000	13,556.86	4,443.14
Ohio .....	2,500	1,662.84	837.16
Oklahoma .....	6,000	1,728.44	4,271.56
S. Carolina .....	3,800	2,925.77	874.23
Tennessee .....	8,000	4,416.87	3,583.13
Texas .....	3,500	1,038.60	2,461.40
Virginia .....	3,100	1,607.87	1,492.13
W. Virginia .....	2,500	622.24	1,877.76
Miscellaneous .....	3,300	914.93	2,385.07

Totals .....\$93,200 \$45,273.19 \$47,926.81

## Prayer and Praise Letter

July 3, 1956

Dear Christian Friend,

It hardly seems possible, but one half of the current calendar year is past and here we are starting out on the home stretch of 1956. As we do so we find only six states that have reached the halfway mark of their foreign mission quota. They are as follows: Michigan, North Carolina, Ohio, South Carolina, Tennessee and Virginia. Actually, these states are among those with the largest quotas, yet they are well out front. Congratulations to all of you who have made it possible for your state to be up to par.

Of course there are six months left to finish out our quotas, but some states will have to double their efforts and increase their giving or else come up short at the end of the year. Remember, our present missionaries must have your support, and our future expansion depends upon your giving to foreign missions.

### MISSION DIRECTOR AND CUBAN PASTOR'S ITINERATE

Rev. Thomas H. Willey and three of our very fine Cuban pastors, Melitino, Benito and Estenio, are closing out an itinerary in the states in the interest of Chapels for Cuba and missions in general.

### THE COOPERATIVE PROGRAM AS IT RELATES TO FOREIGN MISSIONS

Shortly after the cooperative plan of support went into effect, foreign mission funds began to take a nose dive. This was especially true in the states where the program was adopted, and apparently held up as the way to support all phases of our denominational work. Actually, the plan of support as adopted by the National Association suggests that each church give 10% (the tithe) to the cooperative fund as a *minimum* of their support to every department, and that each respective department be encouraged to promote its particular phase of work, and to receive designated funds as individuals, groups, or churches may feel so disposed to give. Furthermore, all ear-marked money will be sent, in full, to the department as designated by the donor.

If there is any conflict in the present plan of support it would be in those states which have adopted a cooperative plan but will not permit representatives from the various departments to promote and collect for their particular interests.

The foreign mission department, at the present, receives 22% of the cooperative funds which is a very small fraction of our expense, and of course, need. Therefore, we feel it necessary that we be given an opportunity to place the cause of foreign missions before our people and on their hearts, and that they be encouraged to support it as the Lord may lead them.

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Way of Christian Fellowship

(Lesson for August 12)

Lesson: 1 John 1:1-10.

Golden Text: 1 John 1:7.

### I. INTRODUCTION

The apostle, John, from whose writing the Printed Text for this lesson is taken, is believed to be the only one of the original Twelve Disciples who died a natural death. All the others are reported to have suffered martyrdom for the cause of Christ except Judas who fell from grace and committed suicide. Although John lived to a ripe old age, he was forced to endure around fourteen years of exile on the rocky island of Patmos. The Roman authorities who exiled him thought surely that he would die of starvation on this barren, rocky place, but God miraculously preserved his life and saw to it that he was brought back to civilization to spend his last years.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. There can be no doubt about the manhood of Christ with those who have heard and seen and handled Him (Vs. 1).
2. Only those who have heard and seen the Lord by faith in Christ have the power to reveal His salvation to others (Vs. 2).
3. The one great desire of those who know the Lord is to help bring others into fellowship with Him (Vv. 3, 4).
4. The Word of the Lord is a message of light to those who struggle in the darkness of sin (Vs. 5).
5. There is no other way to fellowship with Christ but to walk in the light of God's Holy Word (Vs. 6).
6. As Christians walk in the gospel's light, they have fellowship with Christ and are cleansed by His blood (Vs. 7).
7. Those who know the truth of God's Word will admit their many acts of sin and their constant need of cleansing by the blood of Christ (Vv. 8, 10).—*The Bible Teacher* (F. W. B.).
8. But John foresaw the fact that Christians would sin in spite of all warnings against it, so he describes the process to be followed in case we do sin. It is a very simple process. We are nowhere taught in the Scriptures that we must go about in agony for a long time praying and pleading with God to forgive us, and wondering whe-

ther or not He will be gracious to us. God asks us to do something that is simple, but not very easy. "If we confess our sins." That is easy to say, but not so easy to do—J. T.

### III. ADDITIONAL TRUTHS

1. The truth of God is always the target of attack by false teaching, error or unbelief. It was so in the early church. The first epistle of John was written to combat the error of the Gnostics, who professed a high level of spirituality but separated it from actual life in a way which led to sinful indulgence, even in the midst of pious profession of sanctity.

Similar philosophies today are seeking to undercut the Christian way of life and present some plausible but untrue substitute. We need clear thinking on this matter of Christian fellowship and it may be found in the lesson before us.—*Moody Monthly*.

Some churches today are filled with members who are guilty of the worst kind of sins. Church membership, without the new birth, will not save a poor, lost sinner.

2. Our fellowship then is eternal, made possible because the Eternal One came down to reach sinful and hopeless man with God's promised redemption. So we have fellowship with the Father and with His Son in the power and grace of the Holy Spirit, and thus are made ready for fellowship with one another.

Sadly enough, there are always those who wish to be known as God's people, but who are not willing to pay the price of real fellowship. So they present a false fellowship.

3. "God is light and in Him is no darkness at all." He is holy and as His children we are also to be holy. He makes that possible for us in Christ. Hence, it is obviously and immediately clear that those who live and walk in darkness—that is, in sin, disobedience and unbelief—are the world's most flagrant liars when they talk about fellowship with God.

This is the point at which hypocrites should look squarely at the Word which declares that they "lie and do not the truth." For them it is time for repentance and a calling out to God for His mercy.

4. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8).

In these words we have the peril of Chris-

tion self-deception. The child of God may deceive himself, he may lead himself astray. This is the case when the profession is made that we are free from sin. We note that John uses the words *have no sin* and not the words *have had no sin*. He is not speaking about the past life in sin, but about the present state of those who are saved and are the children of God.

Observe the word *sin* is in the singular, while the word *sins* in 1 John 1:9 is in the plural. The word *sin* refers to the old nature, the flesh with its evil propensities and dispositions. The word *sins* refers to the acts of sin, to committed sins. Sin is the root while sins are the fruit. John here reminds his readers that even though they do not walk in darkness, yet they have sinful tendencies in themselves. It is as the Apostle Paul confessed for himself, that there is no good thing in his flesh (comp. Romans 7:18).

The apostle, we observe, adds another very searching word, saying *and the truth is not in us*. This may be taken to mean that the truth concerning the true faith in respect to the holiness of God and the sinfulness of human nature is not in the one who denies the fact of the presence of sin. The believer who has the true spiritual apprehension of the holiness of God, will have very little difficulty about owning his own failings. If there be in us the power and energy of light, it will search the very corners of the heart and reveal the utter sinfulness of the nature of the flesh.—W. S. Hottel, D. D.

5. The picture of sin here does not relate to the unbeliever who has never known the salvation of the Lord, but to the believer. He is in the world, though not of it. In the world it is very easy to come into contact with that which defiles. And when defilement has occurred there is need of cleansing. This is one of the lessons Jesus taught by washing the disciples' feet (John 13:8-10). John, who was present on that occasion, says it is "the blood of Jesus Christ his Son," which "cleanseth us from all sin."

6. One of the beautiful words which the early preachers used was "brethren." Ananias, the preacher at Damascus, called Saul, "Brother Saul." Peter referred to the six men who went with him on his mission to Caesarea to the house of Cornelius as "six brethren." Undoubtedly when Cornelius was baptized with the Holy Spirit, Peter called him "Brother Cornelius." It is the word which Paul, Peter and John used constantly in their writings. For instance in the third chapter of 1 John in which we are reading today, in the thirteenth verse, we read, "Marvel not, my brethren, if the world hate you." Biblical usage included "sisters" also: Paul called Phebe "our sister" (Romans 16:1).



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## College Plans Approved At National Association

The National Association of Free Will Baptists in Huntington, West Virginia,

heartily approved the plans and proposals of Free Will Baptist Bible College, Nashville, Tennessee, in the construction of two new buildings in the near future.

The construction costs are estimated to run in the neighborhood of \$200,000. One

building will house a new dining hall, kitchen and students' lounge. The other building will house administrative offices, library, classrooms and teachers' offices.

Plans for raising the funds will be announced later. A building committee from the college board of trustees will meet in the near future and work out details of building plans as well as set the financial campaign in motion.

The building committee is composed of Rev. James Miller, chairman, Kinston; Rev. F. B. Cherry, Greenville; and Rev. L. R. Ennis, Goldsboro. All are North Carolina pastors.

## Mount Olive College Treasurer's Report for June

The Rev. M. L. Johnson, treasurer of Mount Olive College, Mount Olive, North Carolina, makes the following report for March, 1956:

Balance on Hand, June 1, 1956 \$ 1,528.75

Gifts Received	
Eastern Conference	\$ 392.41
Central Conference	631.81
Western Conference	566.51
Cape Fear Conference	91.54
Albemarle Conference	12.50
Pee Dee Association	13.00
Blue Ridge Association	7.20
N. C. State Auxiliary Convention	119.52
Virginia	5.00
South Carolina	50.00
Citizens of Mount Olive	117.00
Citizens of Goldsboro	10.00
Turned in from Campaign Headquarters	10,056.68

Total Gifts 12,073.17

Other Income	
Student Fees	\$ 207.75
Bookstore Income	20.38
Lunchroom	246.63
Mimeograph Service	2.50
Endowment Income	74.00
Room Rent	25.00
Annual Fund	7.00
Refund	5.00

Received from Temporary Loan	500.00
Total Other Income	1,088.26
Total to Account For	\$14,690.18

Disbursements	
Salaries	\$ 2,640.79
Income and Social Security Tax	294.62
N. C. Sales Tax	9.51
Utilities	122.57
Bookstore Purchases	80.72
Office Supplies and Expense	219.51
Food	530.92
School Supplies	73.68
Household and Kitchen Supplies	27.88
Travel	83.07
Library	13.51
Rent (President and Male Students)	85.00
Miscellaneous Expense	72.34
Interest	600.00
Refunds	32.60
Capital Outlay	2,474.28

Total Disbursements 7,361.00

Balance on Hand, July 1, 1956 \$ 7,329.18

Earmarked for Capital Outlay 6,500.00

General Fund \$ 829.18

## Prayer and Praise Letter

(continued from page fourteen)

Our present plan gives us this privilege, if we are permitted to carry it through. I, personally, feel that even if we had sufficient funds from the cooperative program to operate the department, we should still have the opportunity to promote and collect for our particular interests, and that each church be encouraged to support as they might desire. Any program to the contrary is an infringement on individual rights and not in keeping with Free Will Baptist principles.

### SUMMER SLUMP

It seems that every summer there is a slowing down of giving to foreign missions. We are thankful for all of you who continue your gifts, even during the summer slump.

### PRAY FOR MISS WILSON

Miss Volena Wilson will leave India this

month enroute to America for furlough. She plans to travel by plane so pray definitely for her safety.

Miss Esther Ruchle, approved missionary candidate, undergoes surgery this month. Please pray for her speedy recovery.

### NATIONAL ASSOCIATION

By the time you read this report our 1956 session of the National Association will be history. We are all praying for the will of the Lord to be done. It has been a great year! Actually, the greatest in our history! To all of you who have made it so, we say, "Thanks and God bless you, everyone."

Only this hour is mine, Lord;  
May it be used for Thee  
May every passing moment  
Count for eternity.

In the Bonds of Calvary,  
Raymond Riggs  
Promotional Sec'y.-Treas.

## When a Child Is Born into The World, the Parents Should:

1. Regard the child as having entered upon an immortal existence.
2. Heartily dedicate him to God, as Hannah did Samuel.
3. Pray for him, and teach him to pray.
4. Store his mind with the truth of God's Word.
5. Set him a Christian example.
6. Train him to habits of obedience, order, generosity, industry and economy.
7. Check the first buddings of evil, and cherish the first indications of right feeling.
8. Rest not until his heart is given to Christ.

—First Church, Savannah, Georgia.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 8, 1956

"BREAKING BREAD TOGETHER WITH GLADNESS . . ."



A corner of the dining room at Cragmont Assembly, Black Mountain, North Carolina, during a recent youth conference. These young people are enjoying sweet fellowship along with one of the fine meals served at Cragmont.

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# EDITORIAL

## FACTS AND FIGURES

In the last two issues this column has carried information and excerpts from the board and department reports to the last session of the National Association. This article will carry facts and figures as we have gathered them from the financial statements of these reports. Then we shall discuss proposed plans for this year as they were authorized by the body in session.

It might be of interest for us to note, first of all, the extent to which funds came in during the July 1—December 31, 1955, period in comparison with the various budgets for that period. One financial statement, that of Free Will Baptist Bible College, represents an entire year. However, this should not materially alter the picture because that budget was also given for the full year.

The figures show that only the Executive Department and the Sunday School Department received more money during the period than their budgets called for; all the other boards and departments failed to receive funds equal to the amount of their budgets, some falling so far short that their operations had to be seriously curtailed.

According to the reports, here are the figures:

The Executive Department received \$19,893.73, which represents \$5,593.73 or approximately 39% more than its proposed budget of \$14,300.00.

The Board of Foreign Missions received the sum of \$42,280.80, which represents \$2,719.20, or approximately 6%, less than its proposed budget. This is the case despite the fact the board has sent additional missionaries to the field during the year; still others have gone since the period covered by this report, and some are scheduled to go in the near future.

During this period the Board of Home Missions received \$11,637.19, which represents \$5,462.81 less than the proposed budget of \$17,100.00. This board has also placed additional missionary teams on the field during the period.

The Sunday School Department received \$5,499.90 during the period, which represents \$969.90, or a little over 21%, more than its budget of \$4,530.00. The fact that this department received more than it anticipated is refreshing in view of the fact that its program is young and needs to expand its services.

The Superannuation Board suffered worse than any other during the period. It received \$3,085.23 of its \$14,020.00 budget. This made a shortage of \$10,934.77, or 78%.

The League Board received \$2,421.67 of its \$2,750.00 budget, showing a shortage of \$328.33, or around 12%.

Free Will Baptist Bible College received \$115,458.69 during the year of its proposed \$140,850.00 budget. This shows a shortage of \$25,391.31, or almost 11%.

These figures indicate several facts which we believe ought to be observed. To us they tell a pretty plain story. Let us notice:

(1) The boards and departments evidently did a good job making adjustments in their operation in the light of these shortages. This is proved by the fact that no board or department reported any deficit which was not overcome by the time the National Association met. The boards and department heads should be highly commended for having exercised this splendid foresight and having made adjustments in time to avert placing the denomination miserably in debt.

(2) We ought not to want things for which we are either unable or unwilling to pay. The fact remains that every one of these budgets was adopted by the 1955 session of the National As-

sociation. They were all discussed so that every minister, delegate and visitor could understand what the departments and boards planned to do. What we did was to approve the budget at the National Association, and to go home not to work earnestly enough and give liberally enough to reach our goals. What we ought to do is to vote against those measures, programs and budgets of which we disapprove when the reports are made, rather than waiting to disapprove of them by failing to support them on the field.

If we want to place more foreign missionaries on the fields which we already have and open up new fields, we must increase our giving to foreign missions. If we want new churches organized in all the states, in Mexico and Alaska, we must increase our giving to home missions. If we want to enlarge the facilities of the Bible College so that more of our young people can get an education there, we must increase our gifts to the college. So it is with all other phases of our work. Let us either not want so much or give more with which to purchase it.

(3) The churches in all the states must keep the door open for the representatives of all the boards. Offerings through the Cooperative Plan of Support increased considerably during the period, but these offerings represented only 16½% of the total giving for the period. Perhaps the time may come when our whole denominational program may be financed through this channel, but we cannot see that time in the immediate future, not during the next year at least. Churches that refuse to have representatives from the various boards visit them lose the blessing of information and inspiration which they bring. Let us continue to permit these representatives to help raise the total denominational budget until the Cooperative Plan can supply the need.

You will be receiving publicity matter shortly about two special denominational drives for funds: a \$5,000 drive to pay off the indebtedness on the Headquarters building, and a \$200,000 drive to enlarge the Bible College. These two worthy causes should claim our attention and support. By the grace of our Lord we can raise the money for both these causes and also supply the funds to meet the needs of all the boards and departments during the year.

God puts aside the iron and takes up the worm to thresh the mountain. That is God's way. His thoughts are not our thoughts. His plans are not ours.—D. L. Moody.

We hope you have come to realize and believe that God means everything that He allows to come into your life for your highest good.

Vol. 71

No. 31

## THE FREE WILL BAPTIST

August 8, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter

Manager.....L. A. Dunn  
Editor.....J. O. For

Subscriptions Payable in Advance  
6 Months .....\$1.00  
1 Year .....2.00

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# "I Was a Night Club Entertainer . . ."

BOB MANDERSON, Evangelist,  
Director, Bethany Acres, Inc.,  
Fallston, Maryland

**I** WAS a night club entertainer; a sinner of the worst kind. Not only was I living a wretched life of sin myself, but I was leading others into the same life.

My Dad was a minister. There were three boys in our family, and although we heard the Word of God continually, I had no use for it. My mind was made up at an early age that I was going on the stage. Dad and Mom spent many hours reasoning with me and praying for me, but still I was determined that I would go to any extreme to realize my ambition. Undoubtedly I planned my own future, ran away from home to join a show, and continued in the theatrical profession.

It wasn't long before I began to drink—just a little at first, but then I found that I craved more and more to satisfy my frustrations. My conscience bothered me occasionally, but I tried to drown it out with increased imbibing, finally reaching the point where I couldn't work without a constant menu of liquor.

Dad, Mom and my brother continued praying for me, and God spoke to me at different times, but I turned a deaf ear to His voice. Continuing on my merry way, I traveled all over the country performing my act, but going deeper and deeper into sin all the time. Even though it seemed hopeless (my parents had both passed on), my brother continued to pray that God would save me.

Then things began to happen. I had a nervous breakdown, and suffered convulsions which frequently lasted all day. Not willing to give in, I planned to continue my work in night clubs, but each time I tried to fill an engagement, an accident occurred. First I broke my shoulder, then I wrenched my hip, and finally I was fired from every job.

But God was beginning to speak to me. I realized that I was on the road to Hell, and as long as I pursued the life I was liv-

ing, I would have to suffer the consequences. But I was stubborn, still refusing the Lord, continually drinking to drown my thoughts.

I started back but this time I was hit by a car. After recovery and again on my way to the same job I was struck by a streetcar. This hospitalized me for some time, giving me leisure to ponder over my condition. I knew there was only one end for me if I continued to turn a deaf ear to the Lord. Doctors had pronounced me an incurable alcoholic. They had said there was nothing for me to do but suffer the consequences because I was beyond repair. I asked the Lord to help me find relief from the drinking habit, but it was a selfish prayer for I didn't want Him in a personal way.

For a period of about three years my troubles ceased. Jobs increased and I went along with my bookings without incident. Although I still had my conscience to deal with, I drank to keep ahead of it.

Finally I came to Baltimore to play in the night clubs and arrangements were being made for me to open within a week of the time I arrived. That Sunday morning I was stricken with a terrible fear—I didn't know what it was, but thought it was because I needed more liquor. While sitting in the hotel a bit of Scripture came to me: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26). This repeated itself in my mind as though someone was hammering it into my brain. I couldn't forget it. Leaving the hotel for a walk I passed a church which was preparing for its evening service. Almost as if by a magnet, I was drawn into that church, and sat in the last row. When the minister read his text, the same one which came to my mind in the hotel room, I knew that God was dealing with me again. As the invitation was given to accept Christ as one's personal Saviour, I went forward and asked

the Lord to forgive me. As I left the church another pastor asked if he could walk with me. He explained the way of salvation and the necessity of full surrender to God. Although I didn't understand how I was going to give up alcohol or what I would do for work, he urged me to rely fully on the Lord, and He would do the rest. That night my life was changed. I went to my room and sincerely prayed to God from my heart. God answered my prayer, for that night the Lord saved me and completely removed my desire for liquor. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). Immediately God began to reveal Himself to me through His Word. In answer to prayer I was led into full-time service at the Helping Up mission in Baltimore, with a real opportunity to proclaim the Gospel of Christ, then on to other fields of service, and eventually into a field of evangelism, where I am today. Certainly the day of miracles is not passed. The Lord performed a miracle in my life, and I have found Him practical and sufficient in every sense of the word. God did answer the prayers of my father and mother, so Christian, don't be discouraged, no matter what your problem. God does hear and answer the petitions of a sincere heart.

WHAT IS YOUR RELATIONSHIP  
TO GOD?  
ARE YOU SAVED?  
WHERE WILL YOU SPEND  
ETERNITY?

By simply trusting Christ as your personal Saviour you will be saved from the penalty and power of sin. Your portion will be sins forgiven and life eternal.

What Christ did for me, He can and will do for you also, if you will let Him.

Will you not surrender yourself to Him? Let Him take over your life, and you will find you have entered into peace and joy such as you have never known.—American Tract Society.

## Short or Tall

The new preacher who was sent to this particular church was a little bit like Zaccheus, he was very short, or "little of stature" (Luke 19:3).

The preacher who sent him there was later apologizing to one of the elders for having sent them such a short man to be their pastor.

"Oh, never mind that," replied the elder. "It does not matter how short he is, just so he is tall enough to reach Heaven when he gets on his knees!"—Gospel Herald.



# The Church of Tomorrow

## THE FIRST JUNE CONFERENCE GROUP

LOY EVERETTE BALLARD

**T**HE pattern of the church of tomorrow is gradually shaping up in the lives of the boys and girls of today, and youth conferences, league camps, youth rallies and other means which bring young people together for Christian fellowship, study, wholesome recreation and mutual Christian endeavor are playing their part in the development of that church.

Here in the state of North Carolina, Cragmont Assembly, nestling among the hills near Black Mountain, is having an ever-increasing influence in the development of our young people spiritually.

This is the fourth year of youth conferences sponsored at Cragmont by the North Carolina Sunday School Convention. The first year we had two conferences, with just comfortable groups for June and August, which resulted through quite a bit of



These young people attended the youth conference the week of June 18-23. Seventy-four were registered and a number of others came in for classes from time to time.

## THE SECOND JUNE CONFERENCE GROUP



The "left-over" group from the first conference who attended the second week of June 25-30. There were 64 in this group, and again a number of extras came in for classes from time to time.

soliciting upon the part of the convention field worker for Cragmont had not yet been sold to our young people fully. Each year more and more young people have come forward, until now it is almost entirely upon the basis of unsolicited volunteers that we fill the building to overflowing.

This year two conferences were held in June, each with a full house. As this is being written registrations for August are dangerously near that line of sorrow and regret for the director—when we will have to begin to say, "Sorry, we do not have room for any more." During the June conferences around fifty young people found Christ as their Saviour, and many found His will for their lives. We had two great youth revivals along with the teaching and recreational part of the program which did not stop with the return home of the young people.

From all parts of the state comes word of the forming of prayer and evangelistic groups, and of people being saved as a result of the outflowing of the spirit of Cragmont. At the Cragmont youth conferences there is no fanaticism—there is just a genuine, warm, spiritual atmosphere that warms up the hearts of our young people and cre-



## GOING IN FOR BLESSING



These young people are entering the chapel in the main building for a class in "Youth and the Church of Tomorrow," taught by Rev. L. E. Ballard. They are on the march toward richer Christian lives.

ates within them a zeal for winning lost souls. They return home not to try and create the sensational, but to calmly go about the natural activities of Christian young people, taking their places in the church in accordance with the vision of God's will received through prayer, counseling and mutual help at Cragmont.

We started to label this article, "The Story of Cragmont Youth Conferences," then we were overcome with the conviction that the story of Cragmont youth conferences cannot possibly be written now, nor by anyone of this generation. That story as it affects the lives of the fortunate young people who go to Cragmont, merely has its beginning in the experiences crowded into a short but busy week at the assembly. The story will develop chapter by chapter, line upon line, much as a story comes over teletype, as these boys and girls live and grow in grace and in the knowledge of the Lord, and are molded by time into the fabric of the church of the sixties, the seventies and the eighties of the century. If the Lord tarries, some scribe of the nineties may be able to write the story. The task of the leaders of today is to try and shape aright the plot for the story, and to this task may we dedicate ourselves anew in the glorious light of youth's vision.

Make the Bible College, Mount Olive College, Cragmont and other youth camps and assemblies throughout the Free Will Baptist field, what they ought to be today, and you have the best possible insurance

that the Free Will Baptist church will be what it ought to be tomorrow.

The August youth conference is now in session, having begun August 6 and continuing through August 11. During this

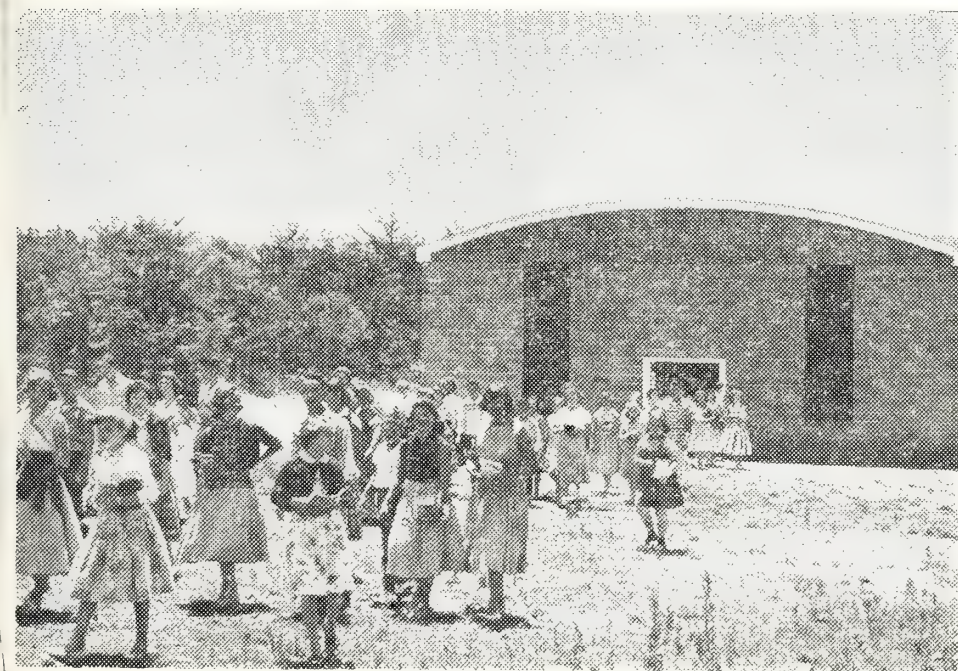
week another group of our vibrant, growing youth are once again assembled at Cragmont. These youth come from varied directions seeking a happy Christian vacation which is exactly what lies in store for them at Cragmont. Facilities and accommodations are not elaborate, but the youth who come to Cragmont do not give thought to such things because the spiritual emphasis which is given to all their activities overshadows the cares of everyday life. But someone has to think of the need of better equipment at Cragmont, and this someone should be you!

Hats off to the North Carolina woman's auxiliaries for the splendid way in which they have thus far supported the Cragmont movement! They have set a pattern in which our other Free Will Baptist groups would do well to follow.

Cragmont Assembly is under the direction of the Rev. and Mrs. J. E. Wooten, who make their home within the institution. We owe much to this splendid couple for the time and effort which they have given in making the youth's stay during the conferences well worth their coming.

In order for the youth of today to compose the church of tomorrow, one which we would be proud of and which would be pleasing to God, we must not lose sight of the innumerable needs of Cragmont Assembly which is doing so much for our youth—needs which could be met by you!

## COMING OUT BLESSED



This group has just attended Bible study in the tabernacle, directed the first week by Rev. Lee Whaley and the second week by Rev. LaRue Davis. Both brought messages of blessings to the young people.



# NEWS NOTES

Rev. W. H. Willis  
To Conduct Revivals

## Ypsilanti Church Conducts First Bible School



The Free Will Baptist Church, Ypsilanti, Michigan, held its first vacation Bible school June 18-30, with Mr. Bill Pressley as director. The theme taught during the school was "Our Living Bible." The average attendance per day was 128, with a low attendance of 95 and a high of 147.

Teachers for each department of the school were as follows: Beginners Group No. 1, Mrs. Evelyn Satterfield and Mrs. Rudean Payne; Beginners Group No. 2, Mrs. Helen Pressley; Primary Girls; Mrs. Althea Davis and Mrs. Dorothy Collins; Primary Boys, Mrs. Pryor Davis and Mr. Roy Sanders; Junior Girls, Mrs. Lillian Alcorn and Mrs. Ruby Harrow; Junior Boys, Mr. and Mrs. Johnny Hall; Teen-agers, Mr. and Mrs. Monroe Sturgill.

Commencement exercises climaxed the school on Saturday night, June 30, with a program from each department, followed by a visitation of classrooms to view the activity work. Refreshments were served by the Ladies' Aid, directed by Mrs. Edna Farley.

The Rev. Dewey Farley is pastor of the Ypsilanti Church.

## Rev. McPhail to Conduct Trinity Revival

The Rev. W. V. McPhail, pastor of the First Free Will Baptist Church, Hobbs, New Mexico, will be the evangelist for a revival meeting at the Trinity Free Will Baptist Church, Fort Worth, Texas, beginning August 12 and continuing through August 26. The Rev. M. L. Sutton, pastor of the church, states: "Let's give our best in time and effort during these two weeks."

## Report of N. C. Board Of Superannuation

The following is the report of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for July, 1956, submitted by the Rev. M. L. Johnson, chairman-treasurer:

Balance on Hand, July 1, 1956	\$2,056.53
RECEIPTS	
Albemarle Conference	\$ 12.00
Blue Ridge Association	9.47
Central Conference	12.25
Eastern Conference	15.75
Western Conference	86.75
Refund	17.50

Total Receipts for July 153.75

Total to Account For \$2,210.25

### DISBURSEMENTS

Paid to Superannuated	
Ministers	\$247.50
Operating Expense	30.91
Paid to National Board	10.53

Total Disbursements 288.94

Balance, August 1, 1956 \$1,921.31

## Bible Study Conducted At Corinth Church

A Bible study course was conducted at the Corinth Free Will Baptist Church, Quitman, Georgia, with the Elder A. L. Sellers as instructor. The theme for the week was "We Should Study the Bible That We Might Know God." The average attendance for the five nights was 22. The Rev. Mance Cason is pastor of the Corinth Church which is going on full time in the coming year.

"No child of God can 'hob-nob' with the world and be happy."—*Gospel Herald*.

"Criminals are not born! They are home-grown!"—J. Edgar Hoover.

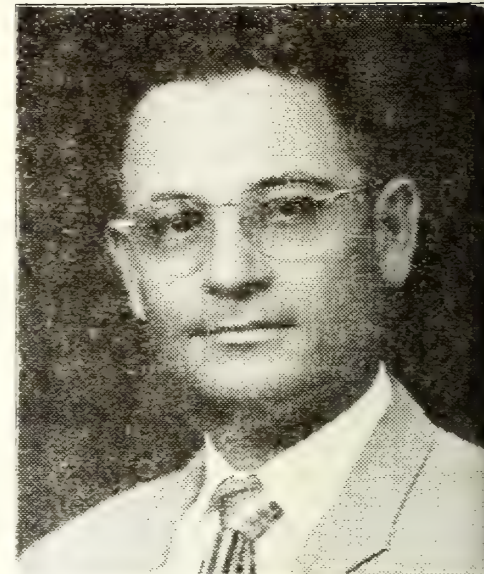
## Coming Events

August 6-11—Second Youth Conference, Cragmont Assembly

August 13-20—Woman's Conference, Cragmont Assembly

September 3—Fall Semester Begins, Mount Olive College, Mount Olive, North Carolina

September 12-13—North Carolina State Convention, Beaver Dam Church, Columbus County



The Rev. W. H. Willis, pastor of Parker's Chapel Free Will Baptist Church, Greenville, North Carolina, will conduct the following revivals: August 13-19, Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina; September 9-15, Pilgrim Home Free Will Baptist Church near Wise Fork, Kinston, North Carolina; and September 23-29, Gum Swamp Free Will Baptist Church near Greenville, North Carolina. In each of these revivals the choir from Parker's Chapel Church, under the direction of Mrs. Edith Barnhill, will render special music.

Mr. Willis extends a special invitation to everyone to attend the revival when it is held in your church. Visitors are also invited.

## Is This Consecration?

I'll go where you want me to go, dear Lord,  
Real service is what I desire.

I'll say what you want me to say, dear Lord,  
But don't ask me to sing in the choir.

I'll be what you want me to be, dear Lord,  
I like to see things come to pass.

But don't ask me to teach girls and boys,  
I'd rather just stay in my class.

I'll do what you want me to do, dear Lord,  
I yearn for the Kingdom to thrive.

I'll give you my nickels and dimes, dear Lord,  
But please don't ask me to tithe.

I'll speak when you want me to speak, dear Lord,

I'll say what you want me to say;  
I'm busy now with myself, dear Lord;  
I'll help some other day.

—*Goshen Church Bulletin, North Belmont, N. C.*



# How to Have a Happy Home

ELDER A. L. SELLERS  
Quitman, Georgia

**A** HAPPY home is the greatest asset to any community, church or state. There is no one that would not enjoy a happy home. The question is why are there so few happy homes?

To have a happy home the persons that make the home must be happy, and for a person to be happy he must love God with all of self, and his neighbor as himself. That calls for a strong complex feeling which causes one to appreciate, desire the presence or possession of the person, or to carry on for their satisfaction. That is a difficult proposition; therefore, we have but few happy people, and fewer happy churches and homes.

Yes, it takes striving to get that feeling, but it is the sure road to happiness. It takes that kind of feeling for the Father and His Kingdom to enable one to get into it, but when one acquires that attitude he will not only seek to enter in but will *strive* to enter in. Christ said, "Strive to enter in at the strait gate: . . ." (Luke 13:24). Notice, dear reader, that he said *strait*, not *straight*. There is a great difference in the meaning of the two words.

To get into God's Kingdom and stay there, one must put on His righteousness and keep it on; and to put on His righteousness and keep it on, one must get in with Christ and stay there. One must bear fruit, and that fruit is the will of God manifest in the person. (Read John 15:1-7.) One must put God first in his life, and leave Satan out because the lust of the flesh, the lust of the eye and the pride of life will have no more power over one that has reached that place in life. Then his extreme desire is to do the things that please God. That is why John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

To lust is to have a strong desire to possess. But one can't have a strong desire to possess both the things of the world and the righteousness of God for one will overshadow the other. Christ said, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13). Both will not have the same attraction, and surely you will

# A Letter From Father To Son

My Dear Son:

As we were out driving that day, yes, that fatal day, I said, "Son, slow down to fifty on this busy highway. The traffic is so heavy." But to this admonition you said, "Who is driving, you or I? If you do not want to ride, you can walk!"

I'm in a wheel chair now, and will be the remainder of my days. There is no one to brush back the falling locks from my forehead for Mother left us the day of the accident as well as Suzie, your only sister.

We are all alone, Son, you and I; so we will have to make the best of it. You are lucky, Son, to only have gotten a broken leg. So very lucky, since I lost both of mine that day.

You were only a teen-ager then, but now you are a man. Yes, a fine young man with a sad heart, for you realize in your heart that you are a murderer, not by choice, but through carelessness and disobedience.

Very soon, Son, you and Martha will become parents of a child, possibly a son. Do your best by him; don't make the same mistake as your father. Tell your son from a small babe that "no" means the best for him and for all concerned.

Someday your son will be driving your car, and your Martha will be in the car with him. Will he be a son who will make himself on orphan and you, his father, a widower, as well as a cripple? Think it over, my son, and pray much before you let your son get under the wheel of your automobile—before you do, teach him obedience. "A wise son heareth his father's instruction: but a scorner heareth not rebuke" (Proverbs 13:1).

Your Father

—Mrs. J. W. Arnold, Whitesboro, Texas.

follow the most attractive one.

To be happy follow the one that will give you peace forever, joy everlasting and nothing to fear. That is what getting into God's Kingdom will do, and when you have had that experience you will be a happy person. A home that is built with persons having had that experience will be a happy home. Such persons can also compose a happy church and community.

Dear reader, if you want a happy home, study your Bible until you know that Father's will and how to live in it; then let that knowledge have place in your life and you will have a happy life. A happy life will make you a happy person. Get every person in your home to do this and you will have a happy home, the greatest possession of life—one which money cannot buy. Just get into God's Kingdom and put on His righteousness and it will be yours.

# TOLERANCE

ALBERT M. EZELL  
Searcy, Arkansas

**B**E BELIEVE there is hardly anything that we could practice in our everyday walk of life that would incur more disapproval of our Lord more readily or more surely than intolerance. By intolerance I do not mean that we are to tolerate sin and ungodliness; these things are to be fought with all the determination, courage and Godly wisdom we are able to muster. But he who closes his heart, his mind, his eyes and ears to other ideas, creeds or opinions without first carefully weighing and considering their virtue and potential value, has, himself, become the most flagrant example of bigotry and egotism.

I believe that to cite one instance, there is too much intolerance among our churches. Instead of the churches working in harmony there is more a spirit of competition, proselyting and uncomplimentary remarks about other churches just because they may not happen to have the same name we do. (I am not speaking exclusively of Free Will Baptists either.)

I was in a certain church recently, where we attend quite regularly, and a vote was taken as whether to continue, as last summer, the services in our city park in coordination with a number of the other churches of our little city. The pastor, before the vote was taken, made a talk about the dangers of a lot of the other doctrines and their beliefs and the effect they might have on the members of their church. In spite of this the vote went in the affirmative by a very narrow margin. Now I want to ask, would anyone, if they take the proper thought and consideration about a matter of this kind, consider their own experience of salvation so vulnerable and weak as to be destroyed by a doctrine or creed that is foreign to their own? Are we to advocate a hot-house religion, that will not weather the floods of criticism, as still grow and flourish even in the midst of spiritual drought and famine?

Jesus, when He was here, certainly did not approve of the attitude of the scribes and Pharisees; still at the same time He took every opportunity to try to reason with and admonish them. And if we remember correctly they were more often rebuked because of their *holier than thou* characteristics and lack of tolerance of those in a more humble position.

Saul, because of his intolerance, impatience and egotism, lost the glory of God out of his life and died a vainglorious death at the hands of the Philistines at Gilboa.

Friends, I beg of you, please stop to con-

(continued on page ten)



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** In the translation and rapture of Enoch and Elijah which took place first? Just when were they translated or changed from mortal to immortal bodies since the Bible teaches that flesh and blood cannot enter into heaven? At what time in the event of the rapture of the church will we be changed from mortal to immortal beings?—M. H.

**Answer:** Webster's unabridged dictionary says to translate means, "to bear, remove or change, from one place, condition, etc., to another; to carry over, to transfer. As to translate the kingdom from the house of Saul and to set up the throne of David, 2 Samuel 3:10. To remove to heaven . . . without death."

To rapture is an "act of seizing and carrying off with force; specif. abdication, rape—act of transporting, or fact of being transported . . . a hurrying along.

"In mystical language, a psychophysical phenomenon in which the soul is born out of itself and exalted to a knowledge of divine things."

The definitions indicate that the two words are closely associated in meaning. They both carry the meanings of being changed from one form, state of being, or condition, into another, and of being transferred or transported from one locality, form, or condition into another.

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2:11). In this account of Elijah's translation it would appear that he was changed there in the presence of Elisha in order for him to be conditioned to the experience of riding in a chariot of fire and to go by a whirlwind. Except one were made able by a miraculous change, the natural body would not likely be able to survive an experience of this kind.

We have far less said in the Bible about Enoch than of Elijah, but what is said is just as commendable. He walked with God. This being said is sufficient to set him apart as a very unusual person of his day. Adam and God walked together in the garden in the cool of the day before Adam sinned. The Bible has nothing like this to say about him after he once sinned. It is quite likely

that Enoch was as meticulous as Job about being sure that every required offering was made which in his day kept him in fellowship with God. "And Enoch walked with God: and he was not; for God took him" (Genesis 5:24); "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Hebrews 11:5); "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14). Even though there is nothing said about at what altitude in the air he was changed from a mortal to an immortal being I would think that this change was effected as the Spirit of God came upon him to transport him into heaven.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17). It seems quite clear from these verses that the order as will be follows: first the dead saints are to be raised, that is, the saints whose spirits have gone on to be with the Lord will be united with their bodies as they are raised from the earth, then at the same time that these rise from their graves with glorified bodies the living saints will be changed and all will be caught up into the presence of Christ together with bodies like unto His glorified body at the same time. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. . . . And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: . . . There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body.

There is a natural body, and there is a spiritual body. . . . Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Corinthians 15:22, 23, 37, 40, 42-44, 50-54).

The fact that what the Old Testament tells us about Enoch and Elijah was given to prophetically symbolize to the Old Testament saints this which is prophesied about the church, how and when it shall come into its glory, makes us to understand quite clearly that Enoch and Elijah were taken up in quiet a similar fashion to what the church members that are alive and remain when Christ shall come are to be changed and caught up. That the dead saints whose bodies shall be occupying the grave or retained in the dust will be raised incorruptible or immortal, is in the light of the above Scriptures unquestionable. It is also just as certain that the Holy Spirit through Paul means to impress us that as the dead saints are raised with a quickened or immortal body so shall we who are alive at Christ's coming be caught up with one, therefore I conclude that the first thing to happen to the living saints is that they will have their natural bodies changed into a glorified body like unto Christ's, and that that is just the order in which God miraculously changed and caught up Enoch and Elijah.

## • Lovest Thou Me?

What has been our response to that amazing love of Christ? Do we love Him as we love our own souls? Is Jesus Christ absolutely first in our affections? Is Jesus Christ occupying the throne-chamber of heart and soul? Are our lives knit, bound up with His life? Do we really love Him? Now love is the most practical as well as the most potent force in the world, for love is that which is not forever seeking to get but which always delights to give.—J. Stuart Holden.

• Faith is not a guesswork, nor a taking of a chance, but a simple resting on God's faithful character and His words.—Christ Life.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:22).

This verse, taken out of the conversation between Jesus and Peter just before His ascension, and incidentally the last words spoken by Jesus as recorded by John, is possibly the greatest in all the Bible teaching the great truth that Christianity is an individual matter.

Two of the greatest hindrances to the progress of the Kingdom of God are to be found in two very common practices of this age. The first is that group, and it is a large one, who think they can do things better than anyone else, and that everyone must do just as they do. The Pharisee, in the story of the Pharisee and the Publican, is a shining example of this group. The second group, much larger than the first, are those who think they must do just as others do. They want to follow the crowd. Others do it this or that way. I used to pastor a church in which some of the members told me how much better the adjoining church did things than we. Let's do this, or let's don't do that, because they do it or don't do it at such and such church. Jesus said to Peter concerning his question as to what He would have John do "... what is that to thee? follow thou me."

A very good friend of mine gave me a little tract distributed by the Victory Tract League, Asheville, North Carolina, which I want to pass on to those of you who have not seen it with the prayer that the thoughts contained in it will help us to be humbler and better servants of God.

### OTHERS MAY—YOU CANNOT

"If God has called you to be really like Jesus in all your spirit, He will draw you into a life of crucifixion and humility, and put on you such demands of obedience, that He will not allow you to follow other Christians, and in many ways He will seem to let other people do things which He will not let you do.

"Others can brag on themselves and their work, on their success, on their writings, but the Holy Spirit will not allow you to do such things, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

"Others will be allowed to succeed in

making money, but it is likely God will keep you poor because He wants you to have something far better than gold, and that is a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

"The Lord will let others be honored and put forward, and keep you hid away in obscurity, because He wants to produce some choice fragrant fruit for His glory which can be produced in the shade.

"God will let others be great but keep you small. He will let others do a work for Him and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work

which you have done and this will make your reward ten times greater when He comes. The Holy Spirit will put a strict watch over you with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign and has a right to do as He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealings with you. He will wrap you up in a jealous love and let other people say or do many things that you cannot do or say. Settle it forever, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or

(continued on page ten)

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### Why Christ Went Back to Heaven

1. To prepare a place for us (John 14:2; 1 Corinthians 2:9; 2 Corinthians 5:1).
2. To be our High Priest (Hebrews 7:25; 2:17; 4:14, 15).
3. To satisfy God's righteousness (Hebrews 9:15-25; Psalm 110:1).
4. To send His Holy Spirit (John 16:7; Acts 1:8).
5. To intercede for us with the Father (1 Timothy 2:5; 1 John 2:1).
6. To be honored by His Father (Philippians 2:6-11).

### Good Works

1. To glorify God (Colossians 1:10; Titus 1:16).
2. To be a good example (Titus 2:7; Acts 9:36).
3. To please our Lord (Titus 2:14; Hebrews 13:16).
4. Always ready to serve (Titus 3:1; 1 Peter 2:12).
5. Not for salvation (Matthew 7:22; Romans 3:20; Ephesians 2:8, 9).
6. Good works a daily practice (Titus 3:8; 1 Peter 2:21, 22).



# TOLERANCE

(continued from page seven)

sider before you condemn someone or something whose ethics might vary just a little from your own, and remember that the fundamentals of all great and true religions are, after all, very much the same. So let us very closely examine our ourselves, and remember the words of Paul in Galatians 6:1-4.

We can receive wonderful counsel by reading Romans, Chapters 13, 14 and 15, and I am sure that as we read these words, if we will let our heart lead us, that we will see a real message on love and tolerance. Next to our love for God must come love and service for our fellow man.

# Is This Revival?

Evangelism, fine as it is, is not revival. Asked, "Is this revival?" after a particularly striking response to a series of meetings, Billy Graham replied, "No! When revival comes I expect to see two things which we have not seen yet: A new sense of the holiness of God, and a new sense of the sinfulness of sin on the part of Christians!

Well might we add a third, closely related, indication of revival: A new working of the Holy Spirit in the local church. Why? Because the Word of God calls for it; and because our upside-down, morally and spiritually confused world demands it!—*Gospel Herald*.

# The Lighted Pathway

(continued from page nine)

closing your eyes in ways that others are not dealt with. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven."—*Selected*.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . ." (John 16:13).

## True Nobility

At a slave market in one of the Southern States, many years ago, a smart, active colored boy was put up for sale. A kind master who pitied his condition, not wishing him to have a cruel owner, went up to him and said:

"If I buy you, will you be honest?"

The boy, with a look that baffled description, replied:

"I will be honest whether you buy me or not."—*Exchange*.

## Addresses Wanted

Due to inability to locate the following persons and because they have not submitted forwarding addresses when they evidently moved, we have been unable to deliver "The Free Will Baptist" to them:

Rev. N. F. Byrd, whose former address was Route 1, Waynesville, North Carolina; Leroy Scudder, whose former address was Junction City, Kansas; Charles Tucker, whose former address was Newport, Arkansas; Sheffie Pettry, whose former address was Box 537, Bristow, Oklahoma; Mrs. C. J. Edwards, whose former address was Erwin, North Carolina; Mrs. Malena Bell Wallace, whose former address was Box 274, New Bern, North Carolina; T. Sgt. Ralph L. Styron, whose former address was 135 South Dr., c-o Ed Clifton, Savannah, Georgia; Mr. Olen Winchester, whose former address was 590 Navahoe, Detroit, Michigan; Dan Painter, whose former address was 1365 Norfolk Ct., Willow Run, Michigan; and Mrs. Eulah Nicholas, whose former address was 103 Chesapeake Avenue, South Charleston, West Virginia. Arkansas.

We would like very much to have the addresses of these persons as they are subscribers to "The Free Will Baptist." Anyone knowing these addresses is asked to contact The Editor, The Free Will Baptist Press, Ayden, North Carolina.

7. Rich in good works (1 Timothy 6:18; Luke 6:35; Galatians 6:10).
8. For inspiration to others (Hebrews 10:24).

## "Ye Have Need of Patience"

1. To inherit the promises (Hebrews 6:12; Galatians 3:18).
2. To bring forth fruit (Luke 8:15; Revelation 1:9).
3. To deal with our brethren (1 Thessalonians 5:15; 2 Timothy 2:24).
4. To persevere in the service of the Lord (Romans 2:7).
5. To wait for the Lord (1 Corinthians 1:7; 2 Thessalonians 3:5).
6. To possess our own souls (Luke 21:19; James 1:4).
7. To carry our cross (Lamentations 3:26, 27; Mark 8:34).
8. To prove our faithfulness (James 5:7; 2 Peter 1:6).

A devout Scotchman, being asked if he ever expected to go to heaven, gave the quaint reply: "Why, mom, I live there!" All the way to heaven is heaven begun to the Christian who walks near enough to God to hear the secrets He has to impart. There is such a thing as having an inner heaven in the heart. "The Kingdom of God is within you."—*B. F. Hallock*.



# NOTES — AND — QUOTES

By J. C. Griffin



## THREE "CHEERS" OF JESUS CHRIST

### The First Cheer

"And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee" (Matthew 9:2).

The friends of this sick man were interested in the healing of the suffering man from a physical standpoint. No doubt, the physical blessing was all that they were seeking. We say this because it is so like human beings today. There are people who claim to be Christians, who will take a sick person hundreds of miles to a faith doctor, a divine healer or to some specialist in diseases that prey on the human body. But they never have, nor never will, perhaps, seek to lead the sick man to Christ. They are blind to the fact that the soul is more important than the body. So we think that these men who were taking the sick man to Jesus were looking after the physical healing. But Christ knew what the man needed, so Christ said, *Be of good cheer; thy sins be forgiven thee.*

As I see it, we should not ask the Lord to heal a sick, sinful, Christ-rejecting person to go on living in sin and defying God and making his family and neighbors wretched and miserable. If the sick man is willing and ready to surrender all to Christ, accepting Him as a personal Saviour, then we can say with Christ, *Thy sins be forgiven thee.* But I believe that we should be confident that faith in the Lord Jesus is sufficient to establish a true relationship with the Lord, and not just a desire to get physical healing. The reason that I say this is because I have found people who would cry for God's blessing, and promise the Lord to live for Him if He would heal them; but when they were back on their feet, they were just as sinful as they were before they were downed under the mighty hand of disease. It is a dangerous thing to lie to God. Yet, both men and women do it and have to suffer the judgment of almighty God for their sin.

But may we notice, *Jesus seeing their faith*, and certainly the Lord Jesus could see deeper than the eye of man; so Jesus knew that this man needed more than physical healing. Jesus also knew that this man was in dead earnest and that he had a heart that would be obedient. So, the Lord Jesus went deeper than the flesh. He

touched the heart and forgave the sin in that heart, by saying, *Son, be of good cheer.* There is nothing in the universe that can cheer a man more than to have the evidence that his sins are forgiven. My unconverted friend, will you go to Jesus right now and hear him say to you, *Thy sins be forgiven thee?*

### The Second Cheer

"And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid" (Matthew 14:26, 27).

We want to notice that these disciples were on a mission, going to the place designated by the Lord, but they encountered a severe storm. They were not running from duty, they were going as obedient disciples of the Lord. So often we, while in the path of duty run into storms of confusion, disappointment and boisterous winds of Satan when least expected, but may we notice that these disciples were never out of sight of the Master, for He knew just what they were up against. So when they had gone as far as they could, Jesus went to their rescue. "And in the fourth watch of the night, Jesus went unto them, walking on the sea" (Matthew 14:25). His mission was to cheer them up and set them going to the other side of the sea. May we remember that when Jesus says go, that He means to keep us in sight, and when the sailing becomes so difficult that we cannot make a go, Jesus is right there to say, *Be of good cheer. All power in heaven and earth is given unto me, go ye therefore.* Often we get so *chicken-hearted*, and faint by the wayside, when we only need to look out there on the troubled sea of life and see Jesus coming to our rescue.

It takes a living faith to keep pushing on and fighting for the mastery. The devil often comes around and says, "Why don't you quit?" I have no idea that those disciples pulled in their riggings and dumped their oars overboard, but they were pulling with all their might to go where the Master said go. I believe that if they had quit and said, "It's no use," Jesus would have let them drift. But they were not quitters; a quitter never reaches his goal.

### The Third Cheer

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

The first cheer was spoken to a sick man. The second was to a group of frightened, discouraged disciples. The third is a message direct to us as believers in the Lord Jesus. Christ never promised us easy going. The poet said, "Must I be carried to the skies on flowery beds of ease? While

others fought to win the prize and sailed through bloody seas?" No, Christ has not promised us an easy road. He knew that we would meet with temptations, trials, persecutions and that those who, at one time, we counted on for friendship would even turn against us and fight against us. Paul said, *I have fought a good fight.* He said to Timothy, *Be a good soldier of Jesus Christ.* This means that we must fight if we would win. But may we notice that Jesus said, *Be of good cheer, I have overcome the world.* What is Jesus saying? It is this: "What I have done I have made possible for you to do through Me. I will go with you to the end of the world. When the way gets unbearable for you, just remember that I overcame. I conquered the Cross; My death on the Cross was not defeat. It was the greatest victory ever won. I won salvation for a lost world. I have made it possible for all men to call on the Father in My name and get victory over sin, death and hell." So therefore a Christian never needs to surrender. The hotter the battle, the rougher the sea, the darker the road, the greater the temptation, the closer He'll be standing and walking with you.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5). Are we *overcomers* or are we *shortcomers*? Christ has the answer.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1).

"Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).

## "Men, Stop Praying!"

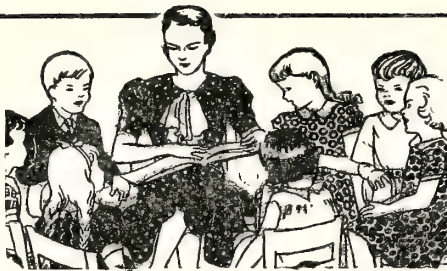
Moody had a wealth of uncommon sense. You will agree to this after you read the following incident: A group of businessmen, all of average and above average means, was praying that God would send in fifteen hundred dollars needed to meet a pressing church obligation. Moody, listening at the door of the room where the men were praying, went in and said, "Men, stop asking God to give you the needed fifteen hundred dollars. Any one of you could write a check for this amount right now! Write the check and begin praising God!"—*Gospel Herald.*



# STORIES

FOR OUR

## BOYS and GIRLS



### HOW KULU LIVED FOR JESUS

STELLA M. RUDY

MISS MASON, speaking to a black girl in Africa, said, "I'm very sorry, but you've been in school nearly two years, and are not any farther than some who have just recently started to learn books. We feel that perhaps it might be better for you to try to do something else. You will never make a teacher, and there is no use wasting more time and money."

Kulu began to cry. Big bitter tears flowed down her black cheeks. She was stupid; she had acknowledged that just a few nights before in the date palm. And she was awkward too. But wasn't there something that a stupid, awkward person could do, especially if she loved Jesus? She'd tried hard to learn to read books, but she could not understand those strange things called words. How could she ever be a teach-books person.

"If I go home," she sobbed, "what will the people in the village say? They will point their finger at me and say I am too stupid to read books. And my mother will eat bitterness all the rest of her days because I am not a teach-books person. Isn't there something that even a stupid person can do?"

Miss Mason looked in pity at the tear-stained face of the poor girl. "Of course, there is," she said comfortingly. "You can be a 'live-the-Book person' if you can't be a 'teach-the-Book person.'"

Kulu looked puzzled. She did not quite understand what Miss Mason meant.

"Listen to this," Miss Mason said, getting to her Bible. "Ye are our epistle . . . known and read of all men." People will read you instead of books. Your actions will show that you are a person of the tribe of God. They will see so much good in you that they will ask about the tribe of God and become God's followers too."

"Oh, Miss Mason," cried the African girl, clapping her hands, "can I really be a live-the-Book person?"

"Of course, you can if you try," said Miss Mason, "and Jesus will help you if you ask Him to. We should always try to please God in everything we do. Even when you scrub floors, you can show to others that you are a person of the tribe of God. If you leave some place unswept, or unpolished, people will think you are

not much like Jesus whom you try to tell others about. But if you pray God will help you every day to live for Him so that others may read of Him in your life."

Not many days later, word came from a missionary who had just moved to a new station. "We are urgently in need of native help," she wrote. "Could you spare one of the girls at once—one who is willing to live in a hard place where there are no other Christians?"

"Why not send Kulu?" Miss Mason thought. "We might at least give her a chance."

"How would you like to go, Kulu?" Miss Mason asked after she had explained the urgent need.

"I'd like to go," said Kulu quietly, then added, "and live the Book."

"That will be fine," Miss Mason answered, "and I'm sure you will be surprised how wonderfully God will help you if you try."

"I'll try ever so hard," Kulu promised, "because if there are no Christians there and no one can read books, I'll have to show them what is in the Book. I'll ask God to make me a good person of His tribe—a live-the-Book person."

When the missionaries moved into the village, the natives hardly knew whether to welcome them or not. Some thought they were white witches and refused to let them have any vegetables out of their gardens. They did everything they could to protect themselves from being bewitched. Charms were hung about their necks, on their wrists and ankles, as well as in their huts and through the village. When they saw Mr. Missionary with "four eyes instead of two" they were more frightened than ever. But when they saw Mrs. Missionary with queer clothes wrapped about her feet like leaves of a big palm tree and wearing a "bowl upside down" on her head, they fled in terror into their huts to hide from the much-to-be-feared creature.

Then Kulu came to live with the missionaries. Kulu was black like themselves, but she was bewitched, or she would not live with strange white folks. Kulu saw the children peeping at her from behind trees or in the doorway of their huts and smiled at them.

As Kulu smiled at the children each day, they became less afraid of her. Finally a few of the braver ones ventured near and asked her many questions.

"How long are those white folks going to sit in our village?" they asked.

"They have come to tell us about God," Kulu explained.

"But God has forgotten us," they said.

"God has not forgotten us," said Kulu, and then she began to tell them the stories of Jesus. It was wonderful how well she remembered the things she had been taught in the mission school.

One day, not long after Kulu came, one of the village children was suddenly taken sick. The whole village wanted to try all the remedies that they had ever heard of but Cho, the boy who was sick, continued in pain. At last he cried, "Maybe the God that Kulu prays to will help."

Kulu was sent for and as she knelt on the mat beside Cho, she prayed earnestly to God, who answered her prayer almost at once. Cho began to get better and soon was well.

"It was Kulu's God who helped me get well," he told every one, "and I'm going to be a person of the tribe of God."

It was the opening wedge into the village, and soon the missionaries were busy telling the people more about Jesus. Kulu was truly a live-the-Book person and helped to bring many to God.—Selected.

### When the Waves Rise

A little boy made himself a boat and went off in high glee to sail it on the water, but presently it got beyond his reach, and in his distress, he appealed to a big boy for help, asking could he get it back for him. Saying nothing the big boy picked up stones and seemed to be throwing them at the boat. The little chap thought he would never get his boat back again, and that instead of helping, the big boy was annoying him. But presently he noticed that instead of hitting the boat, each stone went beyond it and made a little wave, which moved the boat a little nearer to the shore. Every throw of the stones was planned, and at last the toy was brought within reach, and the little boy was happy again in the possession of his treasure. Sometimes things in our life seem disagreeable and without sense of plan. But wait a while, and we shall see that each trial, each striking of a stone upon the quiet water of our life, has brought us nearer to God.—*Christian Action*.

The sun has no need to boast of its brightness, and honest people have little to say about their honesty.—*Highland Park, Michigan, Church Bulletin*.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Antioch Association Holds Convention

The Antioch District Woman's Auxiliary Convention of Arkansas was held Friday, July 27, 1956, at the Jerusalem, Arkansas, Church. The theme for the day was "Consecration." Following is the program which was carried out during the convention:

### MORNING SESSION

- Congregational Singing, Ola Mae Henderson, Shirley Condley and Mrs. Homer Maxwell
- Scripture Reading, Mrs. W. B. Buchanan
- Prayer, Mrs. J. D. Coffman
- Devotions, Mrs. General Aaron
- Welcome, Mrs. Cora Adams
- Response, Mrs. W. B. Buchanan
- Trio, Rev. and Mrs. Dale Munkus and Mrs. Homer Maxwell
- Message, Rev. Dale Munkus
- Song, Directed by Miss Clytie Coffman
- Dismissal, John McCoy

### AFTERNOON SESSION

- Congregational Singing
- Scripture Reading, Mrs. Roy McQuin
- Prayer, Mrs. Haney Buchanan

- Solo, Miss Clytie Coffman, Accompanied by Mrs. Dale Munkus at the Piano
- Playlet, "Make It a Matter of Prayer"
- Trio, Shirley Condley, Mary Edna Coffman and Donna Hamilton, Accompanied by Geraldine Bone at the Piano
- Talk, "Consecration," Miss Clytie Coffman
- Business, President, Mrs. Roy McQuin, Presiding
- Dismissal, Mrs. General Aaron

Reporter,  
Miss Clytie Coffman

Tarboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met Tuesday night, July 16, at the church, with Mrs. Homer Webb and Mrs. Raymond Webb serving as hostesses. Mrs. Matthew Peel led the group in the opening prayer.

The Scripture was taken from Proverbs 3:1-6. Those taking part on the evening program, "We Need Loyal Citizens for Such a Time as This," were Mrs. Peel, Mrs. Dilda, Mrs. Tyndall and Mrs. Pollard. The twelve members and one visitor present were dismissed with prayer by Mrs. Dot Webb.

Clay Nickols. He was born on April 20, 1891. Mr. Nickols had been in ill health for a long time. He leaves to mourn his loss his wife, Fannie Hollmon and several children.

Funeral services were conducted in the Marlboro Free Will Baptist Church, Farmville, North Carolina, by the pastor, the Rev. L. B. Manning. Mr. Nickols was a member of the church for many years. The church is assured that death is only a passage to the great beyond where the hope of eternal life is realized and where the soul may delight itself in the fullness of God's love.

Mr. Nickols was loved by all who knew him. May God bless and comfort the family with the assurance that there is a morning after a night, a sunrise after a sunset. We all miss Mr. Nickols although we know that he is at rest in that beautiful home in glory with the blest.

Mrs. Clyde Brooks

## Mr. Wiley C. Sasser

Mr. Wiley C. Sasser of Selma, North Carolina, died August 11, 1955, leaving behind his wife and four children: Raymond of Tarboro, North Carolina; Marion of Danville, Virginia; Mrs. Forest Ludwicke of Wyandotte, Michigan; and Mrs. J. L. Jayson of Bakersfield, California. The funeral was held in the Selma Church, conducted by the pastor, the Rev. Albert Coates, assisted by the Revs. J. A. Evans and R. P. Harris.

Mr. Sasser was a charter member of the Selma Church, a deacon, treasurer and had served in several other capacities in the church, as well as being treasurer of the successful county-wide campaign to keep A. B. C. stores out of Johnston County.

On July 27, 1955, the writer was ordained into the ministry in the Selma Church. In preaching the funeral service, Rev. Evans testified that he was approached by my father at the ordination service and was told, "We might be needing you before long." Thus in 15 days, Brother Evans was needed to conduct his funeral. "Having made known unto us the mystery of his will . . ." (Ephesians 1:9), my father felt the beckoning hand of Jesus. He had fought a good fight and his life and example will ever be remembered and cherished by his family, neighbors, friends and the church he loved so well.

Written in loving memory by his son,  
Rev. Raymond T. Sasser

One of the undeniable miracles of Christian history is the mystic power of the disciples of Christ to remain faithful to Him in spite of all possible temptations to desert the faith.—*The Evangelical Beacon*.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Mrs. Willie Moore

Among my early childhood recollections is a lovely and Christlike lady whom we called "Miss Millie." All through my childhood and through that of many more people she seemed to be always ready to say, "I'll help you across if you wish to go." So safely she led many across life's journey to a clearer knowledge of Jesus and his love.

Mrs. Moore was a member of the Bethel Free Will Baptist Church, Johnston County, North Carolina. We, as a church, shall always remember her as a guiding light. Even during her hours of suffering she always lifted Christ up. We bow our heads in humble submission to God's will that He saw fit to call her home on April 18. We thank Him for her life and what she meant

to our church and community during her stay her on earth.

Mrs. R. Wilbur Stanley

## Mrs. Dora B. Hockaday

Mrs. Dora Blackmon Hockaday was called to her heavenly home on January 2, 1955. She had been a faithful member of the Bethel Free Will Baptist Church, Johnston County, North Carolina, for many years and attended services regularly as long as her health permitted. She was held in high esteem by all who knew her. She is survived by four sons, Paul Hockaday, Matt R. Hockaday, Henry Hockaday and Robert Hockaday; and one daughter, Mrs. Addie Ingram. All five children live near Four Oaks, North Carolina.

Committee:

Mrs. R. Wilbur Stanley  
Rayford Lee  
Mrs. Ernest M. Allen

## Henry Clay Nickols

On April 1, 1956, the angel of death took from our midst a beloved friend, Henry



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Opportunity and Responsibility

W. BURKETTE RAPER

In the field of higher education, our denomination is now confronted with almost unlimited opportunity and staggering responsibility in the next few years. The following article explains in detail what I mean. It is reprinted from the July 21 issue of the *Biblical Recorder*:

### COLLEGES URGED TO DOUBLE CAPACITY

Buies Creek, July 7.—In a special report to the *New York Times*, educational writer Benjamin Fine urges colleges to double their capacity in the next ten to fifteen years. Basing his forecast on a four-year

study reported to the National Educational Association in their Portland, Oregon, meeting he points out that 375,000 new college teachers will be needed by 1970. At the present rate of training, only 75,000 will be available.

According to the 225-page report, colleges must increase their facilities at a much faster pace than they are now doing. College enrollments now total 3,000,000.

Another proposal advanced in the report is to increase the facilities of the smaller colleges. Many colleges with 500 students or less could double their enrollment without losing their effectiveness, says the report.

Dr. Howard E. Wilson, secretary of the policies commission and director of the study, urges the private colleges to respond to the challenge of growing enrollment so as not to lose favor. In the past public and

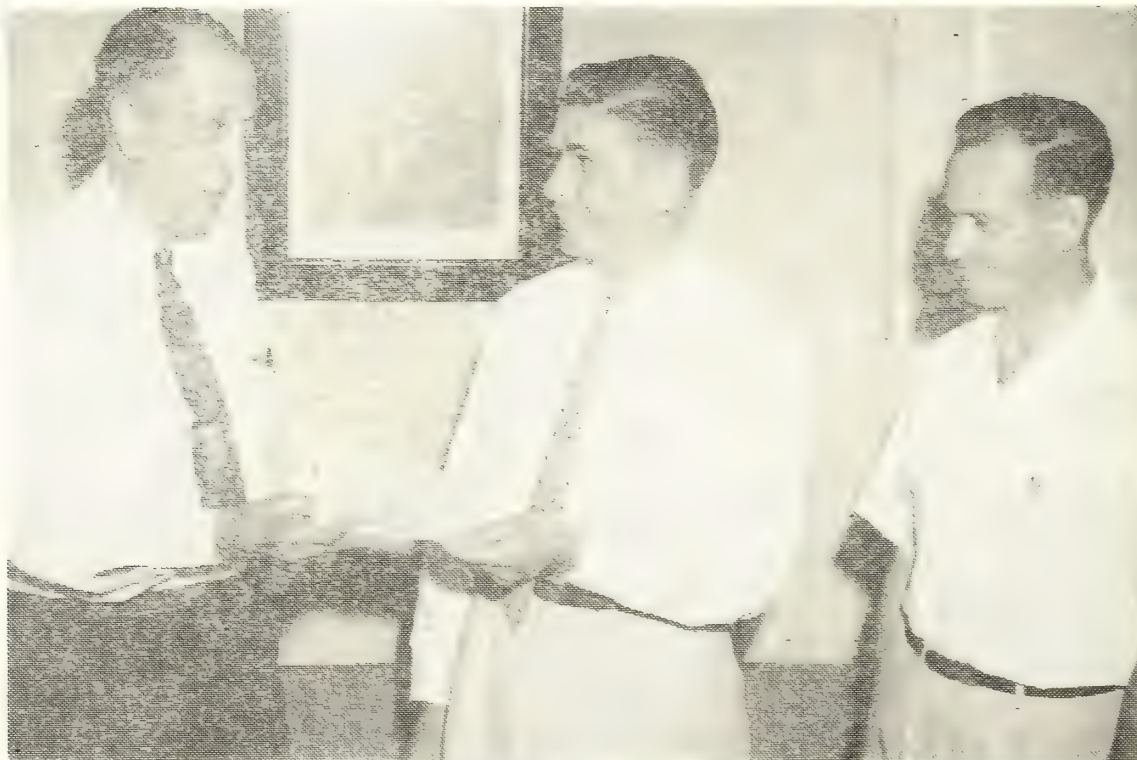
private institutions have had about equal numbers of students, but that is rapidly changing. Today the public colleges are getting close to 55% of all the students. Dr. Wilson predicts that within 15 years the ratio may go down to as low as 65-35. At that stage, he says, the private colleges would have lost the influence they now have.

Commenting on this report, Dr. Leslie H. Campbell, president of Campbell College, said, "Private colleges have through the years made a distinct contribution to the welfare of North Carolina and the nation. There is a great need for both the public and private colleges to do everything possible to expand their facilities to meet the overwhelming tide of students which will be, and is, knocking at the doors of our colleges. Trained people are the backbone of progress. Never before have we had such an opportunity of service. Never before have we had such responsibility thrust upon us."

Mount Olive Junior College, Mount Olive, North Carolina, is making plans to help meet the educational needs of our denomination. We are in the process of

continued on page sixteen)

## SHARES OF STOCK PRESENTED TO MOUNT OLIVE COLLEGE



On Monday morning, July 23, Dr. C. C. Henderson, president of the Mount Olive Pickle Company, presented 20 shares of stock in the company to Mount Olive Junior College, Mount Olive, North Carolina. This stock, valued at approximately \$2,500, is part of 100 shares to be given to the col-

lege over a five-year period. They are being given in memory of the late I. F. Witherington, who was general manager of the pickle company for nearly 30 years prior to his death last year.

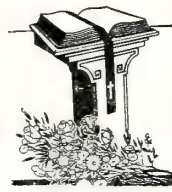
This stock donation was approved by the board of directors of the pickle company

earlier this year when a fund-raising campaign was conducted by the Mount Olive Chamber of Commerce for the college. The president of the college, the Rev. W. Burkette Raper, accepted these first shares of stock from Dr. Henderson during a brief ceremony in the pickle company's office.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Grounds of Christian Assurance

(Lesson for August 19)

Lesson: 1 John 3:19—4:6.

Golden Text: 1 John 5:4.

### I. INTRODUCTION

The faith of a Christian is closely akin to his love. It is named alongside love by Paul in 1 Corinthians 13:13 as one of the three outstanding Christian graces. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (Vv. 22, 23). Just as the individual may examine his life and find assurance that his love is fruitful in the things of Christ, so can he also look at the faith that he manifests in Christ.

A living faith asks and receives. If a person really believes that Jesus is the Son of God—that He is all-powerful, all-wise; that He loves divinely and exercises special care over those whom He has redeemed—he is made bold to make known to Jesus the desires of his heart. When an individual asks God for something in the name of Christ, he receives the answer to his prayer upon a twofold basis: according to his faith and within the realm of God's will. The faithful Christian will always pray that his prayers be answered according to God's will. To pray otherwise is to question the wisdom, mercy and love of God. Thus the petitioner would be showing his lack of faith in God.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. The love that proves itself in deeds will also bring assurance to the doubting heart (Vv. 18, 19).

2. Those who are condemned by their consciences stand without assurance before the Word of God (Vv. 20, 21).

3. Those who do what the Lord asks of them has a right to expect the Lord to hear them (Vs. 22).

4. Those who believe on Christ and love one another have the witness of the Spirit in their hearts and souls (Vv. 23, 24).

5. Among the spirits, some false and

some true, there's a mark of distinction that tells us who is who (Vv. 1-3).

6. It is not by their power that God's children overcome, but by a power greater than the power of the world (Vs. 4).

7. Though the children of God must live in the world, they are citizens of heaven, and not of the world (Vv. 5, 6).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. There is a test whereby we may know whether a spirit has been given by God. A man may assume to have the Spirit of God; a man may have the Spirit; we may know by applying the test indicated what spirit moves the man to say what he does say and teach. The apostle suggests the one test specially applicable to the delusions of his own time.

The test, we note, is the Person of the Lord Jesus Christ. The one test suggested is "that Jesus Christ is come in the flesh." This is the strongest way of asserting the veritable humanity of Jesus Christ. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." This confession, however, must be made more than a mere confession with the lips, it means to own the Person, the Saviourhood, the Lordship of Christ in heart reality. The demons, in Christ's day and time knew how to confess Christ with the lips and yet there were demons (comp. Matthew 8:29).—*W. S. Hottel, D. D.*

2. A Christian must believe the words of Jesus in John 8:24.

The world is filled with antichrists, and they constantly molest the saints, seeking to win them away from the faith of evangelical Christianity, and on their Christ denying side. Literally thousands of their followers go from door to door selling and distributing their pernicious literature, while numbers stand on street corners selling and distributing the same evil literature. Beware, beloved, beware of any man or woman who goes about selling literature that defames the Person of Jesus Christ! Such a person should not even be invited into the house (comp. 2 John 1:9, 10). We cannot make common cause with those who do not confess that Jesus Christ has come in the flesh.

3. There is a verse in the first letter written by John, the apostle, which ought not to be forgotten. I am not guessing: I know that I have never heard a sermon on this

text and I have never heard it quoted: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, . . ." (1 John 5:13). Evidently it is not a letter to unbelievers, but to those who have been saved from a godless life by our Lord Jesus.

Centurion Cornelius was not a saved man until he believed on the Son of God.—*Bible Illustrator*.

4. A gentleman in the midst of Billy Sunday's work in the East, who had his head trouble and did not know how to get rid of it, confessed the superiority of the old gospel when he saw the power of Mr. Sunday's ministry and listened to the stentorian notes of orthodoxy from that John the Baptist of America. Here are his words, written for the Boston Transcript. "His (Mr. Sunday's) unmistakable passion for righteousness and the all embracing democracy of his religion which recognized that the lowest drunkard in the gutter and the most sin-seared woman of the town are just as much worth saving, just as precious in the sight of God, as the most respectable member of society made me wish that I could believe his theology." A person who cannot believe John 3:16 can never understand a salvation that is big enough to include everyone.

5. At the Passover Supper which Jesus observed just before going to His Cross, John leaned "on Jesus' bosom." John lived in close fellowship with Jesus. He was most joyous when closest to the Lord. To walk in close fellowship with Him, there must be nothing between ourselves and Him. We cannot draw nigh to Him if we are living in unconfessed and unjudged sins.

"Nothing between my soul and the Saviour,  
Naught of this world's delusive dream;  
I have renounced all sinful pleasure,  
Jesus is mine, there's nothing between.

"Nothing between, like worldly pleasure,  
Habits of life though harmless they seem,  
Must not my heart from Him e'er sever,  
He is my all; there's nothing between."

Thoughtless people sometimes say that it was not right for Jesus to love John more than the other apostles, but didn't he deserve it? He was the only one of the apostles who stood near the Cross when Jesus was dying on it. How much of Jesus' love do we deserve as Christians?

When the outlook is dark, try the up-look!—*Gospel Herald*.

A rich man ought to be an honest man, for he would be a double knave to cheat men when he had no need of it.—*Highland Park, Michigan, Church Bulletin*.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Central Conference Report and Appeal

Since the meeting of the Central Conference of North Carolina last fall, the mission board, working through our missionary, the Rev. Frank Davenport, has been able to open up three missions.

The mission point near Kinston has been organized into a church, namely, Faith Free Will Baptist Church with 46 members and a good Sunday school.

The Pinetops mission with 26 members was organized into a church June 26. The church is called Peace Free Will Baptist Church, and they have a good Sunday school.

The Scotland Neck mission has just organized a Sunday school which is making good progress. A revival began August 6 with hopes of organizing into a church. Your prayers, gifts and cooperation has made all this work possible.

In order to take care of all the needs of our mission program we need \$8 per month, or \$2 per week, from each church in the Central Conference. Your mission board is hereby appealing to your church to share in the conference mission program by giving this amount. We need your help now!

Please send all donations to the Rev. I. J. Blackwelder, Ayden, North Carolina.

In the near future we want to open up some new mission points. This can be done as we pray, give and work together. (Read 1 Corinthians 3:9.)

Rashie Kennedy, *Chairman*

## News From The National Home Mission Board

The National Home Mission Board, recently in session, approved a budget for the next calendar year of \$46,400. The budget is as follows:

Administrative	
Salaries .....	\$ 7,000.00
Office Supplies .....	250.00
Postage .....	1,000.00
Printing .....	1,250.00
Telephone and Telegraph .....	500.00
Headquarters Maintenance .....	1,000.00
Travel .....	2,000.00
Total .....	\$13,000.00

Missionary Activity	
Missionary Salaries .....	\$13,200.00
Missionary Living Quarters .....	2,640.00
Four Mexican National Preachers .....	1,200.00
Mexican Churches .....	1,000.00
Missionary Travel .....	1,650.00
New Churches and Field .....	8,500.00
Registering Mission in Mexico .....	2,500.00
Total .....	\$30,690.00

Miscellaneous	
Six Station Wagon Payments .....	\$ 552.00
New Churches Awaiting Payment .....	1,000.00
Insurance, Withholding Tax, etc. ....	1,158.00
Total .....	\$ 3,710.00
Grand Total .....	\$46,400.00

## SUGGESTED QUOTAS AND STATE DIRECTORS

State	Director	Amount
Alabama,	Charles Craddock	\$2,000
Arizona,	John Elliston	250
Arkansas,	Lonnie Coffman	2,000
California,	State Director	1,750
Florida,	Robert Wilfong	1,800
Georgia,	E. C. Morris	2,000
Idaho,	Virgil Florence	150
Illinois,	Claude Childress	2,000
Kansas,	Adriwn Connant	150
Kentucky,	W. L. Hooper, T. Green	1,500
Louisiana,	J. E. White	150
Maine,	John Ruth	200
Michigan,	Mark Lewis	3,000
Mississippi,	M. L. Hollis and P. Ketteman	1,500
Missouri,	Ben Scott	4,000
Nebraska,	G. C. Lee Jr.	500
New Mexico,	J. Pinson	300
North Carolina,	N. B. Barrow	4,500
Ohio,	Olin Gould	1,000
Oklahoma,	E. M. Kennedy	3,500
Oregon,	J. Postlewait	150
South Carolina,	Fred Powers	2,000
Tennessee,	E. M. French and Bob Hill	4,000
Texas,	Charles Sapp and Everett Hellard	1,750
Virginia,	Wilton Dale	2,000
Washington,	Johnny Postlewait	250
West Virginia,	Carl Vallance	1,500
Miscellaneous		2,500

The promotional secretary for the Home Mission Board, Rev. Damon Dodd, offered his resignation to be effective October 1, 1956. His resignation was accepted. Prayer is requested as the board seeks to employ another promotional secretary.

The Home Mission Board went on record as being dissatisfied with the allocation from the cooperative program and asked for at least 15% for the next year.

The board set for a goal new churches in the following states within the next three years: Iowa, Utah, Wyoming, North Dakota, South Dakota, Minnesota, Wisconsin and the District of Columbia. This would make Free Will Baptist churches in all the 48 states.

The board is grateful to the National Woman's Auxiliary Convention for the project they have of providing a tent for the national missionaries and the board.

Rev. J. B. Bloss, retiring board member, was made an honorary member of the board for life. Brother Bloss has been chairman of the board for several years and has done much to help the work. Rev. Harvey Hill from Missouri, is the new board member.

By vote of the board the present system of helping churches was discontinued and from this time on all requests from new churches must come from either a board member, a missionary or the promotional secretary. Each request for assistance will be properly handled on the merits of the work.

The new church in Springfield, Missouri, was given \$500 after a report by two of the board members.

The board will meet again August 27 and 28, 1956, in St. Louis, Missouri.

H. E. Staires, *Chairman*

W. C. Day, *Vice-Chairman*

H. E. Willis, *Secretary-Treasurer*

R. H. Jackson, *Member*

Harvey Hill, *Member*

## CHRISTIAN EDUCATION

(continued from page fourteen)

purchasing fifty acres of land and we are working with an architect in drawing a master plan for a college campus that will ultimately accommodate five hundred boarding students. We have the youth, and we do not want to lose them by failing to give them proper educational opportunities. We firmly believe that the future of the Free Will Baptist denomination is at stake on the problem of higher Christian education. We urge you to support Mount Olive Junior College faithfully and liberally in order that we may help produce the kind of trained leadership that is essential for the growth of our church.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 15, 1956



The Otway Free Will Baptist Mission, near Beaufort, North Carolina, on Highway 70, is now approximately two years old, having been built by 17 charter members. The present membership of the church, which is seeking entrance into the Eastern Conference this year, is 35.

The Rev. and Mrs. Jack Paramore conducted a vacation Bible school at the Otway Mission on June 24-30 with a total attendance of 283 and an average attendance of 56. Pictured above is the group of children and teachers who attended the school.

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# EDITORIAL

## WHERE ARE WE GOING?

(Editor's Note: This editorial is adapted from *The Promoter*, the official monthly organ of Oklahoma Free Will Baptists. It was written by the editor of that publication, the Reverend E. M. Kennedy.)

There has never been an age, or a people, that has failed to give out dreadful warnings as to the destiny of the future. Many times these warnings have been warranted, and most times they are signs of a healthy condition; sometimes they come from a selfish purpose which becomes unheeded by those who most need the warning. We have come a long way in these past forty years of existence in Oklahoma; even in the past ten years there has been such a prodigious growth that many have taken up the cry of the danger of our failing in Spiritual things. Perhaps there is always that danger. Often I say we need not fear fanaticism, for we are not headed in that direction. Many times, I fear, we fail to comprehend what should be termed *Spirituality*, for often we place the measuring stick of shouting or emotionalism as the gage of our depths of love and devotion. I was born in a storm and I hope you will not misunderstand me when I say that we can applaud without following Christ. We can be near enough to touch His sacred garment and never lay a brick in God's city, or strike a blow for God's victory. We can admire without helping His cause and Kingdom. The measuring stick that Christ uses is whether or not we have done our best to obey. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:19, 20).

We are headed in the right direction when we are endeavoring to send the gospel message around the world. If we can shout while we are being asked for support for the gospel and give liberally and without complaining, I'm sure God can look down and say, "There is a child of Mine that is serving instead of hitch-hiking." If we are found faithful every time the church doors are open for service, notwithstanding the special television program that we love, or kinsfolk, or business, again I'm sure He can say, "Well done thou faithful one, thou hast been faithful over a few things. Enter thou into the joys of thy Lord." There is no limit as to our accomplishments as long as we serve out of a heart of love. James said *Faith without works is dead*. There is a time to weep, a time to rejoice, a time to pray, a time to work; but it takes all these traits to make a well-balanced Christian.

The world field provides an outlet for the life currents of the church, and the union between Pentecost and world evangelization is indissoluble. The outpouring of the Holy Spirit and world-wide missions are contemporary: they love together; they work together; they perish together. Restrict and suppress the missionary spirit and the church stagnates and suffers organic disfigurement. If the devil can succeed in diverting the efforts of the church into other channels, he has succeeded in paralyzing the church.

The motive for our salvation was to help win a lost world to Christ. When we fail to this great task, regardless of how loud we shout, or high we jump, God has no interest in our problems. It is only when we do the will of Him that He is pleased. It is only when we have finished the task in hand for that day, or have the assurance that we are doing His will that we can really rejoice in His blessings. How can we shout, "Victory" while there is a war to fight. We can rejoice when a battle has been won; then we can go forward to win another.

## CHURCH EXTENSION

What's in a name? You will notice that the title of this article is *Church Extension*; but the article deals with what our people choose to call *home missions*. We are sure that a rose would be just as sweet even if it were called by some other name. The matter of greatest importance is not what we call an activity in which we engage; it is what that activity contributes toward the glory of God and the salvation of men.

On the other hand, lest some people become offended or mistake the doctrinal beliefs of Free Will Baptists, we should either give consideration to revising the name of our activity or give a clear definition to what we mean by the word, *missions*. If we are incorrect in our understanding of the term, Christian missions means going to people who either have never heard the truth in Christ or who are not at the time receiving the ministry of that truth.

If we believe that all the people in our country who are not Free Will Baptists are heathen, we are correct in calling our activities *home missions*. But we do not believe that. In extending our work by organizing churches in communities where we have no churches, we are merely ministering to our own people who have moved into those communities, and joining hand with other church groups there to reach the lost for Christ.

Of course there is a definite need for home missions. Wherever there are groups of people in our country, and other areas within the confines outlined as the domain of the board, who have never heard of Christ, our activities there would be truly home missions. We are informed that such areas do exist, and missionaries should be assigned to minister there. We are concerned about the need of transient laborers who come to this country to work at seasonal jobs, moving from place to place and never being reached by the gospel through the churches. Among the other needy places are the communities of foreign speaking people in our cities, the Indians on reservations, the millions of Mexico, Alaska and other North American countries.

In the light of the activities which we are engaged in, would it not be better to revise the name of our boards which are so charged, and call them *Church Extension and Home Missions Boards*?

The explanation of Paul is Stephen! Had there not been a Stephen, would there have been a Paul? At Stephen's martyrdom, Paul saw how a Christian could react when *under fire*! He saw how a Christian could die!—Selected.

Vol. 71

No. 32

## THE FREE WILL BAPTIST

August 15, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager ..... L. A. Dunn  
Editor ..... J. O. Fort

### Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

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# This and That

Naaman Borders, Waverly, Ohio

**I** READ in a recent issue of our paper where Brother Shutes had been canvassing through our ranks in behalf of superannuation. He reports that not too many of our people are taking our church papers. If all our people were as perfect as they should be, we ministers would be out of jobs. I find the same trouble everywhere I go. That is the reason we should labor all the harder. I suppose that an editor also has the same kind of trouble, assorting out poor articles and printing the things that are worthwhile. Some folk are offended if their articles are not printed, and if they are printed, others are offended. So this is where the editor has to scratch his head, and do a lot of thinking. It's just like a sack that is loose at both ends—you'll lose some grain whichever way you turn it.

Human nature is weak, and too often the devil seizes upon our weak points to spoil everything. That's the reason Jesus told us again and again to be as little children and also to forgive seventy times seven. I find it rather discouraging that so few are interested in taking our papers. But after all, we have the fun of *beating the bushes* and getting their eyes open. Rev. Bud Robison of Texas said that a man who wouldn't take his own church paper was a heathen. Well, if he is not a heathen, he is on the road to heathendom, it seems to me. Every unit of the United States Army keeps in touch with every other unit in order to work together successfully. How in the name of common sense can we keep in touch with each other without a church paper, and what good are our church papers if our folk won't take them? These are *sixty-four dollar questions*. One can pay for a year's subscription to either of the papers for what he gets for one or two hours' work, and one paper is worth that much. I have read so many good articles by so many good brethren that I feel I know them personally. Therefore, I love them dearly, and would be glad to invite any of them into my home if they were to venture to my vicinity.

I would like to tell you why I am a Free Will Baptist. It is not because my relatives or friends are, but because of the doctrine which I believe so firmly. I have been offered a neat little salary to go to

another church, but I could not accept their doctrine and be honest with myself. I expect to preach the truth, the whole truth and nothing but the truth as I see it. A horse can't pull much if his harness does not fit him. David could not fight the giant by putting on Saul's armor. Though the king's armor was as perfect as could be, David refused it because it didn't fit him. He might have gotten bungled up and killed himself. So, he threw the armor down and took his slingshot—something that he was used to. When I see someone who tries to mimic some great preacher, it makes me think of King Saul's episode. When one tries to preach like someone else, he is sure to make a fool of himself. No one can preach like someone else and get by with it. I'm like our beloved and late Rev. Conley, I'll preach the truth if I die in the poor house. He said his principle was not for sale. He stood for the doctrine of the Free Will Baptists.

We can't afford to be wishy-washy and to soft-pedal. When we see an evil in our church or out of it, let's hit it as hard as we can. You can't afford to hunt for a nice smooth stick to hit a rattlesnake with. The rougher the cudgel, the better. But let's be sure it's a snake and not a shadow. Sometimes we make a big stir over nothing. I have heard of some folk who got into a big argument over what kind of pole Moses put the brazen serpent upon. Some said it was a poplar pole, while others said it was a locust or sassafras pole. Some folk are just that contentious; I pity them.

We also find some churches so narrow-minded that they say, "If you don't belong to us, you can't be saved." Free Will Baptists say you can be saved in any church. If I understand it correctly, there are those in other churches who will be saved, but who may have to suffer loss in the judgment day because of not putting on the whole armor of God. Some are building upon wood, hay, stubble; while others build upon gold and precious stones. We should take heed as to what we build our foundations upon. In 1 Corinthians 3:10-15 we find these words: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth

thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

If I read my Bible correctly, some people will have more to rejoice about than others who have just barely gotten in. Doesn't the Bible plainly say that we are rewarded according to our works? I know some will come back at me with the parable about the workers' being paid a penny a day, some having worked full time while others only an hour. But that is on a different subject, if I understand it. Will you be one of those who just barely get past the pearly gates?

## A Boy's Religion

If a boy is a lover of the Lord Jesus Christ, though he cannot lead a prayer meeting or be a church officer or preacher, he can be a Godly boy in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell just like a real boy. But in all, he ought to be free from bad words and bad actions. He ought not to use tobacco in any form, and should have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful and generous. He ought to take the part of small boys against large ones. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—*Playmate*.

## MEN OF THEIR WORD

"How did you like the bishop's sermon?" Mrs. Smith asked her husband on the way home from church. "Well, frankly," he confessed, "I like our own minister better." "Why is that?" his wife wanted to know. "It's the words they use," explained Mr. Smith. "Our minister says 'In conclusion' and then he concludes. The bishop says 'Lastly' and then he lasts."—*From Action*.



# Dear Bill

D. C. Crawford

(Editor's Note: This article was adapted from an open letter to Bill the Bartender, Columbia Broadcasting System, New York City.)

**T**HE other night you came into my living room, stood behind a bar on my new television receiver, and asked a question. Your question is a personal one. It made me think. I feel that I should take the time to answer you.

Let me assure you that I have given the matter some careful thought. The conclusions which I express are not the product of haphazard guess work, but rather the result of thoughtful consideration.

"What'll you have?" you asked.

Well, Bill, I'll tell you; I'd rather have lower taxes and more efficient government than your beer or any other beer. Out of every pay check I get, a substantial amount goes to remedy the tragic consequences of alcoholism and the evil it produces.

I don't drink, but my money has to take care of that thief who drank one bottle of beer too many and thought he could get away with robbing a filling station. He was a pretty nice guy otherwise, but after he had one too many he just couldn't say no to the temptation of easy money.

Law enforcement agents tell me that alcohol lies behind at least 50 per cent of the crime in our country. Crime costs me money even though I'm a law-abiding citizen. My taxes must maintain courts and officers, jails, correctional institutions and hospitals.

So logically, Bill, I'll have to choose between your favorite beer or lower taxes. I'll have the latter.

Of course you'll insist that higher taxes levied on your product relieve me of a good portion of the burden. But I don't think you carry your fair share of the load. Back in 1943 the legislators of Massachusetts checked up on this matter. They found that the receipts from beverage alcohol totaled a little better than thirteen million dollars. But for that same year the bill presented to the taxpayers of that state for caring for mental patients whose condition was wholly or partly caused by alcoholism, and for apprehending and prosecuting drunken criminals, was sixty-one million dollars—almost five times as much as the revenue.

So, you see, Bill, as a father of three

children who is trying to make ends meet in this day of high prices, I'd be foolish to choose something which is draining away my savings and keeping me from better providing for my kids.

And speaking of kids, this world we have made for them is a mighty sorry mess. The unsettled conditions and the continual threat of war make it pretty tough on our youngsters. We are enjoying a few brief moments of respite from war right now, and I'd like to keep it that way so my son won't have to pay the price on the beach at Salerno or the rocky slopes of an Iwo Jima.

It seems to me that those who are guiding our destiny and making decisions which will mean my kid's freedom or enslavement ought to have the clearest heads possible. If they spend much of their time guzzling beer, they won't be capable of choosing the right course. So, Bill, on that score it looks like I'll have to pass up the beer you say is so fine.

You're a good announcer and a persuasive speaker, Bill. I listened to your commercial attentively, and if I didn't know better, you might have convinced me. For instance, you spoke of inviting friends over for an evening and serving your beer with a snack. The idea, of course, was that such action would prove I was a gracious host with the welfare of my guests my main concern.

Well, frankly, Bill, I couldn't do that to any of my friends. There's a lot more to it than just pouring them a glass of beer. Look at it this way. I've talked to many people over the past ten or twelve years who had pretty well become slaves to drink. Most of them admitted that if they just hadn't taken that first glass they wouldn't be addicts today.

Sure, I know not everyone who takes just one drink becomes an alcoholic. But how am I going to tell which of my friends will and which won't? In a couple of years from now one of them should lose his job and his self-respect and his home because he was a sot, it would be on my conscience for the rest of my life. Now, Bill, maybe you don't have a conscience, but I do—and mine would never give me peace again if something like that happened.

## Building A Human Junk Pile

Chronic alcoholism has increased alarmingly since prohibition. Every city and town has its junk pile of human wrecks battered and ruined by liquor. My town has more than enough already, Bill, and I certainly don't want to have any part in making any more of them.

"What'll you have?" Why, Bill, I'll try to add to the happiness and success of my friends, not contribute to their ruin.

Bill, I noticed that the pictures you showed to appeal to the viewers always caught the actors with smiles on their faces. You'd like to make me believe that beer and a good time go together. In other words, to be popular and carefree, drink beer. That's a pretty good line. Everyone wants to be popular and get along well with others. A lot of our young people and high school kids fall for it.

They haven't been around as much as I have, Bill. I know better. I've seen a drunk wallowing in his own vomit too stupefied even to realize what was going on. He was all by himself, Bill. People went out of their way to avoid him. He wasn't the least bit popular.

I've watched a wife cry because a drunken husband had squandered his pay check on drink and there wasn't anything left to buy groceries for the week. That's the other side of the picture, Bill.

I've sat on a bunk in a jail cell and heard the pathetic story of a fellow who "just had a few beers" before he ran down a child he didn't see in front of his car. He wasn't carefree then, Bill.

One memorable scene sticks in my mind. I sat in a judge's chambers one afternoon and heard him issue a decree which would take three children from a mother who had become morally delinquent through drink. She wasn't very happy about it.

I wish you could have been there, Bill, and seen the look on her face. Maybe you would understand why I can't choose your beer, or anyone else's.

## It Began With One Drink

Juvenile judges all over the country can tell you story after story about attractive, wholesome, happy, high school girls who have wrecked their lives because their inhibitions and better judgment were clouded by a few drinks. That's another reason why I can't go along with you, my friend. I can't contribute to the delinquency of a minor, directly or indirectly. I'd never sleep well again.

You see, Bill, I wouldn't want my little girl to wind up like some of the people I've seen who believed your line and decided that popularity was more important than virtue. My kids are sound and healthy. Their mother and I have given them a good heritage. One drink by either of us could have produced a laxity of morals



for a few hours which might have resulted in a physical or mental handicap in our children from which they never could recover.

As you probably have guessed, my wife and I love our kids a lot. You suggested that we should bring home a carton of your favorite beer from the grocery store, Bill. But we couldn't do that. Our children might get the idea that beer drinking was all right for them. I'm a little older than they are and have a little better sense and judgment. My kids could be seriously harmed by following my example if my example was unwholesome since they are a lot less experienced. No soap, Bill. Instead of your beer, I'll try to set a pattern for my little ones that will help them go straight.

### Try The Emergency Ward

Have you ever been to a hospital, Bill? You ought to go sometime. Sit down at the bedside of that widow with a broken pelvis and a blind right eye who was injured at the same time her husband was killed—when a drunken driver going eighty smashed into their car. Talk to her, Bill. Ask her, "What'll you have?" See what

she tells you.

Hope you don't think I'm being old-fashioned or bluenosed about this thing, Bill. You know, that's often the impression you folks get when those of us who hate alcohol express our opinions. You notice I haven't said a word about the spiritual or religious angles involved, although there is plenty that could be said. I'm trying to be practical. I'm examining the problem from a logical viewpoint.

When I went to school two plus two made four. You always get that answer. When I add up the heartache and misery that beer, wine, and whiskey bring to the home and the community and the nation, I get just one answer to your question, Bill.

"What'll you have?" Give me happy homes, cheaper government, stronger children, the pleasure that lets me waken bright and cheerful the next morning instead of with a headache and a heart full of regrets.

The things I want and beer—and beer—just don't go together, Bill.

—From "Home Life," copyright by The Sunday School Board of the Southern Baptist Convention. Used by permission.

## BURNING BONES

**T**RUST in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6).

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9:10).

"Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11).

"I must work the works of him that sent me, while it is day: the night cometh when no man can work" (John 9:4).

"For we cannot but speak the things which we have seen and heard" (Acts 4:20).

Stop! Before continuing to read this article read these verses again. Now, let me tell you a story about one of the prophets.

Pashur, the son of Immer the priest, who was also the chief governor of the house of the Lord, heard that Jeremiah, the prophet of God, was pronouncing evil against Jerusalem because of its wickedness. Pashur had Jeremiah smitten and put in stocks. The next day when Jeremiah was called before Pashur, Jeremiah gave this testimony, found in Jeremiah 20: 9. "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and

I was weary with forbearing, and I could not stay."

Listen to these words of the prophet of God as he said, "I tried not to tell the story, or the message, but it was so strong upon me that my bones were being consumed because of the urgency of the message." Now, read again the verses in the beginning of this article.

The Lord has promised to those that trust Him and acknowledge Him, a directed path. He further gives directions in which we are to go. The directions are simple—trust and acknowledge Him (Proverbs 3: 5, 6). Whatever our hands find to do (Ecclesiastes 9:10) that are His works (John 9:4) we are to do with all diligence (Romans 12:11) for our time to work is growing short. Then with a holy zeal we must tell forth all the wondrous works of the Lord (Acts 4:20).

This applies to each of us, wherever we may be. There is no excuse for anyone to say, "I have no opportunity to work for the Lord." Never has there been a time in the history of the Church of the Lord Jesus Christ when there has been more to do. Look about you. Everywhere men and women are plunging headlong into eternity lost, doomed to spend the never-ending ages in the pits of the damned.

We have, placed before us by the Lord, many channels and opportunities for work. All that's needed is consecrated men and women who have the zeal and urgency of

the work burning in their bones. God has promised to direct the work, we are commanded to do the work.

May the Lord raise up in our midst men and women who have completely surrendered to the Lord, who are trusting completely in Him, and who are willing to work, and work diligently at whatever the Lord puts before them.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).—*Edgemont Free Will Baptist Challenger, Edgemont Free Will Baptist Church, Durham, North Carolina.*

## Addresses Wanted

Due to inability to locate the following persons and because they have not submitted forwarding addresses when they evidently moved, we have been unable to deliver "The Free Will Baptist" to them:

Rev. N. F. Byrd, whose former address was Route 1, Waynesville, North Carolina; Leroy Scudder, whose former address was Junction City, Kansas; Sheffie Pettry, whose former address was Box 537, Bristow, Oklahoma; Mrs. C. J. Edwards, whose former address was Erwin, North Carolina; Mrs. Malena Bell Wallace, whose former address was Box 274, New Bern, North Carolina; T. Sgt. Ralph L. Stryon, whose former address was 135 South Dr., c/o Ed Clifton, Savannah, Georgia; Mr. Olen Winchester, whose former address was 590 Navahoe, Detroit, Michigan; Dan Painter, whose former address was 1365 Norfolk Ct., Willow Run, Michigan; Mrs. F. N. Evans, whose former address was 107 East 13th Street, Greenville, North Carolina; and Mrs. Eulah Nicholas, whose former address was 103 Chesapeake Avenue, South Charleston, West Virginia.

We would like very much to have the addresses of these persons as they are subscribers to "The Free Will Baptist." Anyone knowing these addresses is asked to contact The Editor, The Free Will Baptist Press, Ayden, North Carolina.

"Blessed are they who have nothing to say, and who cannot be persuaded to say it!"—*Selected.*



# NEWS NOTES

## Stacy Church Completes Revival

The Rev. Fred A. Rivenbark, pastor of the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, recently completed a series of revival services at the Stacy, North Carolina, Free Will Baptist Church. The pastor of the Stacy Church, the Rev. Roger Reeds, directed the singing during the services which were held July 18-27.

Romain Gaskill, secretary of the Stacy Church, makes the following statements concerning the revival: "For some time we had prayed for a revival and the Lord has answered our prayers. From the very beginning wonderful crowds were in attendance. A number of precious souls went forward in rededication, and a number of lost souls came to the mercy seat and received the Lord Jesus Christ as their own personal Saviour. There was old-fashioned rejoicing when sinners went forward to be saved from a life of sin. God certainly used Mr. Rivenbark in declaring the unsearchable riches of God's grace, the only remedy and cure for the sins of the human family."

In the near future the Stacy Church will go on full time with the Rev. Paul Lee as pastor. The men of the community are expecting to have the new parsonage, which they have been building on for some time, completed for the new pastor. The church asks for prayers as it ventures into a full-time program.

## David W. Hansley Changes Pastorate

On July 18, 1956, the Rev. David W. Hansley moved from Pine Level, North Carolina, to Columbia, North Carolina. He has accepted a charge of pastoral work consisting of Malachi's Chapel, Sound Side and Gum Neck Churches, all in Tyrrell County near Columbia.

Mr. Hansley's former pastorate was with the Pine Level Church, Pine Level, North Carolina, and the Rains Cross Roads Church, Princeton, North Carolina. His charge consisted of half-time service at each of these churches.

It is reported that he leaves a fine record of achievements at his last field of labor as follows: During the four years of his stay there, more than 200 members were added to these churches, and each church moved from quarter-time to half-time services. At Pine Level ten Sunday school rooms were added, increasing the value of the church

## Changes Pastorate



Rev. David W. Hansley

property by approximately \$30,000. The original Sunday school rooms were completely renovated, and the outside of the entire building was covered with "Bond Stone" at a cost of \$6,000. At Rains Cross Roads the church made initial plans for building a parsonage. During this time both churches raised three times as much money for denominational enterprises and local purposes as at any similar period during their history.

## Blue Ridge Association Meets at Cragmont

The Blue Ridge Association of Free Will Baptists of North Carolina was held August 2-4, 1956, at Cragmont Assembly near Black Mountain, North Carolina. The

## Coming Events

- August 13-20—Woman's Conference, Cragmont Assembly
- September 3—Fall Semester Begins, Mount Olive College, Mount Olive, North Carolina
- September 12-13—North Carolina State Convention, Beaver Dam Church, Columbus County

theme for the associational meeting was "Retaining the Faith of our Fathers." The Scripture was "Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28).

The song leader for the meeting was James C. Coffey. Those bringing messages were the Reverends Curtis Beculhimer, W. L. Kell and R. C. Stockton.

The ministers' conference was held on Saturday morning, following the associational meeting.

## White River Conference Holds Meeting

The White River Conference of Free Will Baptists of Arkansas met with the New Home Free Will Baptist Church July 27, 28, 1956. Twelve of the fourteen churches belonging to the conference were represented by letter and delegates. The following report was derived from figures and facts from thirteen of the churches:

There are 777 resident members at the present, showing a gain of 31 during last quarter. Two Sunday schools have been discontinued, contributing to a loss of 69 regular attendants. One new auxiliary has been organized, making a total of three in the conference. One league has been recently organized and two discontinued, leaving twelve in all. Figures show a gain of seven leaguers in the last three months. Six members of the conference have died since last April: W. B. Hardin and Cal Woosley of Mt. Harmony Church, John Hayne of Allan Chapel Church, Ruby Moss and Lillie Keller of New Home Church.

Brother Gaylord Huckaba of Oil Trough was licensed to preach on request of Blackland Chapel Church. The next meeting of the conference will be held at the First Free Will Baptist Church of Newport, Arkansas, with Brother Huckaba in charge of the introductory service on Friday night, September 28.

## Renovation Program Completed At Blakely, Georgia, Church

A complete renovation program has been completed in the Blakely, Georgia, Free Will Baptist Church, under the direction of the pastor, the Rev. L. R. Curtis, with the assistance of the church members. The interior of the church has been painted and new carpets have been laid. Money for this project was donated by the woman's auxiliary of the church. All of the work was done by the pastor and members.

It is also reported that since the pastor and his family moved from Missouri to the community, the Sunday school attendance has increased considerably as well as the attendance at worship services. The church had its vacation Bible school, beginning June 17 with 106 attending. The church also reports two revivals, one held by the



pastor and a mission revival with the Rev. E. C. Morris as the speaker. A week of stewardship study has also been held at the church. A special candlelight service was held June 3 in honor of four members of the church who were graduating from high school. The Blakely Church has plans for the future which include the addition of an educational building and a kitchen.

### Mrs. Lizzie McAdams Visits North Carolina

Mrs. Lizzie McAdams of Huntsville, Texas, made a visit recently to eastern North Carolina, an area in which she was well-known in that she ministered there for several years. She reports having visited Harker's Island, Otway, Cedar Island, Belhaven, Kinston and a number of other

churches in the state.

During this tour Mrs. McAdams reports that she visited seventeen churches, led thirteen people to Christ for conversion and four for rededication of their lives to Christ.

She also states that she plans another visit to North Carolina in the near future.

### Free Will Baptist State Convention

The North Carolina Free Will Baptist State Convention will be held September 12, 13, 1956, at the Beaver Dam Free Will Baptist Church, Columbus County, North Carolina. The following is the scheduled program for the convention:

#### Wednesday Morning Session

10:00—Song Service, Rev. L. R. Ennis

10:10—Introductory Sermon, Rev. Joe Ange  
10:40—Report of Credentials Committee  
10:50—Welcome, Rev. Gary Cheshire  
10:55—Response, Rev. J. C. Lynn  
11:00—Appointment of Committees, President  
11:25—President's Message, Rev. D. W. Alexander  
11:35—Free Will Baptist Bible College Report, Rev. L. C. Johnson  
11:45—Mount Olive College Report, Rev. W. B. Raper

12:05—Lunch

#### Wednesday Afternoon Session

1:00—Song Service, Rev. Roger Reeds  
1:05—Report of Mission Board, Rev. N. B. Barrow  
1:10—Report of Historical Commission, Rev. F. B. Cherry  
1:20—Report of Cragmont, Rev. J. A. Evans  
1:30—Report of Board of Superannuation,  
(continued on page ten)

# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive Junior College Faculty

The following is a list of the faculty members of Mount Olive Junior College, Mount Olive, North Carolina, for the year 1956-57:

1. Councill, Mildred Southerland, B. S.  
Librarian (Completing work on degree during summer.)  
B. S.—Appalachian State Teachers College

2. Fagg, Daniel W., Jr., B. A., M. A.  
History and Social Studies  
A. B.—Wake Forest College  
M. A.—University of North Carolina  
3. Hart, Dixie Sugg, B. S., M. A.  
Business Education  
B. S., M. A.—East Carolina College  
4. McGlohon, Leah, B. S., B. A., M. A.  
(Completing work on degree during summer.)  
English (Grammar and Literature)  
B. S., M. A.—East Carolina College  
A. B.—Free Will Baptist Bible College

5. Pendergraft, Herbert Swain, Jr., B. A., M. A.

French and Physical Education

A. B., M. A.—University of North Carolina

6. Potts, Sophia, B. A.

Remedial English and Speech

A. B.—Greensboro College

7. Raper, W. Burkette, B. A., B. D.

Bible and Religion

A. B.—Duke University

B. D.—Duke Divinity School

8. Sutton, Hilda Davis, B. S., M. A. (Completing work on degree during summer.)

Psychology and Education

B. S., M. A.—East Carolina College

9. Taylor, J. H., B. A., M. A.

Science and Mathematics

A. B., M. A.—Duke University

10. Music—Pending

11. Mrs. Betsey G. Pope

Dean of Women and Dietitian

## Mount Olive College Treasurer's

The Rev. M. L. Johnson, treasurer of Mount Olive College, Mount Olive, North Carolina, makes the following report for July, 1956:

Balance on Hand, July 1, 1956 \$ 7,329.18

Gifts Received	
Eastern Conference	\$ 605.09
Central Conference	518.90
Western Conference	865.08
Cape Fear Conference	106.94
Albemarle Conference	55.13
Pee Dee Association	10.00
Blue Ridge Association	17.57
N. C. State Ministers' Conference	50.00
South Carolina	10.00
Mount Olive and Community	849.07
Goldsboro and Community	1,265.00

Total Gifts 4,565.28

Other Income	
Student Accounts	\$ 210.00
Sale of Annual	2.50

Total Other Income 212.50

Total to Account For \$11,894.46

## Report for July

### Disbursements

Salaries	\$ 636.73
Income and Social Security Tax	502.97
Utilities	68.74
Bookstore Purchases	74.94
Office Supplies and Expense	367.86
Food	98.95
Household and Kitchen Supplies	3.60
Travel	28.00
Insurance	360.39
Library	8.16
Rent (President)	55.00
Miscellaneous Expense	9.57
Repayment of Temporary Loan	500.00
Building Improvement	1,318.83
Equipment	2,881.19

Total Disbursements 6,914.93

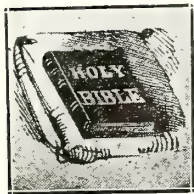
Balance on Hand, August 1, 1956 \$ 4,979.53

Earmarked for Capital Outlay 4,000.00

Balance General Fund \$ 979.53



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Some friends of mine and I have been puzzled as we discuss: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1); "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9); and "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). Will you please harmonize these Scripture verses for us?—Elder Colonel Pendelton, Madison, Tennessee.

Answer: Believing in Christ as He is set forth in the Bible is all that is necessary for one to do in order for him to be saved. Being saved as is mentioned in Acts 16:31. Born again as is declared by Jesus to be essential to one's salvation in John 3:3, 5, and coming to Jesus as we are invited by Him to do in Matthew 11:28-30, and being saved by grace through faith as seen in Ephesians 2:8; being justified by faith as we who are Christians are declared to be in Romans 5:1 is all one and the same. When we believe from our hearts what God says in His Word we are changed from a dead to a living spiritual man; our citizenship is changed from earth to heaven. We become pilgrims the rest of the time we live here on earth and in these bodies. We are at once on our way to heaven into the presence of Christ who is now on God, the Father's right hand. This believing is not just a belief that such a man as Christ Jesus was born a Babe in Bethlehem, lived and abode in Nazareth, was a good Man and visited Jerusalem as is said of Him in the Bible, but such a belief or faith as is set forth in the Bible involves much more.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11). To conform to this Scripture one must believe that God raised Christ from the dead. This kind of belief involves more than an act by which one acknowledges that Christ is God and passes

again into a state of doubt and fear. It involves a life of faith or belief in which a new life from heaven is implanted in the believer. It also calls for a death of self, a state of death in which the old man with all his desires, love and ambitions are being kept dead or in a state of dying. See Galatians 2:20; compare with Romans 6:3-14.

God calls on us inviting us to come to Jesus, accept Him as Saviour of our souls and Lord of our lives and promises that when we have placed ourselves at the disposal of His mercy, trusting our all to Him, He will do the rest. "But my God shall supply all your need according to his riches in glory by Christ Jesus" and "I can do all things through Christ which strengtheneth me" (Philippians 4:19, 13). He tells us how to keep ourselves at His disposal by just reckoning ourselves to be dead to self or the self life and alive in Christ. As we find ourselves unable to do this because of unreasonable circumstances that we meet with in this world we are to follow the admonition given in God's Word. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5); "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

In 1 John 3:9, quoted above, we meet with a verse whose final solution is more difficult and which has bred a greater variety of opinions than the other two involved in your question. I think, and so do some of the scholars who have pondered its depths, that the correct rendering of the expression "doth not commit sin" is better expressed in the words "doth not enter into a realm of living which calls for constant acts of sin." The thought to be kept in the forefront here is that even though a born again Christian may, while expressing the imperfection of the old nature in a single act of sin, cannot enter into a life of licentiousness or one given over to habitual sinning.

A. T. Robertson in "Word Pictures in the New Testament," Vol. VI, Page 223, says, "Doeth no sin (*hamartian ou poiei*). Linear present active indicative as in Verse 4 like *hamartanei* in Verse 8. The child of

God does not have the habit of sin. His seed (*sperma autou*). God's seed, 'the divine principle of of life' (Vincent). Cf. John I. And he cannot sin (*kai ou dunatai hamartanein*). This is a wrong translation, for this English naturally means 'and he cannot commit sin' as if it were *kai ou dunatai hamartan* or *hamartesai* (second aorist or first aorist active infinitive). The present active infinitive *hamartanein* can only mean 'and he cannot go on sinning,' as is true of *hamartanei* in Verse 8 and *hamartanon* in Verse 6. For the aorist subjunctive to commit a sin see *hamartete* and *hamartei* in 2:1. A great deal of false theology has grown out of a misunderstanding of the tense of *hamartanein* here. Paul has precisely John's idea in Romans 6:1 *epimenomen tei hamartiai* (shall we continue in sin, present active linear subjunctive) in contrast with *hamarteson* in Romans 6:15 (shall we commit a sin, first aorist active subjunctive)."

James M. Ghysels, in "The Highest Fellowship," Pages 149, 150, says of this verse, "It certainly should be obvious that whatever he may have meant, he did not mean that a believer never commits sin.

"The first thing to note is that he says, 'Whosoever is begotten of God. . . ' To be begotten of God, what does that mean? Of course it means to be born of God, or in other words, to be regenerated. The apostle is not speaking merely of a professing Christian, but of a reborn soul. It is well to remember that regeneration from one point of view is a completed act; from another point of view a process which is never completed in this life. The apostle speaks of regeneration in this verse in both senses. He says, 'Whosoever is begotten, . . . ' using a past tense, and he alludes to the beginning of the spiritual change in the believer. Then he says in the latter part of the verse, 'and he cannot sin because he is begotten of God,' using here a tense which conceives of regeneration as a process which continues throughout the whole of a Christian's life. We might translate the words this way, 'and he cannot sin because he is being begotten of God,' conceiving of this change in the believer's life as one that never ceases but abides till the end. It is not a change completed once for all, but one which is never quite complete as long as we are in this life."

(continued next week)

A Negro preacher was asked about the membership of his little church. "I've got 100 members," he declared proudly, "and they're all working." "One hundred active members! that certainly speaks well for you." "Don't know about that," mused the preacher. "Half of 'em is working for de Lord an' half for de devil."—Hickory Chapel Church Bulletin, Ahsokie, N. C.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

"For in him we live, and move, and have our being; . . ." (Acts 17:28).

I believe my readers will be interested in the two short articles which are quoted below. I believe also these articles will awaken within us a sense of the greatest need existing among us today: namely, Christ living within our hearts in order that He may guide our lives.

In the current issue of the *United Evangelical Action* appears the following:

"Christendom's greatest need in these crucial days is a new sense of Christ indwelling the life of the believer through the Holy Spirit. 'Christ is here now!' is the miraculous talisman by which Christians may meet every challenge of evil and come through victorious.

"Too many so-called Christians believe that Christ is dead. At least, they act like it. They seem defeated, helpless, hopeless and undone in the awful maelstrom that swirls about them. They have no clear, courageous testimony for the times.

"Christ Jesus lives today! If Christians can realize this to the full, they may enter upon the most glorious spiritual experience known to man. They will be stirred as they have never been stirred before. They will possess power they never imagined possible. They will have poise in the midst of chaos. They will have the peace that passes understanding. They will stand for Bible truth without compromise. They will translate their faith into Christian action in every area of life.

"Realize Christ through the Holy Spirit! Know God—abiding, illuminating, empowering, guiding and comforting. Make your profession a living, vital thing. Help give new impetus to the ongoing work of Christ in the world today."

The foregoing brought to my heart a challenge in an unusual way to open my heart for a fuller entrance of Christ into my life and ministry. I pray that, as you read it, you may have the same experience, and open your hearts and invite Him in to the full. The Bible tells us, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). In this verse is contained one of the most precious assurances of the indwelling Christ in the

heart of the willing believer.

In the following short article which came to my attention recently the sad fact of the absence of God in many hearts and homes is brought to us forcefully. Ponder it!

"Five-year-old Margaret and her brother were frequent visitors in the home of a neighbor. One of the never-ending wonders over which little Margaret pondered as she visited in Hortense's home was the prayer time. Hortense's daddy read out of the big black book and afterward talked to God as if He were very near and dear to them all. Sometimes the family would join in singing a song of praise.

"One morning when Margaret had been present at the prayer time, Hortense's mother suggested, 'Margaret, don't you pray

at your house?' Margaret shook her head sadly and said, 'No, you see, God doesn't live at our house like He does at yours.'

"Margaret's home was by no means a so-called underprivileged one. It was an average, middle-class American home. But if the little girl wanted to meet God, the heavenly Father, she had to go next door. He just wasn't included in her family circle."—*Sunday School Digest*.

" . . . and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

Why is it we believe so much and experience so little? Why is it that our heads are so full and our hearts so empty? —Selected.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### HOW GOD CHANGES OUR HEARTS

(Ezekiel 18:31; 11:19)

1. A haughty heart becomes tender (Proverbs 18:12; Ephesians 4:32).
2. A carnal heart becomes clean (Hebrews 3:12; Psalm 51:10).
3. A foolish heart becomes wise (Romans 1:21; Psalm 119:11).
4. A deceitful heart becomes intelligent (Jeremiah 17:9; Acts 2:46).
5. A heart full of evil becomes pure (Ecclesiastes 9:3; Matthew 5:8).
6. An ignorant heart becomes intelligent (Psalm 73:22-26; 119:116).
7. A weak heart becomes fixed (Luke 22:55-62; Acts 2:23, 24; 4:19).
8. A darkened heart becomes happy (Ephesians 4:18; Psalm 97:11).

### WHY CHRIST CAME

(Matthew 5:17)

1. He came to give His life a ransom for many (Matthew 20:28).



## NEWS NOTES

(continued from page seven)

Rev. M. L. Johnson  
1:40—Report of Free Will Baptist Press,  
Rev. R. N. Hinnant  
1:50—Report of Church Finance Association,  
Rev. M. L. Johnson  
2:00—Business Session, President  
3:00—Adjournment and Benediction, Rev.  
Frank Davenport  
*Wednesday Evening Session*  
8:00—Services Arranged and Conducted by  
the Board of Christian Education  
*Thursday Morning Session*  
9:00—Song Service, Rev. Norman Adams  
9:35—Convention Sermon, Rev. Ralph Os-  
borne  
10:05—Report of Credentials Committee  
10:10—Reading of Minutes of Wednesday,  
Secretary  
10:15—Report of Woman's Auxiliary, Mrs.

Carl Dudley  
10:25—Business Session, President  
11:40—Report of Free Will Baptist Chil-  
dren's Home, Rev. S. A. Smith  
12:00—Lunch  
*Thursday Afternoon Session*  
1:00—Song Service, Rev. R. P. Harris  
1:05—Report of Sunday School Conven-  
tion, Rev. Raymond Sasser  
1:15—Report of Promotional Director,  
Secretary  
1:25—Report of Treasurer, Rom W. Mal-  
lard  
1:35—Report of Appointed Committees  
2:00—Business Session, President  
3:00—Closing of Convention, Rev. Homer  
Willis

2. He came to preach the gospel (Mark 1:14, 15; Luke 4:18, 43).
3. He came to send fire on the earth (Luke 12:49; Jeremiah 20:9; Luke 24:32).
4. He came to seek and to save (Luke 19:10; John 1:43; 4:31-34).
5. He came to save sinners (John 3:17; 9:39; 1 Timothy 1:15).
6. He came to give us life (John 10:10; 14:6; 17:3).
7. He came to witness for the truth (John 18:37; 1:14).
8. He came to destroy the works of the devil (1 John 3:8).

### "BELIEVE . . . AND BE ESTABLISHED"

(2 Chronicles 20:20)

1. Established by Faith (Romans 4:5; 5:1; Ephesians 2:4, 5).
2. Established in Perfect Safety (Romans 8:35-39; Proverbs 10:30).
3. Established in Heart and Soul (Psalm 112:8; Romans 8:16).
4. Established in God's Grace (Romans 6:14; 16:25).
5. Established in Good Works (Hebrews 10:24; 1 Peter 2:12).
6. Established in Holiness (1 Thessalonians 3:12, 13; 1 Peter 2:9, 10).
7. Established on Christ (Ephesians 2:19, 20; Proverbs 10:30).
8. Established Forever (Psalm 15:1-5; 16:8; 66:9; 73:22-26).

#### HOW TO BRING REVIVAL

Gypsy Smith was once asked how to start a revival. He answered: "Go home, lock yourself in your room, kneel down in the middle of your floor, draw a chalk mark all around yourself and ask God to start the revival inside that chalk mark. When He has answered your prayer, the revival will be on."—Selected.

### Midway Church Announces Bible School and Revival

The Midway Free Will Baptist Church, Moultrie, Georgia, announces that its vacation Bible school will begin August 20 with Miss Joan McKenney of Abbeville, Georgia, as the general director. Miss McKenney is a student of the Free Will Baptist Bible College, Nashville, Tennessee.

The church also announces that the Rev. B. W. Clenny of Colquitt, Georgia, will be the guest speaker during the revival which is scheduled to begin August 26. There will be day and night services.

### Directions to N. C. State Convention

The 1956 session of the North Carolina Free Will Baptist State Convention will convene with the Beaver Dam Church, Columbus County, North Carolina, on September 12, 13. Directions to this church are as follows:

All those coming in from the west will travel Highway 74 to Chadbourn, North Carolina, turn right at Chadbourn on Highway 410, travel approximately 7 miles south to intersecting surfaced road at Gertie Nelson's Service Station, turn left. The church is about 1½ miles east on this surfaced road.

All persons coming in from the south will travel Highway 410 from Tabor City, North Carolina, to same service station, turn right on surfaced road, and travel 1½ miles east to the church.

All those coming in from the north will travel Highway 701 to a point approximately 7 miles south of Whiteville, North Carolina, to intersecting surfaced road near Lebanon Church, turn right, and travel about 2 miles to the church. All those coming from Fayetteville on Highway 87 will turn right at Tarheel, North Carolina, travel Highway 131 to intersection and follow Highway 410 to Chadbourn, follow the highway to a point about 7 miles south to same service station, turn left on surfaced road and travel about 1½ miles to the church.

All those coming in from the east on Highways 74 and 76 will turn left on Highway 701 at Whiteville, travel about 7 miles to Lebanon Church, turn right on surfaced road and travel about 2 miles to the church.

Appropriate signs will be erected to mark the routes.

### Dollar Club News From Alabama

The Alabama Dollar Club now has 151 members, but is still seeking many more to help aid churches in the state. The club feels sure that it should soon reach a membership of 200 if the leaders and pastors in the state will cooperate fully.

(continued on page fourteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## FAST GROWING

We are so inclined that we like to brag about success or great achievements which we have been instrumental in bringing about. There is a certain religious group who claim they are not a sect but that they are the fastest growing religious body in the world. They do not say theirs is the best denomination. To my knowledge, they deny many of the fundamental doctrines of the Bible. Why? Because *fast growing* does not spell *righteousness*. We have seen sap weeds outgrow stalks of corn, but we have never heard of sap weeds being made food for the physical body. There are many people who are trying to feed their souls on that which God never recommended for the soul of man.

## Jesus Christ Would Not Be Welcome

In spite of modernism, that doctrine which denies many of the fundamental facts set forth in the Bible, there are yet men who have the doctrine of *real salvation* fixed to the degree that they can defy the enemies of fundamental, honest-to-goodness, heart-felt, all-on-the-altar Christian religion. Such a man recently spoke at one of the great meeting places of one of the larger denominations; however, I am sure that he is getting his share of criticism for being so out-spoken against the modern trend of so-called Christianity.

The man whom we are talking about is the Dr. Walter Gumm of Norfolk, Virginia, who spoke recently at Lake Junaluska in a missionary conference. Dr. Gumm said, "Jesus Christ would not be an acceptable preacher in most Methodist churches today." According to an Associated Press report, Dr. Gumm said, "Jesus was too outspoken and too critical of the political and religious hierarchy of His day." Continuing he said, "If He were to preach the same type of sermons in most Methodist churches, the pastoral relations committee would immediately request the presiding bishop that He be transferred."

## Do We Agree?

As I think of the condemnation lodged against his church by Dr. Gumm, I wonder if such an accusation could not be justly alleged against most of the religious bodies. This liberal doctrine started in the large denominations some years ago, but gradually is getting down to the smaller ones. When I speak of denominations, I do not

mean the religious cults of today, many of which deny the very fundamental doctrines of the Lord Jesus and have substituted the word of man for the Word of God. But I am talking about those who at one time demonstrated a salvation with an experience, a religion with a testimony as to the definite knowledge of salvation through faith in the atonement of the Lord Jesus Christ which redeems man from the curse of sin and hell fire. In many pulpits modernism has sprung up and a bloodless, compromising, man-made religion has been substituted. By this I mean a religion that works more to get church members than to get souls saved from a demon's hell.

Thus, in many places, proselyting is a means of obtaining members instead of working to get men saved. They are merely enlisted in church membership. Thus you ask a man if he is saved, and most times he will say, "I'm a member of the church," or "I'm a Baptist." I asked a young man once if he was a Christian, and he answered, "No, I'm a Baptist." As I talked with him, I found out that that was about all he was. He said he was a Baptist. What kind of Baptist? He belonged to a Free Will Baptist church, but one of those who had left off the *Free Will* and just said *Baptist*.

It is deplorable to think of the unsaved church members. My, what a day it will be when we all stand before the Lord Jesus Christ to be judged! My unsaved church member, you will want to be more than a Baptist when you meet Jesus Christ. You will want to be more than just a member of some organization which calls itself Christian. You will want to have your vessel filled with oil. You will want your lamp trimmed and burning. Yes, you will want to know that your name is written in the *Lamb's Book of Life*. You will want to have the love of God shed abroad in your heart. Get your Bible right now and read Romans 5:5.

So many people are getting church-ed by signing a card, or church-ed by some denominational clique. I was told once by a man that a certain preacher tried to get him to join his church with this argument: "We are trying to build a church, and we want you to join in with us and hold the office of treasurer." To this argument the unsaved gentleman said, "Why, I'm not a Christian; I have never been born again." Then the membership-seeking preacher said, "That makes no difference, you are a good man and it will be all right."

I have been informed that one man told another, "You can join our church, go to Sunday school and church in the morning, go fishing Sunday evening, and still be in good standing." One man told me himself, when I asked him what it took to be a good member of his church, "Keep your dues

paid regularly." He was a member of a large church in a large denomination.

Some preachers are trying to get people in the church through the recreation method. They say, "You can dance; you can spend the Lord's Day fishing, hunting, drinking (just so you do not get drunk and harm someone)." In other words, just confess Christ and live like the devil wants you to; God is so good that it will be all right.

It is said that a young minister, who had fallen down on the job of pastoral work, wrote to an old former pastor, who had grand success in a particular church, and said, "I want some advice as how to succeed as a pastor." Going further, he said, "We have tried the recreation method; we have tried suppers; we have tried programs; we have tried various plans to get people to support the church, etc." Then the old servant of many years of successful pastoral work wrote back and said, "Since you have tried so many things, why not try Jesus? He never fails."

Brother, if the Word of God does not bring people to know the Lord in the pardon and forgiveness of all sin, it is useless to try man's plans. God has one plan and one only. This is the gospel of Christ. Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

If the gospel of Christ does not bring people into the church, any other method will fail. Some people stay away from truth as far as possible. The truth hurts their business, hurts their conscience—so they had rather stay blind.

## 30 Saved Over Telephone!

If you have shopped in Oakland, California's downtown area, you may have found a ticket under the windshield wiper when you returned to your parked car. The ticket reads, "There is a message at Templebar 6-1555." These "tickets" are the key to a method of witnessing used by the American Soul Clinic Church in the Home workers, Al and Vera Krump. To date 30 individuals have been saved through using these tickets to get folks to call in. When the person calls asking for his or her message, the Krumps answer, "Yes, there is a message for you here—it is from God's Holy Word, the Bible."

Would you try this wonderful method to reach a lost and dying world without Christ?

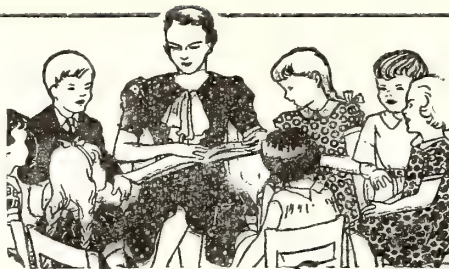
Virtue is the gold of character.—Selected.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### *The Doctor Did Not Come*

Jean Burgess

**O**OOO-H the wind sounded. Yes, it was a bitter cold night. There would be no possibility of anyone starting on a trip on a night like this. The snow was drifting very badly, covering up the tracks in the road.

Oooo-h the wind howled again. No, the doctor could not come in a night like this. Perhaps the doctor did not even know that Jimmy lay sick on his bed. Tom, Jimmy's big brother had left hours ago before the storm came, but had not returned. Maybe he was out in the snow and cold.

Mother tenderly sat by Jimmy's bed, putting cold cloths on his forehead. The thought was going through her mind, "Would the doctor arrive in time?" No, it was impossible for him to come.

Daddy paced the floor, not saying a word. One of his sons was near his death-bed, the other son—he knew not where.

Soon there was a tramping noise heard outside. The dog barked. Was this the doctor? No, it couldn't be. In a few minutes in walked Tom. He had not arrived at his destination. When he realized the storm was coming, and he could not reach the home of the doctor, he had decided to go to the nearest shelter, which was back to his home.

Now the poor Mother's heart sank. There was no hope. The doctor did not even know that her young boy was ill. He would not come now. But at least, Tom was safe.

Far away, miles from this home where Jimmy was sick, there lived a small family, relatives of Jimmy's. One evening, they were all sitting around the table. Soon after the supper dishes were done, a large truck drove up near the house, and soon drove away again. It was the mailman. Daddy told Susie to go out to the mailbox and bring in the mail.

Susie scampered off, and in a few minutes returned with several letters and the newspaper. The first letter that Mrs. Sommers opened was from her sister away up north. After reading it to herself, she read it aloud to the family.

The letter was from Susie's aunt, whose mind seemed rather confused as she wrote

the letter. She said that her little boy, Jimmy, was very sick. She longed for a close friend that could help in time of trouble or difficulty.

The letter was very short, just long enough to let Susie's mother know that Jimmy was sick. After reading the letter, Mrs. Sommers wished that she was close to her sister to tell her of Someone who could help them.

Now, the family away up north was not a Christian family. But the family that Susie belonged to did know Jesus and loved and served Him. That evening Susie climbed up on her Daddy's knee while her Mother read a story to her. Then before going to bed, they all knelt and asked God to watch over them throughout the night, and also prayed for poor sick Jimmy, his Daddy and Mommy, and prayed that they would ask Jesus to come into their hearts.

Mother kept thinking about her sister up north. It seemed too bad that they did not know Jesus, who could comfort them and help them in their need, and who could also heal little Jimmy.

Later, when Susie was in bed, she couldn't sleep, but kept tossing and turning thinking of her poor sick cousin, Jimmy. So she got out of her bed and knelt down again, and asked Jesus to heal her cousin, Jimmy.

She prayed for quite a long time, yes, and even cried. For Jimmy did not know about Jesus, and if he died, he would not be able to go to heaven. So Susie prayed. Then she crawled into bed, and soon was sleeping soundly.

Susie began to dream. And this is what she dreamt. She saw a little boy, lying on a couch by a stove. His Mother was sitting beside him, putting cold cloths on his forehead. His daddy was walking back and forth, back and forth in the kitchen.

Who was Susie dreaming of? Yes, she was dreaming of the family up north. This awoke her, and in the still of the night she began to pray again.

Susie didn't tell her dream to anyone, but just kept thinking about it herself. All that day she wondered how Jimmy was.

Her mother suggested that she write a

letter to her cousin, and send him some of her Sunday school papers that she had read. Susie did this. She told him that she loved Jesus, and hoped that he did, too, "because," she said, "Jesus can make you so happy." She said that she had been praying for him and wished that he would get better soon.

But she waited for weeks and weeks before she got any answer. But one day a letter came, addressed to "Miss Susie Sommers." Jimmy had been too sick to write for himself, so his mother had written for him.

She thanked Susie for her letter and assured her that it made Jimmy feel better to know that someone was thinking of him. Then she told her of something that had happened which she could hardly understand.

One evening, Susie's aunt was watching over Jimmy. Jimmy's eyes were closed and he was very still and quiet—a very sick boy. Then suddenly his eyes opened, his fever began to go down, his face brightened up, and he said that he was hungry.

Susie's face brightened as she continued to read the letter.

Susie's aunt could hardly understand the great change that had come over Jimmy in such a short time. "After he had eaten, he asked for your story to be read once again," the letter said. "He particularly liked the part where you said that Jesus loved him and hoped that Jesus would make him well. After I had read the letter, he said, 'Mamma, I think that Jesus did make me better, because I'm all right now, and want to get out of bed.' Jimmy did not get up the next day and is doing fine now."

It was then that Susie's aunt believed that Jesus could answer prayer and could heal Jimmy.

A few minutes later, Susie's Mother came upstairs and found Susie on her knees, thanking and praising God for healing her cousin Jimmy.

Aren't you glad, boys and girls, that Jesus not only hears the prayers of big people, of daddies and mommies and of preachers, but He hears and answers the prayers of each boy and girl, too?—*Gospel Banner*.

•

"There is blessing in the house of worship through fellowship with God, but also through fellowship with His children."—*Selected*.

"The unity of the Godhead in operation is seen in the fact that the Holy Spirit was instrumental in the birth of Jesus Christ."—*Selected*.

"The experience of regeneration is necessary only for those who desire to see and enter the Kingdom of God."—*Selected*.



# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Georgia State President To Conduct Study Course

Mrs. B. W. Clenny, state president of the Georgia woman's auxiliaries, will conduct a study course of the manual at the Midway Free Will Baptist Church, Moultrie, Georgia, on August 29, 30, 1956. The course will begin at 3:00 p. m. and last to 5:00 p. m. both days. The Midway Woman's Auxiliary is sponsoring the study course and invites all to be present. The president of the local club is Mrs. J. B. Rice.

## New Resolutions Adopted by W. N. A. C.

Mrs. L. D. Miley, president of the W.N.A.C., submits the following resolutions from the resolution's committee which were adopted at the convention held recently at Huntington, West Virginia:

Be it resolved that:

(1) The corresponding secretary of each state be responsible to send their slate of new state officers to the W.N.A.C. headquarters with addresses of same.

(2) All declamation contestants must be members of the Y.P.A., G.T.A. or B.A.

(3) This convention send our executive secretary-treasurer as a representative to the Cuban Auxiliary Convention which convenes April, 1957.

(4) This body approve the action of the executive committee in electing Mrs. Eunice Edwards to fill the unexpired terms of the promotional chairman, Miss Joyce Thompson, and of the executive secretary-treasurer, Mrs. Homer Willis. (Mrs. Edwards has agreed to move to Nashville, Tennessee, and assume these offices along with her office as literature chairman.)

(5) The executive committee recommends that a new G.T.A. manual be printed and that Mrs. Luther Sanders and Mrs. Paul Kettelman prepare the manuscript.

(6) The Y.P.A. and G.T.A. declamation contestants use the subject, "Missions," in the 1957 contests.

(7) The W.N.A.C. continue to sponsor the Essay Contest among Y.P.A.'s, using the subject of "The Worth of a Family Altar." The same should be done in the G.T.A.'s and B.A.'s.

(8) This body present Miss Lucy Wisehart with a typewriter and that she make her own selection and then present the bill

to the treasurer.

(9) This convention send a delegate to the Woman's Commission of the N.A.E. for information, and that transportation and hotel expenses be paid by the convention.

(10) The W.N.A.C. project for the year 1956-57 be that of raising \$2,000 to purchase a tent to be used by the National Home Missions Board, and this amount be allocated to the various states.

(11) A standard for study classes be adopted and a card or certificate of recognition be issued by W.N.A.C. for work meeting the required standard; also that a study course report blank and copy of standard for study classes be made available to those groups wishing to apply for recognition as a standard class.

(12) We send our president to the N.A.E. Convention.

(13) The leaflet, "Study Course Helps," be made available in 1957.

(14) Mimeographed teachers' guides be provided (as feasible) to supplement the suggested study courses, to sell for 10 and 15 cents.

(15) The officers' workshop yearly theme for 1957 be "The Four E's": first quarter, "Enlarge" (Isaiah 54:2; John 4:35); second quarter, "Enlighten" (Ephesians 1:17, 18; Psalm 19:8); third quarter, "Engage" (Jeremiah 30:21; Ecclesiastes 9:10; 1 Corinthians 3:9); fourth quarter, "Evaluate" (Matthew 25:21; Luke 16:2, 10; John 17:4).

Respectfully submitted,

Mrs. Robert Crawford, chairman  
Mrs. Lonnie Da Vault  
Mrs. Melvin Bingham  
Mrs. Claud Hambleman  
Mrs. Blanch Maynard

Morrisville, N. C.—The Woman's Auxiliary of the Shady Grove Free Will Baptist Church met at the fellowship house on Thursday evening, August 2, with fifteen members present. Mrs. Linwood Clements, president, welcomed all the members and presided over the meeting. Mrs. Dwight Ferrell offered prayer before the evening devotions.

Mrs. J. R. Hildebran, Mrs. Kermit Riggs, Mrs. Dwight Ferrell and Mrs. Fred Carpenter presented the program. A duet, "Face to Face," was rendered. During the business session plans were made to sponsor a cottage prayer meeting and a study course. The auxiliary also voted to send

money for the purchase of school clothing for the child which they have adopted at the Free Will Baptist Children's Home, Middlesex, North Carolina. The meeting was adjourned with prayer by the president. Mrs. George Ferrell and Mrs. E. C. Clayton were hostesses during the social hour.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## In Memory of the Rev. Duffey Tolar

The Rev. Duffey Toler, Age 74, of Washington, North Carolina, former resident of Blount's Creek and Chocowinity, passed away the morning of September 6,



1955, following several years of declining health. Mr. Toler's adult life was one of service to the Free Will Baptist churches in his section.

He was born in Craven County, October 4, 1881. He was the son of the late Amariah and Parthine Jones Toler. He was married to the former Mary Anne Edwards of Blount's Creek, and they celebrated their fiftieth wedding anniversary, December 8, 1951. He is survived by: his wife; one son, J. Reynold Toler of Washington; two daughters, Mrs. Beverly Meekins of Warwick, Virginia; and Mrs. Leslie Briley of Greenville; nine grandchildren and three great-grandchildren. Four adult sons, Dupree, Ashley, Alton and Charles L. Toler preceded him in death during the past 20 years.

Funeral services were held from the chapel of Paul Funeral Home on September 7,

(Continued on page sixteen)



STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

### N. C. State Mission Work

The North Carolina State missionary has arranged for work to be started in the near future in the following North Carolina cities: Statesville, Sanford and High Point. Work has already been started in Greensboro, Winston-Salem and Burlington. Anyone knowing of a person living in any of these cities who would be interested in this work please contact the state missionary at once.

A great need is for a building in the city of Greensboro. This is a promising work which started less than four months ago from "scratch." Any preachers who feel it to be the will of the Lord and is willing to move into some of these communities and help with the work please contact me. Of course it would be necessary to have some other means of livelihood for some time. Two young men who graduated from the Free Will Baptist Bible College are helping with the work now.

It is my plan to visit all the associations and conferences in the state possible. I would appreciate a letter from someone in each district giving me the date of your annual meeting.

We are grateful to the churches of the Third Union of the Western Conference for a recent offering of better than \$400 for our mission projects. All offerings should be sent to Rev. N. B. Barrow, Lucoma, North Carolina.

H. E. Willis  
P. O. Box 994  
Greensboro, North Carolina

### Quilt for Missionaries

Recently the women of the Linneus Free Will Baptist Church of Houlton, Maine, quilted a very lovely quilt and sent to the foreign mission office to be used by our missionaries as needed.

This quilt will be sent to one of our missionary couples in Japan where it gets extremely cold during the winter months.

It has occurred to us that perhaps other groups would like to engage in a similar project. With the missionaries on the field, and new ones going out, it would be nice to have quilts on hand for their disposal.

If your group or auxiliary would like to help in this way, then just send your quilt to the Foreign Mission Department and we shall see to it that it goes where needed

most.

Please attach identification note to the quilt so we may notify the missionary as to who made and sent the quilt.

Raymond Riggs  
Promotional Sec'y.-Treas.

### Get Acquainted While You Wait to Eat

You can give your church banquets and luncheons greater missionary emphasis through use of our attractive new mission place mats. The new place mats are printed in two colors on linen finish paper. The place mats show the map of the world with pictures of our missionaries around the edge with arrows indicating their place of service. This will help you to get better acquainted with our missionaries and also the place of their work.

These place mats may be ordered from the Board of Foreign Missions, 3801 Richland Avenue, Nashville, Tennessee. The cost is five cents each or special prices will be made on quantity of 100 or more. Send for your order today.

This lovely place mat also makes an ideal picture for framing.

Raymond Riggs  
Promotional Sec'y.-Treas.

Asheville, N. C.—The Cedar Hill Free Will Baptist Church submitted an offering for foreign missions. The church says, "We are praying for missions in our prayer meeting."

Pensacola, Fla.—The Pensacola Free Will Baptist Church sent their vacation Bible school offering, \$34.80, to be used "... in the phase of your work where it is most needed. We trust it will help in some small way to spread the gospel of our Lord and Saviour."

Arlington, Ga.—The Mt. Zion Free Will Baptist Church sent \$4.00 for missions, the offering from its first vacation Bible school. The church says, "We told the children that this money would go for foreign missions to help other boys and girls hear about the Lord Jesus Christ. We all enjoyed a good time with the Lord during the week. Please remember us in your prayers."

A fact never has to use crutches.—Selected.

The church most recently helped is the High Point Church which was organized November 27, 1955, at White's Chapel Church with 10 members. The church is located on Highway 78 between Leeds and Birmingham, Alabama. Robert Rogers and George Cline were elected deacons and the Rev. M. C. Isbell was chosen as pastor. On the first Sunday in December, 1955, a Sunday school was organized in the church. Since then the membership has increased to a total of 42. A building program is being planned by the church which is at the present time holding services in a tent.

The Rev. Rufus Hyman makes the following plea to the churches of Alabama:

"Alabama churches, please send your dollars in promptly to aid this new church, and don't forget to enlist new members for the Alabama Dollar Club." All money should be mailed to Rev. Hyman at Slocumb, Alabama.

### Moretz in Revival Trent, N. C., Church

Beginning on August 20, 1956, there will be a revival at the Trent Free Will Baptist Church, Merritt, North Carolina. The pastor, the Rev. Willet L. Moretz, will do the preaching. The music will be directed by the Rev. Clyde Cox, pastor of the Saratoga Free Will Baptist Church, Saratoga, North Carolina. Services will be held each night at 8:00 o'clock. Everyone is invited to attend.

A daily vacation Bible school will be conducted each morning in connection with the revival. Parents are urged to see that their children are present each day. The exact hour of the beginning of the Bible school will be announced at the first service of the revival.

### New Bethlehem Church Schedules Revival

The New Bethlehem Free Will Baptist Church, Grantsboro, North Carolina, is holding a series of revival meetings August 19-26 with the Rev. J. W. Alford of Morehead City, North Carolina, as the evangelist. The pastor of the New Bethlehem Church is the Rev. Clinton Lupton of Bayboro, North Carolina. The public is cordially invited to attend these meetings.

On the first Sunday in September the Rev. Willie Stillely will replace Rev. Lupton as pastor of the church. Rev. Stillely will assume his duties with morning and evening worship services instead of holding the regular service at 3:00 o'clock in the afternoon.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Christian Growth Through Testing

(Lesson for August 26)

Lesson: James 1:2-18.

Golden Text: James 1:12

### I. INTRODUCTION

The human authorship of the book of James is ascribed to that James, *the brother of our Lord*, called *the Just*. He is to be distinguished from James, the son of Zebedee, and James called *the Less*. The latter two were disciples of Jesus, but the author of this book apparently did not become a believer until the death and resurrection of Jesus. This James became a leader of the believers in Jerusalem and was the one who sustained Paul's contention at the Council of Jerusalem that the gentile believers should not be forced to be circumcised.

James is reported to have been martyred for his faith in Christ just a few years after writing this book. It is said that he was taken upon a balcony or rooftop overlooking a great crowd of people. He was told to deny his faith in Christ before the people. Upon refusing, he was thrown to the street below to have his life crushed from his body.

His letter is addressed to *the twelve tribes which are scattered abroad*. His principal purpose in writing this letter appears to be that of correcting an error which was prevalent among some of the Christians. They were receiving a mere intellectual perception of truth and not the practical application of it to life and conduct. He contended that faith, to be living and powerful, must be expressed in good works as taught by our Lord.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. Joy in tribulation can only come if we keep on believing and let our patience work (Vv. 2-4).

2. There is hardly any time when we need wisdom more than when we are beset with trouble and care (Vs. 5).

3. The man whose faith vacillates when he prays has no for an answer before he begins (Vv. 6-8).

4. The gospel of Christ is an equalizing force that exalts the humble and humbles the proud (Vv. 9-11).

5. The crown of life is promised to all

who keep on believing and loving the Lord (Vs. 12).

6. The Lord is too high and holy and good to either be tempted Himself to sin, or to cause any person to be tempted with sin (Vv. 13-15).

7. The Lord is not only the source of all good, but is also the source of all light (Vv. 16, 17).

8. By the will of God, through the Word of truth, those who believe on Christ are born anew (Vs. 18).—*The Bible Teacher* (F. W. B.).

9. A double-minded man is one who wants to believe in God but at the same time also depend upon his own reasoning (Vs. 8).

10. Our fallen human nature is the most successful medium for the devil to use in tempting us, but it is not necessary for us to yield (Vv. 13-16).—*Selected*.

### III. ADDITIONAL TRUTHS

1. In this lesson the word "temptation" is used in two different senses: In James 1:14 it means "solicitation to evil" and in the twelfth verse, it means "testing under trial." In either case, there is the trial of our faith; either we are found faith-full or faith-less. Either we are patient or impatient; either we are stronger in character or weaker; either we are happy or miserable. For those who come through the trials victoriously, there is an advantage: "Blessed is the man that endureth temptation." The children of God can expect trials, but they do not need to dread them. The heavenly Father has promised all of us that He will never forsake us. And there is a special word in connection with temptation: "... God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

2. God never tempts any man, although He may permit him to be tempted. God tests us not in order to make us fall, but to prove that we can stand. Consider the story of Job as a classic example.

On the other hand Satan is not interested in that kind of testing; He tempts us to prove that God is not able to keep us. Let us not be ignorant of his crafty devices.—*Moody Monthly*.

Recall how God tested Abraham by commanding him to offer up his only son, Isaac, as a sacrifice. What was the divine purpose in this?

3. When testing comes to us a great deal depends on the spirit with which we meet it. The writer to the Hebrews advises them to "despise not . . . the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." When testing comes it is a sign to us to take stock of ourselves. Perhaps we have grown slack in some of our obligations. Perhaps we cherish some secret sin. Perhaps we have not heard His voice in command to take a forward step. But do not despise the test; it is there for our good.

4. The writer was recently with a Jewish young woman who had gone through great persecution from her parents. They had put all kinds of pressure on her to put off her baptism. On the night of her baptism she felt she ought to phone her home to see if she still could find shelter under the roof of her loved ones, after she had confessed Christ openly. So she called her mother and informed her of her stand; she then asked if they wanted her to return that night. Consent was given very coldly. One can well imagine what a stab in the heart it gave to this one of tender years to ask such a question. The words of Jesus are just as true today as they were when they were spoken long ago. "I came not to (bring) peace, but a sword."—*The Bible Illustrator*.

5. What is a temptation to one person is not temptation to another, for the temptation originates in the heart of the person. "But every man is tempted, when he is drawn away of his own lust, and enticed" (Vs. 14). The appetites of the body and the evil dispositions are *lusts*. Appeals to these principles and affections are successful only with the consent of the individual's will. Because a man's sin takes rise in his own lusts, he is personally responsible.—*Advanced Quarterly* (F. W. B.).

We may note also that things that tempt a young person may not tempt an older person at all.

6. Father Graham was an old-fashioned gentleman, beloved by everyone. His influence in the little town was great, so good and helpful was he. A young man of the village had been badly insulted and came to Father Graham full of angry indignation. He declared that he was going at once to demand an apology from the one who had treated him so illy. "My dear boy," said Father Graham, "take a word of advice from an old man who loves peace. An insult is like mud. It will brush off much better when it is dry. Wait a little until he and you are both cool. The thing will then be easily mended. If you go now, it will only be a quarrel, or worse."—*Selected*.



## OBITUARIES

(Continued from page thirteen)

1955, conducted by the Rev. J. W. Alford of Morehead City, assisted by the Rev. Elbert E. Edwards of Chocowinity. Burial was in Oakdale Cemetery.

After retirement from the active ministry due to his failing health, Mr. Toler continued to marry couples at his Chocowinity home, listing approximately 3,000 marriages, and is said to have married and buried more persons than any other single minister in Beaufort County during his ministry.

He was ordained to the ministry at Trent Free Will Baptist Church, Pamlico County, North Carolina, in 1910. His outstanding

duties to his church included: moderator of the Eastern Conference; member of ordaining council for Eastern Conference; moderator for Union Meeting; member of financial staff of Free Will Baptist Seminary; officially connected with the Free Will Baptist Orphanage at Middlesex, North Carolina.

Charges during his ministry included approximately 30 churches in Beaufort, Pitt, Craven, Martin and Washington Counties. He held pastorates at Shiloh Church, Pine-town, for 13 years and was minister at Union Chapel, Chocowinity, for 18 years. He kept his membership at Smyrna Church, Blount's Creek, being a native of that community.

Religious affiliations were foremost in his life, but he also served as a rural mail carrier for the Blount's Creek route for 10 years. He was a well-known timberman, representing many large companies and individuals for years. He was also reputed to be an accurate surveyor.

"We have no option, but an obligation in the matter of loving one another."—Selected.

"No one has ever yet climbed the ladder of success with his hands in his pockets."—Selected.

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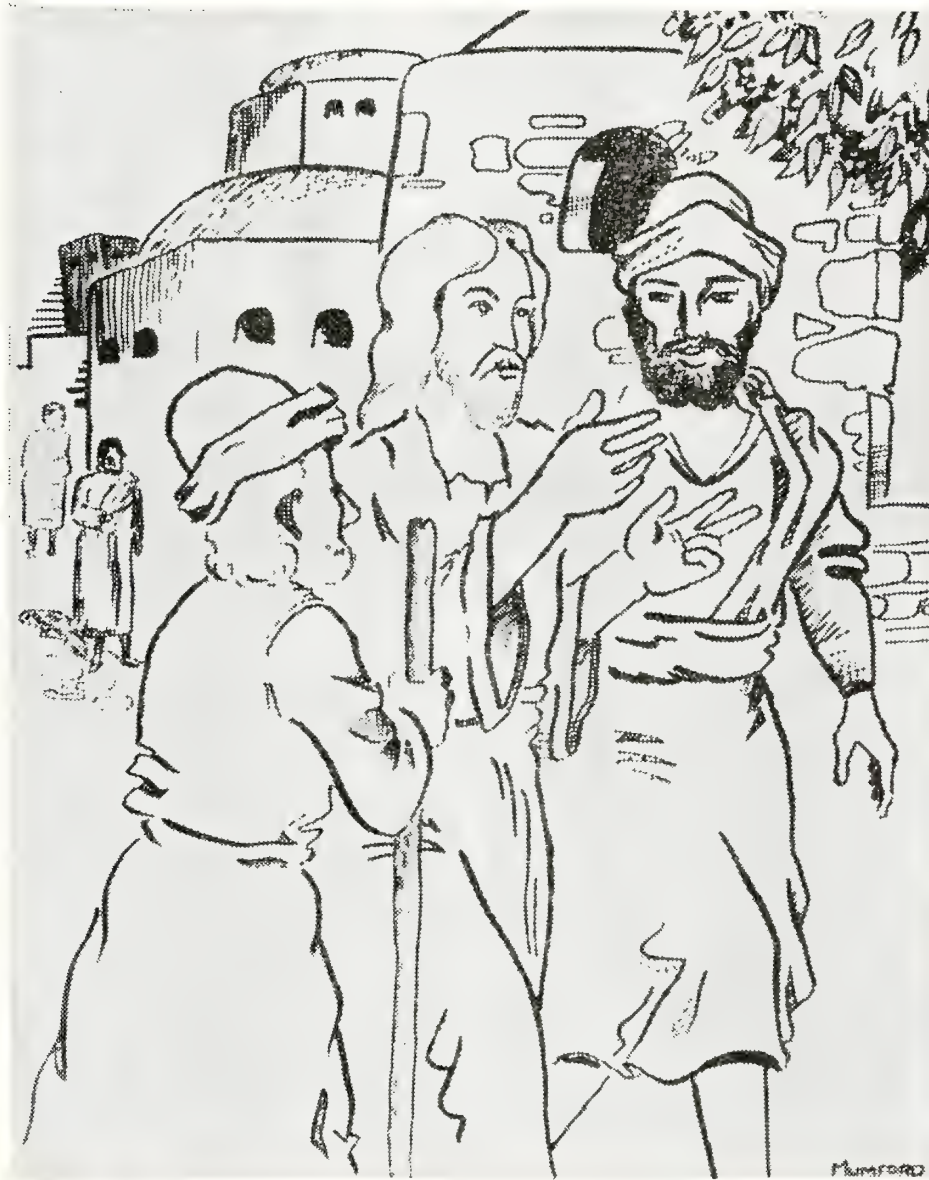
*Fall Semester Begins Sept. 3*



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 22, 1956

## SLOW OF HEART TO BELIEVE



"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? . . . Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? . . . And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:13-32).



# EDITORIAL

## MISSIONARIES ON FURLOUGH

The title of a short article in the August issue of the *Promotional Bulletin* of the Georgia State Association of Free Will Baptists claimed our attention the moment we glanced at the bulletin. What would be your reaction if you saw an article entitled, "No Church Wants Missionaries," in one of our publications?

The editor of the bulletin, the Rev. E. C. Morris, promotional secretary-treasurer for the Georgia State Association, used this unique method of placing before our people a problem which is increasing in proportion as the years pass. Under this title Mr. Morris says, "This does not seem right, does it? In the last issue of the bulletin it was stated that two of our missionaries would be home for furloughs, and any of our churches desiring to have either or both of them should please let us know. No church has responded so far. I know that several of our churches seem to always be glad to have missionaries or missionary candidates visit them, and many good services have been the results; but our people act slowly. Miss Lucy Wisehart from Cuba and Miss Volena Wilson from India are now in the states and ready for services."

Mr. Morris is setting an example in Georgia that should be followed in all the states. And we are certain that denominational leaders elsewhere are arranging itineraries for these missionaries.

On the other hand, the title of this article has set us thinking: What if it were true that in our ranks "No Church Wants Missionaries"? Is it not significant that our growth as a denomination has paralleled our increased zeal for missions? One of the elements in the dawning of a new day for Free Will Baptists was the sending of Miss Laura Belle Barnard to India by the General Conference in session at Black Jack Church, Pitt County, North Carolina, in 1935. In the same session the conference endorsed Miss Bessie Yeley who had already sailed for Venezuela. Since that time, our growth has been rapid, as has been the expansion of our program of missions.

We are persuaded that our growth has been intertwined with our zeal for missions. God always blesses individuals and groups who strive to be obedient to Him. He has kept His promise, "... and, lo, I am with you ..." (Matthew 28:29), up to this moment because we have tried to be obedient to His command, "Go ye therefore, and teach all nations, ..." (Matthew 28:19). But we have not done all we could. By their failing to give at all, or by the comparative meagerness of the gifts they have made, many individuals and churches have said, "We do not want missionaries."

Some of our churches are proving, year after year, that they do want missionaries. Among those which stand out as examples is the Edgemont Church of Durham, North Carolina. This church, under the capable leadership of its pastor, the Rev. Joe Ange, gave almost 10% of the total denominational budget for foreign missions last year. Furthermore, reports coming to our desk indicate that God is blessing this church in a marvelous way. Souls are being saved in almost every service and a continuous spirit of revival seems to prevail. We do not have information as to the fact that any other church in the denomination is growing so fast.

Are there not some of our churches that do not want missionaries? Twenty-five or thirty years ago, we were not surprised to hear some of our people say that they did not believe in foreign missions; therefore, those churches where this belief prevailed would not have missionaries come for services. However, we hope and pray that all of our people have become sufficiently informed in

the teaching of the Word of God to let this error be relegated to our past.

At the present time, there seems to be another reason for our not wanting missionaries to come to our churches. Since this has been a part of our personal experience in pastorates, we can write freely about it. We committed what we now believe to have been an error in our efforts to solve the problem of church financing. The reasoning was sound, but it did not allow for the youth and immaturity of our overall denominational program. Perhaps there are others who might well consider their programs of church financing in the light of these facts.

Here is the problem as we interpret it in many of our churches today:

The church, in seeking to care for its local needs and give a balanced support to all denominational causes, sets up its budget accordingly, arranging for regular, worshipful, systematic support of all causes. Then, along comes a representative of some national board, a worker from some state enterprise or a returned missionary to speak in the church and take a special offering. This upsets the regular routine and affects the overall plan. Consequently, in the next conference the church votes "no more special offerings." Therefore, this church, by its action, has said, "We do not want missionaries."

We are afraid that many of our churches in many of the states are applying this solution; however, we are persuaded that they are overlooking some vital facts. Let them consider carefully and prayerfully the following:

(1) Special workers can bring information and inspiration to a congregation which can be received in such measure from no other source. Knowledge is enriching.

(2) Our people generally are not sufficiently enlisted so that they will give sacrificially without added stimulus, and perhaps may never be.

(3) Those who are not led into the greater giving will miss the greater blessing.

(4) Our program is young and expanding; it cannot be financed at this time by gifts that come without special efforts of the part of special workers.

In the light of these facts, we recommend that each church prepare its budget for adoption by the congregation at the beginning of the year, allowing for regular, systematic giving to all causes; then stipulate, also, that special representatives will be invited with permission to take special offerings. Let the pastor be authorized to arrange these visits so that no two will come in the same month. This will permit those who wish to give in greater measure for any cause to do so.

Vol. 71

No. 33

## THE FREE WILL BAPTIST

August 22, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter

Manager..... L. A. Dunn  
Editor..... J. O. For

Subscriptions Payable in Advance  
6 Months ..... \$1.00  
1 Year ..... 2.00

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David W. Hansley, M. L. Johnson, Kirby West and Bruce Barrow



## Indian Worker

**M**Y first meeting with John Raju seems somewhat hazy in memory. Perhaps it is because at the time I met him there were so many other new faces. He is a young man who is keen to know God's will and obey it. He loves God's Word and is zealous for His cause. It has ever been a source of joy to see the growth of grace apparent in his life. His eagerness to win his entire family to Christ has been another source of joy. And we rejoiced with John Raju when on April 29 he helped baptize his sister and her husband and son. The last members of his family are now safe in the fold.

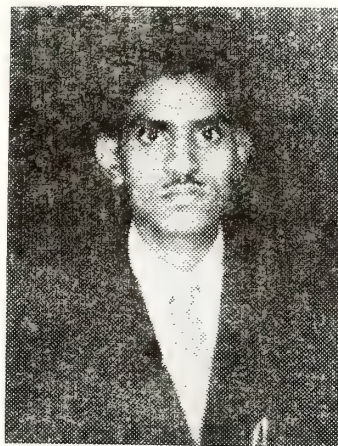
John is now doing evangelistic work in Bogichettipalayam where God is blessing his efforts. I do not know how many he has won to the Lord there but he told me of a number of them. God has given him the enablement to feed hungry souls upon the bread of life and lead them into a saving knowledge of Christ as Saviour. We believe that he, like Wilson-Raj, shall be one of India's sons who will bring many to Christ. His hunger to know more of God and His ways, and to be wholly yielded unto Him, means that many testings come to him. Please uphold him in your prayers that God may do wonders in and through him.

The following is his testimony. I had to cut some of it out as it was quite long:

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He put a new song in my mouth, even praise unto our God.

"I praise God for what He has done in my life and the life of my family. Through my Saviour's love I was saved in August, 1947. I was a Hindu and my father and mother come from a Hindu background. They were god-fearing people and very poor coolies. In my childhood my mother taught me to be a child of god (Hindu god). I wanted to be a good boy to my god and try to be good to my parents.

Then God brought Miss Barnard to our place and she taught a Sunday school which I attended. I was very interested in the Sunday school lessons and through them came to know about the Lord Jesus. At first I did not yield to Christ and there was no peace in my heart. I was involved in most all of the sins that an individual



could be in. And there was no hope for my sin—what a terrible condition! Then in 1947, my heart became hungry to hear the Word of God and to accept Christ. Thank God for His mercy, and praise Him for forgiving me. He changed my sinful heart. Daily now I come to Him and ask Him to show me the sins in my heart that I am not aware of. I promised Him that I was willing to pay the price whatever it may be. I thank Him for showing me and I have the victory over them.

"I praise God for what He has done in my own life. There is such joy and peace in my heart which the world cannot give. After I was saved the Lord put a burden in my heart, 'Why don't you go out and tell these dying souls about Jesus?' I felt that I was not worthy to work for the Lord; however, I knew He had called me and I must obey. Therefore I have taken the

step and today I am laboring in His vineyard. The Lord has done such a marvel in my life as well as in the life of the members of my family these last ten years. One after one my entire family has come to know about the Lord Jesus and accepted Him. Praise God!

"The Lord has helped me so much and I have found as I step forth at His voice, I am happy. There is no place where I can be happy and have peace except in the center of His will. Yes, at Jesus' feet there is happiness and peace. I praise God for dear friends whom He has given to help me spiritually—such as Miss Wilson, Miss Moran, Miss Barnard and the Merriweathers. These are the ones who have helped me a great deal to learn from Jesus.

"And I praise God for my wife also. He has given me such a good spiritual wife. Her prayers help me so much and I have learned a great deal from her.

"When I see all the things God is doing these days in various places in India, I pour out my heart before Him in prayer and ask, 'O Lord, help me to do thy will.' Thank God for his wonderful promises such as Jeremiah 33:3. His promises encourages us. The Lord is able to do mighty things whether we do our part or not. We all have to be very careful when the Lord has started to bless us or the devil will start his work. Whatever the Lord does through us the glory belongs to Him and to Him alone. So often we see people that try to show themselves. If this is true God cannot bless. If we try to go our own way, we easily make mistakes. If we put everything at Jesus' feet and wait for His will, there is joy and peace in our hearts.

"I do want to say how very proud I am of our little church. The Lord is wonderfully blessing us here. During my Bible school days this small church gave some support to me. The only desire in my life is to serve my Saviour who loves me. I want to be out and out for God, and the one thing I ask of God is to give me a clean heart. Please pray for me."

## CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

### A Student's Evaluation Of Mount Olive College

W. Burkette Raper

On September 3, Mount Olive Junior College, Mount Olive, North Carolina, will begin its third year of operation as a jun-

ior college. Our student body is expected to be much larger than last year. Many more courses will be offered this year. Students will enroll with the assurance that credits earned with us can be transferred without loss of credit to senior colleges. Among our students this fall will be young  
(continued on page ten)



# Heartfelt Religion

Rev. E. E. Morris

(Editor's Note: This article is an adaptation of Chapter 3 of the book entitled, *Handbook of Free Will Baptist Doctrine*, written by the Rev. E. E. Morris for preachers, teachers and laymen. This book may be purchased from *The Free Will Baptist Press, Ayden, North Carolina*, for \$1.)

**B**LESSED are the pure in heart; for they shall see God" (Matthew 5:8). It is just as good as to say that if your heart is not pure you will not see God. "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7). We judge men by the way they look and the kind of clothes they wear or the kind of house in which they live, or their social standing. God is not concerned about how big you are or how good looking, or the kind of clothes you wear. He looks on the heart, for that is the part of man which God deals with. We want you to get what the Scripture teaches concerning this great Bible doctrine. Jesus preaches it; it should still be preached.

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matthew 12:34). "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: . . ." (Matthew 15:18-20). Jesus sets forth here all the works of the flesh and plainly states that they come from the heart and that they are the things which defile a man. Therefore, a man's heart must be cleansed from these iniquities before he can become a child of God; for it is out of the abundance of the heart the mouth speaketh. You will never have a clean conversation until your heart is clean.

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matthew 15:7, 8). "Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which

though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth" (James 3:3, 4). "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh" (James 3:11, 12). James here is setting forth the necessity of a pure heart for a pure conversation and a Christian life. It turns about the whole body, not just a part of it.

One time when I was crossing the Atlantic Ocean on a ship 900 feet long, we were driven by a fierce storm. The waves were washing the weather deck when I found who was in charge of the ship and controlling it. A man was setting it on its course. He was in the control room where he controlled the whole ship. So it is when God lives in the control room of our lives. He is able to guide us through the storms. Jesus is the Pilot. Does He live in your heart today? Does He control you? If so, you will certainly make the harbor and know when your Captain is on board. No one can sail this sea of life without the Captain in the control room, and that room is your heart. We know that you can't get sweet water and bitter water out of the same well. Neither can you get a good conversation and good Christian living out of a heart that is full of envy, strife and hatred. It must be cleansed for the water to be sweet. James sets forth in this chapter that the tongue is a little unruly member of the body that no man can tame; and how right he is! No man can tame the tongue. No vote of a church, or no ceremony will change it, but the love of God shed abroad in our hearts by the Holy Ghost can change it.

We moved to a place one time that had a cistern. It was the only water supply. I went out, drew a bucket of water, and let the bucket down too deep; it stirred things up. It kind of made me sick to think I had drunk any of it. That's the way it is a lot of times with our churches. If we don't let the bucket down too far, everything runs pretty smooth; but if we let the good old gospel bucket down to the bottom, it stirs things up. Brother, if your heart is right with God, the preacher can lay it right on

the line and you will love it. But if there is something in your life that is wrong, it will stir it up. So if you get stirred up over a gospel message, get your heart cleansed and enjoy it. Jesus gave the remedy in Matthew 23:25-28 when He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

Mathew 13:15 says, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, hear with their ears, and should understand with their heart, and should be converted and I should heal them." Jesus is teaching here the necessity of the heart's being cleansed from iniquity. When it is cleansed, the outside will be clean also. You can't cover sin up. If it is in your heart, it will seep through after awhile. A child of God does not indulge in a foul conversation.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Ephesians 4:22-29).

Remember that your conversation comes from the heart. James gives the remedy in James 4:8, 9: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." Acts 8:20-24 says, "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in



the gall of bitterness and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." Here is a man, that was baptized and was following along with the disciples, whose heart was not right in the sight of God. To be a direct follower of the Lord, your heart must be right. Peter said to pray and repent; that is still the same doctrine that Free Will Baptists believe today. If your heart is not right in the sight of God, you need to pray and ask God to forgive you.

Paul gives the remedy again in Romans 10:9, 10: "That is thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto

righteousness; and with the mouth confession is made unto salvation." Romans 5:5 says, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." So, my friend, you can see that a man must be saved. He must confess, not to me or the church, but his confession must be made to God. John says if we confess He is faithful and just to forgive us our sins and cleanse from all unrighteousness. "Not upon tables of stone, but upon the fleshly tables of the heart I will write My laws," saith the Lord. Now God is not going to write this with ink, but with His Spirit. He whose heart has the love of God has peace, satisfaction and an assurance that he is a child of the Kingdom.

the worship period there I received a deeper enrichment of my Christian faith than from any other school activity, and from the fellowship hour I gained many of my closest friends. The fellowship on Monday evening started every week off right, and I never regretted keeping it first on my schedule, no matter what else turned up."

Bruton Taylor, 1955-56 president, says, "As past president of the Free Will Baptist Fellowship for the year, 1955-56, I would like to encourage any Free Will Baptist student who is planning on attending East Carolina College this year to join the fellowship and take an active part in it. I know you will receive a blessing from it.

"You will have a chance to hear and meet many of the outstanding pastors in our denomination. Many of the programs are carried out by the students. The fellowship holds regular meetings, along with banquets and picnics during the year.

"I would like to urge all of you to go to the fellowship and I feel you will enjoy it as I did. I started attending it late in my freshman year; but after I started, it was so interesting and such a blessing to me that I missed very few meetings my last three years in college. Rev. and Mrs. R. B. Crawford are two wonderful people and they will do anything in their power to help you. And believe me, sometimes in your college career you will need help."

Trilby Smith, a 1956 graduate, says, "The Free Will Baptist Student Fellowship of East Carolina College has meant much to me during my college career. There, one can be sure of meeting and associating with Christian people who are willing to help you anytime in any way—whose lives will brighten your way and inspire you to make your life more useful.

"Monday is often thought to be blue. The week end free from classes has ended and there is much work ahead before another week-end break. But Monday can't be blue long when there is the fellowship meeting on Monday evening to which you may look forward. They always seem to start the week off right for me. The fellowship of the group and the inspiration received from the group worship seemed to ease my mind and give me the assurance that the week ahead would be well spent.

"These are some of the reasons why the Free Will Baptist Student Fellowship meant a lot to me. If you plan to attend East Carolina College this fall, it could have a deep and wonderful meaning for you also. It is certainly worth a try. Give it that try, won't you?"

God has no enemy, and Satan no tool, like the zealous professor of Christianity whose life is not directed by the indwelling Spirit of God.—*Highland Park, Michigan, Church Bulletin.*

## East Carolina College Student Fellowship

*Martha Ann Johnson*

**E**AST Carolina College Free Will Baptist Student Fellowship, Greenville, North Carolina, is an organization of Free Will Baptist students which encourages Christian fellowship on the college campus. This fellowship meets each Monday at 5:00 p. m. in the "Y" Hut.

The fellowship meetings furnish the students an opportunity for worship, fun, fellowship and good home-cooked food prepared by the ladies in the Greenville Free Will Baptist Church. The fellowship has been an inspiration to me while I have been in college, and I find myself looking forward to each weekly meeting more and more. It has been at our fellowship that I have made my very closest and best friends. Graduation comes and goes, but we gain something there that time and distance can never erase. We will always be together in spirit and in heart.

The officers for the 1956-57 college year are as follows: Martha Ann Johnson, president; Elaine Smith, vice-president; Mary Oakley Dilda, secretary; Peggy Mangum, treasurer; Neel Dupree, publicity chairman; Tanya Anderson, program chairman. We look forward to seeing you in September. We urge all Free Will Baptist pastors and parents of college students to encourage their students to attend these helpful fellowship meetings.

The Greenville Free Will Baptist Church furnishes transportation from the college campus to the church for church services. The pastor of the church, the Rev. R. B. Crawford, is always happy and willing to assist the students. You who plan to enter East Carolina College this fall will find him anxious to help you.

All Free Will Baptist freshmen will



meet together in the Austin Auditorium on Thursday, September 6, at 7:30 p. m. There, further interesting announcements will be made as to special plans for your Christian fellowship while at East Carolina College.

As president of the fellowship, I extend to you a hearty welcome to East Carolina. I hope that your college life will be as pleasant and as meaningful as mine, and that you will make the Free Will Baptist Student Fellowship a regular part of your college life.

We give the testimonials of some students of the college who have been members of the fellowship:

Betty Jo Carroll, 1954-55 president, says, "The Free Will Baptist Student Fellowship was a highlight of every week during my four years at East Carolina College. From



# NEWS NOTES

## Kit Swamp Church Host to Youth Rally

The Kit Swamp Church, Askins, North Carolina, will be host to a Youth for Christ Rally on Saturday night, August 25, 1956, at 8:00 o'clock. The Rev. Billy Fulcher of the Free Will Baptist Bible College, Nashville, Tennessee, will bring the evening message.

Officers for the coming year will be elected at this meeting. All churches are urged to be represented.

## Core Creek Church Schedules Revival

Revival services will begin at the Core Creek Free Will Baptist Church, Cove City, North Carolina, on Sunday night, August 26, 1956, with the Rev. F. B. Cherry of Greenville, North Carolina, as the evangelist.

The pastor of the Core Creek Church, the Rev. T. O. Terry, states the following: "Brother Cherry is widely known throughout our denomination as an outstanding speaker. The public is cordially invited to hear him. Prayers are solicited for the salvation of souls and for revival among the church people."

## Alabama Dollar Club Requests Pledges

The Rev. Roy O'Donnell, chairman of the Board of Directors of the Alabama Dollar Club, urges all members of the club to send in the assessment for the High Point Church. He states that the High Point Church is qualified to receive assistance from the dollar club. Dues should be sent to the Rev. Rufus Hyman, Route 1, Slocomb, Alabama.

## Oak Grove Leagues Honor Pastor

The leaguers of the Oak Grove Free Will Baptist Church, Newton Grove, North Carolina, honored the Rev. and Mrs. Norman Adams with a farewell party in the social hall of the church on August 4, 1956, at 8:00 p. m. Upon the arrival of the pastor and Mrs. Adams the leaguers sang "Our Welcome to You" and a corsage of pink roses was presented to Mrs. Adams by Miss Gloria West, who also had charge of the games.

Cookies and punch were served to the guests with Mrs. C. Felton Godwin presiding at the punch bowl. Mrs. C. I. Godwin had charge of the songs during the social hour. The 85 people present witnessed

the presentation of a lamp to the pastor and his wife which was a gift from the church and Sunday school.

## Kenly Church Celebrates Home-Coming

The Kenly, North Carolina, Free Will Baptist Church held its home-coming on Sunday, August 19, 1956. Special music was furnished by the junior and senior choirs of the Kenly Church which are directed by Miss Pat Corbet, daughter of the church organist, Mrs. Julius Corbet.

The message was delivered by the Rev. Boyd Shook. This was the last sermon by the present pastor who is moving to the pastorate of Tee's Chapel Church near Smithfield, North Carolina. A picnic lunch was served on the church grounds.

## Finance Committee Report to Second Union

During the April session of the Second Union of the Central Conference of North Carolina Free Will Baptists a committee was appointed to study the spiritual and financial status of the union. This committee was appointed as follows: Rev. Michael Pelt, chairman, Rev. J. B. Narron, Rev. F. B. Cherry, Mr. A. B. Cates Jr. and Mr. Levy Worthington. The following is the report of this committee which should be discussed by each individual church in the union before it is brought before the union

## Coming Events

September 3—Fall Semester Begins, Mount Olive College, Mount Olive, North Carolina

September 12-13—North Carolina State Convention, Beaver Dam Church, Columbus County

October 9-10—Annual Missionary Conference, Nashville, Tennessee

October 17-18—Western Conference of North Carolina, Holly Springs Church, Johnston County

October 24-25—Eastern Conference of North Carolina, Friendship Church, Jones County

November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County

November 15-17—Pee Dee Association of North Carolina, Cedar Branch Church, Columbus County

on September 29 at Piney Grove Church, Beaufort County:

Whereas, in order to help to promote the spiritual as well as the financial situation of the union meeting, we make the following recommendations:

(1) We recommend that only one offering be taken, namely at worship service of the union meeting and said offering be put into the general fund.

(2) We recommend that the local churches be requested to increase their offerings substantially in order to provide a more stable financial program.

(3) We make further recommendation that after operating expenses are taken care of for the union meeting that allocation to the denominational enterprises be as follows: Orphanage, Rev. R. H. Jackson, Middlesex, 35%; Home and Foreign Missions, Rev. N. B. Barrow, Lucama, 10%; Promotional Department, Rom Mallard, Trenton, 5%; Christian Education, Free Will Baptist Bible College, Nashville, Tennessee, and Mount Olive College, Mount Olive, 20%; Superannuation, M. L. Johnson, Sims, 10%; Cragmont Assembly, Black Mountain, 10%; Central Conference Mission Program, Rev. I. J. Blackwelder, Ayden, 10%.

(4) We recommend that our churches increase their offering to the special needy ministers' fund.

## Antioch Church to Hold Revival

Revival services began at the Antioch Free Will Baptist Church, Craven County, North Carolina, August 19, and will continue for two weeks with a home-coming picnic concluding the services on Sunday, August 26. The Reverends Melvin Everington, Daniel Gaskins and John Grimsley are conducting these services. Rev. Everington is pastor of the St. John's and Mary's Chapel Churches near Goldsboro, North Carolina, and is attending Mount Olive College. Rev. Gaskins is a junior at the Free Will Baptist Bible College, Nashville, Tennessee, and has been a supply minister. Rev. Grimsley is pastor of the Bridgeton, North Carolina, Church.

## Superannuation Report For July

The following is the July report from Rev. K. V. Shutes, promotional secretary of superannuation:

Cash on Hand, July 1, 1956 .....\$ 302.51

### Receipts from States

Alabama .....	\$ 3.56
Arizona .....	1.51
California .....	11.39
Florida .....	.45
Illinois .....	6.33
Michigan .....	24.71
Missouri .....	23.21
North Carolina .....	13.93
Oklahoma .....	22.10
Tennessee .....	14.30



Texas	2.00
Virginia	10.93
Mississippi	3.84
New Mexico	2.96
Arkansas (Designated)	4.91
Virginia (Designated)	13.95
Alabama	135.36
Georgia	16.51
Kentucky	18.80
Michigan	28.85
Mississippi	5.26
North Carolina	195.70
South Carolina	3.24
Tennessee	2.50
Virginia	64.90

Total Receipts From States \$ 629.12

#### Other Receipts

Premiums on Policies	\$163.12
Refunds	48.14

Total Other Receipts \$ 211.26

Total Receipts Plus Balance \$1,142.89

#### Disbursements

Salary of Promotional Secretary	\$500.00
The Ministers' Life and Casualty Union	326.23
Refunds	39.14

Total Disbursements \$ 865.37

Balance on Hand, July 31, 1956 \$ 277.52

### Rev. Eugene Waddell To Hold Revival

The Rev. Eugene Waddell of Timmons-ville, South Carolina, will hold revival services at the Community Chapel Free Will Baptist Church, Buies Creek, North Carolina, beginning September 3 and lasting through September 9.

The pastor, the Rev. Ed Taylor, urges all his members to be much in prayer and to attend the revival regularly. Visitors are also welcome.

### North Carolina Orphanage Report for July, 1956

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports the following for July, 1956.

Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the orphanage for inspection or checking for any particular receipt. Receipts reaching the office later than July 31, will appear in the August report.

#### GENERAL FUND

Central Conference	\$ 455.95
Eastern Conference	801.35
Western Conference	365.32
Blue Ridge Association	24.57
French Broad Association	33.95
Albemarle Conference	5.00
Rock Fish Conference	100.00
Pee Dee Association	13.51

Piedmont Association	73.00
Miscellaneous	3,259.74

#### PIANO FUND

Shiloh	\$ 2.00
Friendship (Western)	5.00

#### EDUCATIONAL FUND

R. N. Hinnant	\$ 10.00
S. A. Smith	15.00

#### GRAND TOTAL

General Fund	\$5,132.39
Piano Fund	7.00
Education Fund	25.00

Total \$5,164.39

### Fifth Eastern District of North Carolina Meets

The Fifth Eastern District of the Eastern Conference of North Carolina convened with the White Hill Church, Beaufort County, on Saturday, July 28, 1956. Thirty-two churches responded to the roll call, and only five churches were not represented. A special offering for Mount Olive College in the amount of \$42.78 was received following a special report on the college by the Rev. J. C. Griffin.

The Rev. Clifton Rice spoke in the behalf of missions and urged the people to support our missionary projects.

The union sermon was brought by the Rev. T. O. Terry. Following the message a special offering for the Free Will Baptist Children's Home, Middlesex, North Carolina, was taken which amounted to \$50.86.

The ladies of the White Hill Church served lunch preceding the afternoon session of the union.

The Rev. A. C. Austin, the oldest minister in the Eastern District, conducted the afternoon devotions. Various reports were given during the business session.

A rising vote of thanks was extended to the White Hill Church for the hospitality shown during this session of the union.

### Sweet Gum Grove Church To Observe Home-Coming

Sweet Gum Grove Church, Pitt County, North Carolina, will observe its annual home-coming service on Sunday, September 2, 1956. There will be the regular worship service and a picnic lunch.

The pastor, the Rev. J. B. Narron, states, "All former pastors and members and especially friends are invited to meet with us that day."

### Smyrna Church Announces Home-Coming and Revival

The Smyrna Free Will Baptist Church, Beaufort County, North Carolina, announces that its annual home-coming services will be held on Sunday, September 2, 1956. All former members and pastors

## Addresses Wanted

Due to inability to locate the following persons and because they have not submitted forwarding addresses when they evidently moved, we have been unable to deliver "The Free Will Baptist" to them:

Rev. N. F. Byrd, whose former address was Route 1, Waynesville, North Carolina; Leroy Scudder, whose former address was Junction City, Kansas; Sheffie Pettry, whose former address was Box 537, Bristow, Oklahoma; Mrs. C. J. Edwards, whose former address was Erwin, North Carolina; Mrs. Malena Bell Wallace, whose former address was Box 274, New Bern, North Carolina; T. Sgt. Ralph L. Stryon, whose former address was 135 South Dr., c/o Ed Clifton, Savannah, Georgia; Mr. Olen Winchester, whose former address was 590 Navahoe, Detroit, Michigan; Mrs. F. N. Evans, whose former address was 107 East 13th Street, Greenville, North Carolina; and Mrs. Eulah Nicholas, whose former address was 103 Chesapeake Avenue, South Charleston, West Virginia.

We would like very much to have the addresses of these persons as they are subscribers to "The Free Will Baptist." Anyone knowing these addresses is asked to contact The Editor, The Free Will Baptist Press, Ayden, North Carolina.

are extended a cordial invitation.

The Rev. Charlie Rice will be the evangelist for a revival during the week of September 2-9. Everyone is invited to attend these services.

Hypocritical piety is double iniquity.—*Highland Park, Michigan, Church Bulletin.*

"Because of worldliness Christians have lost their identity to a large extent."—*Selected.*

"Ease is the enemy of strength."—*Selected.*

"God has never put anyone in a place too small to grow."—*Selected.*

"A beautiful prayer steals the halo from the Saviour's head."—*Selected.*

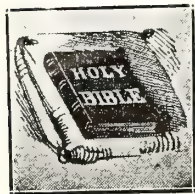
False science bids defiance to God.—*Selected.*

"It is a serious matter to trifle with a service that has such a serious import as the Lord's Supper."—*Selected.*

Love puts wings on duty.—*Selected.*



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW  
3824 Richland Avenue, Nashville 5, Tennessee

Question: Some friends of mine and I have been puzzled as we discuss: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1); "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9); and "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). Will you please harmonize these Scripture verses for us?—Elder Colonel Pendelton, Madison, Tennessee.

(continued from last issue)

Robert S. Candlish in "The First Epistle of John," Page 275, makes the following comment: "Never, at any moment, may I reckon on a past act of God towards me,—His calling me, justifying me, adopting me in His Son; or a past work of God in me,—His regenerating me by His Spirit;—as giving me any present confidence, if my present state is one of sin. Not only is this not right; I believe it to be impossible. I believe that no man ever yet felt himself secure in sinning now, on the ground of his having been brought to 'see and know' Christ long ago. His feeling of security, in so far as he has such a feeling, does not really spring from that belief as to the past, but from ignorance now of Christ and of God; from present unbelief. For the present, he is an unbeliever, not seeing or knowing Christ; no better than if he had never seen or known Him. The moment he comes again to believe, and has his eyes opened to see and know Christ; Christ looking on him when he is sinning as he looked on Peter;—security there is none; confidence there is none; only bitter weeping. He repents, and does the first works. He believes, as if he had never believed before. He realizes again, as at the first, his abiding in Christ and God's seed abiding in him. Our sinning, therefore; our feeling it to be possible for us to sin; is in fact, and as a practical matter, absolutely incompatible with our abiding in Christ and being born of God."

From these and many other scholarly comments we conclude that 1 John 3:9 teaches that a born again Christian who is walking in fellowship with Christ can

by no means express himself in a life of habitual sin. One closely observing him will detect acts of imperfection in his behavior, but will be constantly impressed with his Christlikeness.

1 John 1:8, quoted above in the question, seems to fit in perfectly at this point of the discussion because there were those to be found in John's day that were Pharisaical enough to argue that they lived sinless lives and that Christ taught that one must be perfect in all Christian living, otherwise he was not a Christian or that he had not reached that place in sanctification required of Christians and obtained by themselves. Paul taught this same truth warning against any kind of perfection except that manifested in the life of Christ and expressed in the living of those who followed Him, but constantly acknowledging their personal inability to come up to their pattern or standard of perfection which indeed is Christ. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14). Read all of the third chapter of Philippians.

In a final summary then, we conclude that these verses teach us that belief or faith in Christ as one's Saviour and Lord is the point or place at which one becomes a Christian and, therefore, begins the new life as a Christian. God at this time imparts a new nature. This new born creature in his new nature has been made a citizen of heaven and thereby has become an alien and an immigrant the remainder of the time he spends here encumbered or limited by his old body and old nature, both of which are his handicaps as long as he remains in the earthly phase of his Christian life. Christ is his life, his goal, his pattern, and his example all the time he is here. While living this Christian life on earth he has the mind of Christ, is working hard trying to keep every phase of the old man, nature, or life crucified and yet, in all this he finds himself still lacking for, even though his attitude is perfect the Christian life which he exhibits each day, falls far short of Christ's. It will be only when he has a new body that he exhibits the finished product a life with flawless activities

## Feed My Sheep

Mrs. J. W. Arnold  
201 Buchanan Street  
Whitesboro, Texas

THE (Jesus) saith to him (Peter) . . . lovest thou me? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep" (John 21:16).

Jesus told Peter to feed His sheep, but occasionally we find that shepherds have a mixture of sheep and goats. Sheep are quiet and meek animals, going where the shepherd leads them; for they know their masters voice and obey him. But what about those unruly goats among the flock? I am afraid the good shepherd will have trouble, for those fellows will not listen and obey him. Furthermore, if the shepherd does not watch, they will butt him down and go over and shove the calmest old ram around just to show him that they can.

Now watch the unruly goats as they see the poor shepherd struggling to his feet; they will turn and "baa" at him as though to say, "If you do not like what we do, you know what can be done about it."

Now friends, does that not remind you of those carnal church members? The goats (unruly church members) will not heed and will not let others have any rest or peace of mind. When the good shepherd (the minister) tries to show them their wrongs, they will only turn on their heels and say, "If you do not like the way things are run here, there is the gate!" They will then run to those meek members who want to do right and do their best to poison their minds against the one who is trying to help them.

A shepherd can only lead the flock out to green pastures; he cannot make them eat. Neither can a preacher make his flock do right; he can give them the Word and they can take it or leave it.

The minister gives out the Word to the carnal church member, but unless he make that needful change and gets right with God, he will only kick and butt the other of the flock around, making life miserable for himself as well as for the good minister and the flock.

In the end the goats have a sentence pronounced upon them. Is it not time now to change to be one of God's sheep? "And before him shall be gathered all nations and he shall separate them one from another, as a shepherd divided his sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left. . . And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:32, 33, 46).





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"And there I will meet with thee, and I will commune with thee from above the mercy seat, . . ." (Exodus 25:22).

There is no greater privilege afforded the Christian than that of being able to commune with God and having Him commune with us. Webster's New Collegiate Dictionary gives the following as definitions of commune: "To confer together; to converse intimately." In the Bible it is spoken of as, "fellowship with God." How blessed it is that we, as His children, can "converse intimately" with God at any time we so desire, with the knowledge that He will commune with us *from above the mercy seat*.

I have just finished reading a tract from the Union Gospel Press entitled, "Communion with God," in which an unknown author has given a beautiful imaginary conversation God had with one of His own. I hope you will enjoy it with me as you read:

"My child, it is not necessary to know much about Me; it is sufficient to love much. Speak to Me as thou wouldest to a mother, if she drew thee near her.

"Are there any for whom thou wouldest pray to Me? Repeat to Me the names of thy friends (or of thine enemies) by name; after each name add what thou wouldest have Me do for them. Ask much, ask much! I love generous souls who forget themselves for others.

"Tell Me of the poor whom thou wouldest relieve, the sick whom thou hast seen suffer, the sinners thou wouldest have converted, those who are alienated from thee, whose affections thou wouldest regain.

"Are there graces thou wouldest ask for thyself? Write if thou wilt, a long list of all thou desirest, of all the needs of thy soul and come and read it to Me.

"Tell Me simply how proud thou art, how sensitive, egotistical, mean and indolent. Poor child, do not blush; there are many saints who had thy faults; they prayed to Me and, little by little, their faults were corrected.

"Do not hesitate to ask Me for blessings for the body and mind; for health, memory, success. I can give all things, and I always give when blessings are needed to render souls more holy.

"Today what wilt thou have, My child? If thou knowest how I long to do thee

good! Hast thou plans that occupy thee?

"And for Me, hast thou no zealous thought for Me? Dost thou not wish to do a little good to the soul of thy friends who perhaps have forgotten Me?

"Bring Me all thy failures, and I will show thee the cause of them. Hast thou not troubles? Who caused thee pain? Tell Me all, and thou wilt forget; and I will bless thee.

"Dost thou dread something fearful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting? Trust thyself wholly to My care. I am here. I see everything. I will not leave thee.

"Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee:

an expected visit which did thee good; a fear suddenly dissipated; a success thou thoughtest thou shouldest not reach; a mark of affection, a letter, a gift which thou hast received? I have prepared it all for thee. Thou canst show thy gratitude and give Me thanks.

". . . Wilt thou go at once to do a kindness to the companion who hast hurt thee?

"Well, My child, go now; take up thy work; be silent, humble, submissive, kind; and come back tomorrow and bring Me a heart still more devout and loving. Tomorrow I shall have more blessings for thee."

". . . and truly our fellowship is with the Father, and with his Son Jesus Christ" (John 1:3).

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## JOY AND REJOICE IN THE LORD

We may joy and rejoice—

### I. When We Read the Word of God (Nehemiah 8:8-12).

The Word brings us light and faith (Psalm 119:130; Romans 10:17).

### II. When We Hear the Gospel Preached (Acts 8:8).

The gospel reveals to us the way of salvation (Romans 1:16; Ephesians 1:13).

### III. When We Are Delivered from the Bondage of Sin (Acts 16:34).

The new man is free from sin (Romans 6:17, 18; 8:1).

### IV. When We Have Christ's Abiding Presence (Luke 19:6).

Where He abides there must be joy (Psalm 16:11; John 11:21).

### V. When We Engage in Christian Service (Acts 13:52).

Easy yoke—light burden—soul rest (Luke 10:1, 17; Matthew 28:20).

### VI. When We Become Fruit-bearing Disciples (Galatians 5:22).

You can't have the joy of service without service (1 Corinthians 15:58; John 15:8, 11).



# CHRISTIAN EDUCATION

(continued from page three)

men and women planning to enter the following vocations: teaching, the ministry, missions, business, secretaries and directors of Christian education.

Were it not for Mount Olive Junior College, many of our students would not be able to further their education. So far we have never refused admission to a qualified student for lack of funds. We offer worthy and needy students work scholarships and loans. We are still accepting students for the fall semester, and we will assist worthy students in working out their financial difficulties regarding their attending Mount Olive Junior College.

As we look forward to our third year,

we are also following with deep interest the students who graduated last year. Mrs. Kathryn Pittman, now a student at East Carolina College, Greenville, North Carolina, was one of our 1956 graduates and in a letter received from her this week, she enclosed the following statement about our college.

*What Mount Olive College Meant to Me*

"In the fall of 1954, I faced the problem of choosing a college for furthering my education. Living in the Grantham community in Wayne County, North Carolina, and being married with one child, it was necessary that I commute.

"I was overjoyed upon learning of the

completion of plans for the establishment of the college at Mount Olive, North Carolina. The college was of reasonable driving distance and I enrolled for the 1954 fall term and continue until I graduated in 1956.

"Recalling my experiences at Mount Olive Junior College, I realized how much it meant to me. With the guidance of President Raper, I was able to arrange my classes of required basic subjects. I will never forget the cooperation of our student body and the Christian atmosphere which prevailed throughout the two years that I was going to college there. The students and teachers were very congenial and the fellowship with my classmates was dear to me.

"With the instruction that I received from this college, I was better prepared to conduct a Christian home. Without this college my hopes and desires of continuing my education would have been destroyed. For those two years and forever Mount Olive Junior College will always have a special place in my life."

Mrs. Kathryn Pittman

## VII. When We Discover the Fact of the Blessed Hope (1 Peter 1:7, 8).

New understanding, new outlook, new comfort (1 Thessalonians 2:19; Romans 12:12).

## THE NEW MAN IN CHRIST

### I. He Has Been Born Again (1 Peter 1:18).

A new creation (A. S. V.), not some Jewish reform (Acts 9:1-22; 2 Corinthians 5:17; Matthew 12:33).

### II. He Has the Word of God Abiding in Him (1 John 2:14).

He will have a desire for the Word (Psalm 1:2; 1 Peter 2:2; 2 Timothy 2:15).

### III. He Has Overcome the World (1 John 2:14).

He either overcomes, or is overcome (1 John 5:4; Romans 12:21; 1 John 4:4).

### IV. He Has the Leading of the Spirit (Romans 8:14).

Much depends upon proper leadership (John 16:13; Psalm 23:3; Isaiah 55:4).

### V. He Has a Love for the Brethren (1 John 3:14).

Much emphasized in the Bible, needed today (1 John 4:7; John 13:34, 35; Romans 12:9).

### VI. He Has Come to Live Above Sin (1 John 3:6, 9).

He does not habitually commit sin (1 John 3:8; Colossians 3:1, 2; 1 John 1:6—2:2).

### VII. He Has Become Pure and Christlike (1 John 3:3).

The blessed hope has led to purity (Ephesians 5:26, 27; Titus 2:11-14; Philipians 3:20, 21).

## Mount Olive College Convocation, September 7

Dr. Leo W. Jenkins, vice-president and dean of East Carolina College, Greenville, North Carolina, will be the speaker at the convocation at Mount Olive Junior College, Mount Olive, North Carolina, on Friday, September 7, at 10:00 a. m. This convocation service will mark the formal opening of the 1956-57 school year. All former students, parents of students, ministers, and other friends of the college are cordially invited to attend this service in the college auditorium.

## "Not the World's Sin, But Mine, Yours!"

A saintly African Christian told a congregation that, as he was climbing to the meeting, he heard steps behind him. He turned and saw a Man carrying a very heavy load up the hill on His back. He was full of sympathy for the Man and spoke to Him. Then he noticed that His hands were scarred, and he realized that it was Jesus! He said to Him, "Lord, are You carrying the world's sins up the hill?" "No," said the Lord Jesus, "not the world's sins, just yours!" As the African told simply the vision God had given him, the hearts of the listeners and the narrator were broken because they saw *their* sins on Jesus at the Cross!—*Gospel Herald*.



# NOTES — AND — QUOTES

By J. C. Griffin



## OUR RELATIONSHIP WITH CHRIST

"While he (Jesus) yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matthew 12:46-50).

We want to notice that Jesus stretched His hand toward His disciples, not toward His mother and His brethren, and said *Whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and my mother.* Certainly Jesus was talking from the spiritual side; He did not mean that from the family or physical side of life. But He meant that those who do the will of the Father in heaven are as near to Him religiously as His brother or His sister. From the standpoint of salvation, any consecrated Christ-receiving and Christ-adoring person is as near to the Lord Jesus as was His mother. Thus Mary has no more power in our salvation than any other mother who loves and serves the Lord Jesus Christ.

Let us notice the words of Jesus as follows: "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it" (John 2:1-5).

Jesus was the *authority*, not Mary. Mary said, "Do what Jesus says." Jesus never said, "I'll do what Mary asked me to do," but Mary said to those servants, "You do what He tells you."

### Who Redeemed Us From the Curse of Sin?

Was it an angel? Was it Mary? Was it Peter? Was it any other person than the Lord Jesus Christ? No, we are told that it was Jesus, who is All in All.

"But when the fulness of the time was

come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Galatians 4:4-7). Notice that it is all *through Christ*. Yes, our eternal inheritance is solely in Christ.

### More Wonderful Assurances

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

Notice the words, *Who gave himself for us, that he might redeem us from iniquity. Redemption Through Blood*

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

May we notice that our redemption is by the blood of Christ and not by tradition. Here Peter says the blood redeems. Let us notice other Scriptures. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). But to receive that fellowship, we must walk in the light. As we walk the cleansing is perfected.

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:16-22). May we notice these words, *Now where remission of these is, there is no more offering for sin.* We would not dare try to make an offering for sin. We do not want to *crucify the Lord afresh*.

"And they sung a new song, saying,

Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Revelation 5:9). So again we have it declared that we are redeemed by the blood of Jesus Christ. Neither tradition nor any man-made decree has anything at all to do with our salvation.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20, 21).

From this benediction it is plainly set forth, as well as from other Scriptures, that the blood of Jesus Christ is sufficient to cover all our sins without the aid of any man or set of men, any angel, or any saint. Christ has made sufficient atonement for our sins, and all that is necessary is for us to confess our sins to Him; then we are immediately made acceptable to the Father of the Lord Jesus Christ. Nothing can be added. It is dangerous to add to God's Sacrifice. The blood of Christ is all-sufficient for time and eternity.

### Completeness in Christ

"For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principalities and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:9-12).

## Keep Courage That Overcomes and Completes

Never think you have lost at the first sight of defeat,

For there is plenty of time to overcome with courage and beat.

So make yourself a David or a Daniel, and use tactics that sway;

There may be giants or lions, or both, that will overcome their way.

But strike hard and finish your way for this will gain the day;

You can count on winning with weapons of victory through courage if you try,

And make yourself a hero, a brave over-comer, that wins today.

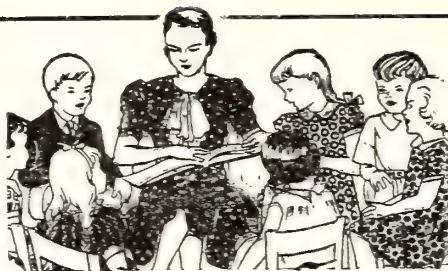
—Ambrose J. Jenkins, D.D., Lit. D.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Getting Rich

Eva E. Jackson

**I** WISH I had money, loads of it," declared Martha Lee one morning, gazing longingly from the open window near which she was sitting.

"Money!" responded Aunt Faith from the opposite side of the room. "Money?" she smilingly repeated, lifting her eyes from the bit of linen on which she was diligently working. "What would you do with it?" she asked.

"Do? I would do a dozen things, Aunt Faith. I cannot tell you all. I would have a big house with rooms and rooms and rooms. Oh, they would be beautiful! There would be plate glass windows all richly draped. I would have the very best of furniture and the choicest of rugs, rare china and silver and glass. Oh, yes, I would! I would have pretty, spacious grounds, too, with the handsomest of flowers and shrubs everywhere. I would have a car—a beautiful one," announced Martha, "and a chauffeur with a brass-buttoned uniform. Oh, I would have a perfectly wonderful time!

"Wouldn't it be jolly, Aunt Faith? Think of it! I would drive and drive, and would almost always, if not always, take you along."

"I thank you, Martha, for your kind thought, I am sure. So you would expect to be happy if you had all that?"

"Surely! There is not the least doubt about it. Why not? There is no reason for one to be any other way than happy with all that money can buy. Really and truly, Aunt Faith, wouldn't it be loads of fun?"

"Maybe it would," the dear woman replied. "I could not say for sure. Perhaps it would." She smiled.

"Certainly! Most certainly! Nothing could be better. I should be as happy as a queen."

"If only I had money!" the girl was signing a moment later. Then frowning darkly, "I don't have a bit of good time."

"Don't you?" queried Aunt Faith, pityingly. "Don't you have any good times?"

"Hardly any."

"I am sorry. Very sorry. I certainly should say that you should be about as hap-

py as any girl could be."

"Violets! violets!" came the interruption. From around the corner of the house a man appeared with a basket of the pretty spring blossoms on his arm. "Violets! Violets!" he repeated. Then, in a sing-song style:

"Violets! Violets!  
Not to be sold!  
All for the children  
Who are ten years old."

From outside the window: "Anyone here who is ten?" he smiled, making his good-natured face appear much like the big, round moon.

"I am," piped Martha. "I shall be next week," she promptly informed.

Suddenly the child seemed frightened—she was not used to talking so freely to one whom she did not know. A smile from Aunt Faith and the man's approving, "All right," soon put her quite at ease.

"Pretty, aren't they?" he asked, proceeding to place the basket safe on the window sill.

"Ten next week," he was smiling, while Martha buried her nose deeply among the sweet, delicately scented things.

"Ten next week," he repeated. "That's near enough," and the caller drew from the mass a lovely bunch of blue.

"Take 'em," he urged, as the little girl hesitated. "Take 'em. They are yours."

Convinced that the man meant what he said the child accepted. "I thank you. Oh, I thank you very much!" she cried.

"May I not pay for them?" asked Aunt Faith.

"No, no lady. No, no," came with a positive shake of the head. "No money! No money!" The man decidedly refused. "She'd be sorry, very sorry if I should take money, you see."

"She?" repeated Aunt Faith questioningly.

"She's my little girl," the visitor quickly explained. "She is not very little any more. She is ten—ten today. Celebrating, you see."

"O-h!" returned Aunt Faith wonderingly.

"Yes'm. Sure! It's her birthday, lady. I told you that. Every year she gathers these pretty things, ties them, and sends them to the children who are just her age."

"They grow thick, down in the meadow. She's sent millions of 'em—every year since she was six. She loves it. I bring them when I come to market. 'Tisn't any trouble to me and she thinks it's great fun. Pretty posies!" admired the man, drawing his fingers tenderly over a bunch of big blue heads.

"Lovely!" agreed Aunt Faith. "But won't you please—"

"No, no," he interrupted, guessing what the woman would say. "I couldn't think of it, ma'am. She'd be terribly sorry," he emphasized. "She loves to do it. It is just her way. She thinks it a lot of fun."

"Doesn't she have any birthday party?" asked Martha, with the blue bunch still in her hand.

"No, no, little girl. Never! She doesn't believe in 'em. She likes this way best. She says the other way isn't any sport. She wouldn't be satisfied. Nothing else would make her half so glad. True—she is one of the happiest little girls in the world."

"Please tell her I like them," blushed Martha. As the man took the basket again upon his arm, "Tell your little girl I thank her for them," she called after him.

The good-natured man smiled, bowed graciously, and soon his voice echoed far down the street.

"Violets! Violets!  
Not to be sold!  
All for the children  
Who are ten years old."

"Great fun!" smiled Martha happily, as together they listened to the strange little tune.

"I believe it," affirmed Aunt Faith. "What joy she is giving! Suppose we forget, Martha, about wanting more money. Suppose we think more of making others glad."

"Then would I be happy?" asked the little girl. "Would I?"

"You would," was the emphasized answer, and they thought the great purple violets seemed to agree for at that very moment a soft breeze came through the window near which they were now standing, causing them to nod their pretty heads as if they, too, were chiming in, "You would."  
—The Youth's Visitor.

#### THE POWER OF WORDS

A careless word may kindle strife.  
A cruel word may wreck a life.  
A bitter word may hate instill;  
A brutal word may smite and kill.  
A gracious word may smooth the way;  
A joyous word may light the day.  
A timely word may lessen stress;  
A loving word may heal and bless.

—The Bible Friend.



# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Thanks to W.N.A.C.

I wish to thank the Woman's National Auxiliary Convention for their lovely gift to me at the national convention of a type-writer. I cannot tell you how much this was needed and how much it has already helped me. I praise the Lord for the women's work and for each of you as individuals. You have been such a special help to your missionaries. Thanks again and may God richly bless and reward you.

Lucy Wischart

## Happy Home Church, Host to Auxiliary Convention

The Happy Home Free Will Baptist Church will be host to the Woman's Auxiliary Convention of the Eastern District of South Carolina on September 8, 1956. The host pastor is the Rev. Hoyt Powell. Sister Lee Poston is president of the convention and Sister Gempson Poston is secretary. The following is the scheduled program for the day:

### Morning Session

- 10:00—Opening Hymn, "Saviour Like a Shepherd Lead Us"  
—Devotions, "We Need Women Who Will Be Consecrated Laborers for Such a Time as This," Rev. Hoyt Powell  
—Registration of Auxiliaries  
—Welcome Address, Mrs. Willard Powell  
—Response, Mrs. Woodrow Taylor  
10:30—Minutes of Last Session  
—Recognition of Visitors  
—Hymn, "Revive Us Again"  
—Report of Auxiliary Work, Dues Turned In  
—Talk, "We Need Loyal Citizens for Such a Time as This," Mrs. A. B. Powell  
11:00—Hymn, "Loyalty"  
—Special Feature, Local Church  
11:45—Sermon, "Who Knoweth Whether Thou Art Come to the Kingdom for Such a Time as This?" Rev. Clarence Lambert  
—Lunch

### Afternoon Session

- 1:30—Reassemble  
—Hymn, "Praise Him, Praise Him"  
—Appointment of Judges  
—Declamation Contests, Y. P. A. and G. T. A.  
2:00—Talk, "Our Need for Such a Time as This," Sister Bernice Powell  
—Talk, "We Need Soul Winning for Such a Time as This," Sister Grace

- Sports  
—Hymn, "Jesus Calls Us"  
—Words of Encouragement  
2:45—Business  
—Report from Treasurer and Judges  
—Return of Thanks to Host Church  
—Hymn, "God Be With You Till We Meet Again"  
Program Committee,  
Mrs. H. C. Simmons  
Mrs. N. B. Poston  
Mrs. S. J. Jones Jr.

## Attention Auxiliaries of N. C. Eastern District!

At the last session of the Eastern District Woman's Auxiliary Convention held at St. Mary's Free Will Baptist Church, New Bern, North Carolina, we accepted the obligation of underwriting Emma Ruth Bennett Willey's and Tommie Willey's salaries for at least one year and longer if at all possible. Their salaries are \$75 each, making the Eastern District responsible for \$150 per month for them.

We are falling down on our pledge. Only thirty-four of the eighty or more auxiliaries in our district have responded. Please attend to this matter at once and send your money, check or money order to Mrs. Rom Mallard, Trenton, North Carolina.

Mrs. Rom Mallard, Treasurer

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Free Will Baptist Church met on Tuesday, August 7, at the home of Mrs. Shirley Brannon. Mrs. Lula Mae McPherson led the opening prayer which was followed by the devotions given by Mrs. A. F. Lawter.

Those participating in the evening program were Mrs. Grady Brannon, Mrs. Shirley Brannon, Mrs. Loretta Canupps and Mrs. Effie Taylor. Mrs. Taylor dismissed the group with prayer. The hostess then served refreshments.

## THE MAIL BOX

### ACCIDENT

"Bad luck has hit us again. My crippled wife accidently fell from the top of a four-step stairs to the landing. No bones were broken but she was very badly bruised and has to sit up in a reclining chair."—Ambrose J. Jenkins, McArthur, Ohio.

### AVAILABLE FOR WORK

"I would like to announce that I am available for full-time pastoral work or part

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Mrs. Ada Phillips

On July 23, 1956, the Lord called to her heavenly home, Sister Ada Phillips. She was born November 3, 1876. She was a faithful member of Hugo Free Will Baptist Church, Hugo, North Carolina, where she served as clerk for many years. She also served as treasurer in the woman's auxiliary for many years. Mrs. Phillips faithfully attended church services until her illness two years ago.

She leaves to mourn her loss one sister, Mrs. Eva Phillips; three grandsons, Rex of the home and Arthur and Wayne of Araba; and many relatives and friends.

Funeral services were conducted in the Hugo Church by the pastor, the Rev. Clifton Rice.

May the loved ones left behind be comforted with these words:

The one for whom we cared  
With such abiding love,  
Has found the wondrous path  
Up to that home above.

The home where joy forever dwells,  
Where loved one but await,  
For us to share their happiness  
Beyond that heavenly gate.

Mrs. Howard Holt,  
Church Reporter

or full-time evangelistic work as I have resigned as pastor of the church I have pastored for three years. Anyone wishing to contact me about any available work may do so at my home address."—Rev. Ernest Strickland, Route 1, Box 533, Condley, North Carolina.

Some people have heaven on their tongues, but the world is on their fingers' ends. —Highland Park, Michigan, Church Bulletin.

"Give me a Bible and a candle and shut me up in a dungeon, and I will tell you what the world is doing!"—Selected.

If you marry a child of the devil, you are sure to have trouble with your father-in-law!—Gospel Herald.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

July, 1956

Dear Christian Friend.

During these summer months many of our young people have been engaged in youth camp work. It is indeed a thrill to have fellowship with young people in youth camp. Already we have heard of many decisions for Christ this summer. Even on the mission field, youth camps are becoming popular. Mrs. Stevens wrote from Africa last year as follows:

"December 14 we'll witness our first attempt to have a camp or a spiritual retreat for our Zulu young people. This will be on the shores of Lake Siboyi. Frankly, I am afraid. There are hippos in that lake that love to feed on the banks at night and crocodiles that like to sun by day. But they say it will be safe. A spot will be fenced off with mesh for swimming. Boys will have one camp and girls another a short distance away."

We praise the Lord for our youth camps and the much good that is being done.

Miss Wilson to Arrive August -

By the time you read this letter Miss Wilson will have arrived home from India. This will be her first furlough home after five years on the field. We praise the Lord that she was granted a "no objection to return." After a few weeks rest she will be available for speaking engagements among our churches. If you would like to have her in your church for a missionary service please contact the foreign mission office.

In a recent letter from Miss Wilson regarding her leaving India she states as follows: "In just a few hours I'll be entering the plane for my first lap of the journey home. I leave this land with many mingled feelings—only He who knows the heart can understand. How I love India and her dear people! My own burden as I come home is to so present (by His help) the vital need of prayer for this land that we will literally bathe our work here in prayer. It is the one great need of the hour."

Correst Date of Missionary Conference

Due to conflicting dates of local associations it has become necessary to change the date of the Annual Missionary Conference in Nashville, Tennessee, to begin Tuesday, October 9. The conference will be in session throughout the day of Wed-

nesday, October 19, and will close with a special missionary rally on Wednesday night. The services will be held in the Bible College auditorium. For deep inspiration and challenge, don't miss the Missionary Conference October 9 and 10, 1956.

Pray for the Stevens

We cannot emphasize enough the importance of prayer during these days for Harold and Josephine Stevens. It will take them all of the month of August to complete the survey of our field in Africa. We can be sure that Satan will attack from every side. Will you become an intercessor on their behalf? Also please pray for Lonnie and Anita Sparks as they make preparations to go to Africa.

Wiley and Cuban Pastors Complete Tour

Brother Wiley and three of our very fine Cuban pastors have just completed a forty-eight (48) day tour of different churches in the interest of the "Chapels for Cuba" project. They report very fine response and many of the pastors are saying that their visit was equal to a revival meeting. Many lives were rededicated to the Lord and the interest in foreign missions has been increased. We are grateful for their work and also to each of you for your response. Over three thousand (\$3,000) dollars has come in for the project as the result of their itinerate.

Miss Wischart in Missouri

Miss Luck Wischart, home on furlough, has made a very successful itinerate among several of the churches in her home state. She has a very fine set of colored slides on Cuba and her services are proving a great blessing. Continue to pray for her work.

Christian Education

Soon, many of our young people will trek back to school. Several will go to the Free Will Baptist Bible College; others will go elsewhere. Wherever you go may you seek a "Christian education." The college in Nashville needs to expand. The most of our missionaries received their call to the field while attending Bible College. The college is a "must" to our department. The evangelistic, missionary spirit of the school must be maintained and the institution supported. Our Bible colleges are the means to an end. They train our preachers, missionaries and Christian workers. When the expansion campaign starts

I hope each of you will give your full support.

Missionary Posters

We still have a large quantity of poster maps containing the pictures of our missionaries. They are free to churches, Sunday schools and auxiliaries. Why not send for one for each classroom?

A Free Ride

Would you like to travel for free? Well we have made it possible for you to do just that. Your money represents you. It represents your work, your sweat, your life and it will be given a free ride to the foreign mission office when placed in an envelope. Believe you me we can't get along without it as you will see by the financial report. About twice per year we send you this free ticket. Don't waste it—but use it—for the glory of God.

Sincerely yours,

Raymond Riggs

Promotional Secretary-Treasurer

## Financial Report Board of Foreign Missions

JULY, 1956

Cash in Bank, July 1, 1956 .....\$13,343.47  
Receipts ..... 9,911.91

Total to Account For .....\$23,255.38  
Disbursements ..... 8,266.49

Cash in Bank, July 31, 1956 —\$14,988.89

### STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,600	\$ 1,227.82	\$ 1,372.18
Arkansas	2,600	1,383.67	1,216.33
California	2,600	782.88	1,817.12
Florida	1,600	536.72	1,063.28
Georgia	3,500	1,119.23	2,380.77
Illinois	3,600	2,163.14	1,436.86
Kentucky	1,900	743.10	1,156.90
Maine	300	100.00	200.00
Michigan	12,000	7,466.61	4,533.39
Mississippi	1,600	540.68	1,059.32
Missouri	9,900	3,555.05	6,344.95
Nebraska	100	38.42	61.58
N. Mexico	200	54.69	145.31
N. Carolina	18,000	15,474.48	2,525.52
Ohio	2,500	1,692.49	807.51
Oklahoma	6,000	2,017.99	3,982.01
S. Carolina	3,800	3,103.64	696.36
Tennessee	8,000	4,772.33	3,227.67
Texas	3,500	1,114.24	2,385.76
Virginia	3,100	1,841.29	1,258.71
W. Virginia	2,500	795.69	1,704.31
Misc.	3,300	1,374.77	1,925.23
Totals	\$93,200	\$51,898.93	\$41,301.07

Imitators of Christianity are whitewashed while real Christians are washed white by the Blood of Jesus Christ.—Selected.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Royal Law of Love

(Lesson for September 2)

Lesson: James 2:1-13.

Golden Text: James 2:1.

### I. INTRODUCTION

The world looks upon men and judges them in terms of what they have. The writer alludes to this tradition when he describes the reception given to people who make a show of wealth as compared to that given those who are poor in this world's goods, "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool" (Vv. 2, 3).

This custom of the Jews perhaps originated from their belief that God gave prosperity to the good, and the poor were thus because of a judgment of God for some sins which either they or their ancestors had committed. The disciples gave expression to this belief when, upon seeing a man who had been blind from his birth, they asked, "... Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2). Furthermore, it is certain that the people continued this practice because of expediency, just as people practice it today. Because wealth has meant material power and influence in all generations, men have given special recognition to those who have possessed wealth, hoping to purchase patronage thereby which would lead to material benefits for themselves. True Christianity frowns upon and condemns this practice.—*The Bible Student* (F. W. B.).

Have you time to read Matthew 19:16-23? The disciples could hardly believe their ears for this was absolutely contrary to what they had been taught. One purpose of Luke 16:19-31 was to teach that it is impossible for great riches alone to obtain God's salvation.

### II. HELPFUL HINTS

1. Those who follow Christ, as Christians should, will not exhibit the partial attitude (Vs. 1).

2. There is no greater test of the Christian attitude than the presence of both,

the rich and the poor (Vv. 2-4).

3. The richest of men, though very poor, are those whose faith is strong in the Lord (Vs. 5).

4. The praiseworthy things in the rich and the poor are always hidden to the advantage seekers' view (Vv. 6, 7).

5. Those who obey the royal law of love can forget about the evil of the partial attitudes (Vs. 9).

6. No matter which link of the chain of laws is broken, the guilt is for breaking the entire law (Vv. 10, 11).

7. To live according to the law of liberty is to believe the gospel and live for Christ (Vs. 12).

8. Those who go to judgment without mercy to their credit will face a Judge without mercy for them (Vs. 13).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. We have been told that James never left Jerusalem to visit other churches and other fields as many of the prominent disciples did in his time. But that did not mean that he was not interested in the peoples in the regions beyond. From his writings we gather that he had a comprehensive knowledge of the spiritual state of the churches that had been founded by his associates among Jews and gentiles alike. It is significant that at the first church council in Jerusalem (Acts 15), it was James who summed their findings and who proposed a future course of action that was followed. And in this epistle he deals with some problems that were agitating the apostolic church.

2. We notice, too, that James does not deal with doctrinal matters, not that he was indifferent to them, but with matters of conduct of one brother to another. He knew that brethren could be hurt and the peace of the church disturbed by bad conduct as by doctrine. And in this Scripture (James 2:1-13) he deals with an obnoxious sin that disturbed and disfigured the church as it met in worship. This was the sin of partiality, for an undue respect for certain well-dressed persons.

3. This is not a tirade against wealth or social standing in themselves; the Scriptures teach us to give honor to whom honor is due; custom to whom custom is due; it is against an obsequious deference to rich for the riches' sake. This sin of partiality to classes is an old sin of the human race.

The Mosaic Law warned the people of unrighteous judgments.—*The Bible Expositor*.

4. God's interest in men is not determined by their wealth. So, one who is poor may find his poverty a bit inconvenient, but it will not hinder him from being rich in faith. God frequently has His best people hidden away among the poor and simple folk of this world.

Conversely, to be rich may constitute a real danger and temptation to a man. All too often it makes him hard and oppressive. To look at the outward appearance is always a mistake. (See 1 Samuel 16:7 for an excellent illustration.)—*Moody Monthly*.

5. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (James 2:1).

This is the basis for our appeal to unbelievers, (see Matthew 28:19; Luke 24:47; Acts 1:8; Romans 1:16), and is also the foundation of a good testimony. It is wholly inconsistent to profess faith in Jesus Christ, the Lord of glory, and at the same time regard the persons of men. J. B. Phillips renders it, "Don't ever attempt, my brothers, to combine snobbery with faith in our Lord Jesus Christ."—*Selected*.

6. A Mexican child was brought to a vacation school in San Joaquin. Evidently she felt some difference between her reception and that of the other children. She heard the story of Christ's blessing little children, and was greatly impressed. Someone took her to Sunday school and there was decided objection to a Mexican child. She marched up to the superintendent and demanded, "Is it true that Jesus loves only little white children?" She was assured that it was not true, and without a word of explanation she marched out. She returned with four other Mexican children, saying, "I wasn't going to bring them until I knew!"

Partiality is not an easy sin for many to overcome, but God's grace is sufficient. Read the comments in the *Advanced Quarterly* for real help.

Great men never feel great; small men never feel small.—*Selected*.

There is no neutral ground in the spiritual realm.—*E. J. Richards*.

"Not baptism but his faith in the Lord Jesus Christ caused a complete reversal in the life of the Philippian jailer."—*Selected*.

If the love of God sets us to work, the love of God will find us the wages.—*Selected*.

"A man's reputation is a blend of what his friends, enemies, and acquaintances say behind his back."—*Selected*.



# Attention, Please!

LIBRARY  
DUKE UNIVERSITY  
DURHAM, N. C.

Owners, and also representatives of stock in the Free Will Baptist Press, Ayden, North Carolina, are asked to be present for the annual meeting of the stockholders on the following date, September 10, 1956.

The meeting will be held in the assembly hall of the Free Will Baptist Press, beginning at ten o'clock a. m.

In the event that any stock owner, or any representative of stock for church, union meeting, conference, association, or any other church organizations, will not be able to attend the said stockholders' meeting, then we ask you to name your proxy, giving his full name and address as shown below:

Very respectfully,  
R. N. HINNANT, *President*

## PROXY FOR STOCKHOLDERS' MEETING

September 10, 1956

I hereby name Mr. or Mrs. \_\_\_\_\_,  
address \_\_\_\_\_, as my proxy for  
this stockholders' meeting. The number of shares: \_\_\_\_\_, Representing  
person, or church organization: \_\_\_\_\_

Signed: \_\_\_\_\_

(NOTE: When you have filled out this, cut it from *The Free Will Baptist*, and mail it to Rev. R. N. Hinnant, president, Micro, North Carolina.)

The proxy form at right is for your convenience in case you cannot attend the meeting. If for any reason you cannot be present, please fill out and mail this form.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 29, 1956



## A SCHOOL CHILD'S PRAYER

Saviour, with Thy power Divine,  
Govern all this heart of mine;  
In the busy world of school  
Let Thy love my motives rule.

Should my comrades right disown,  
Help me, Lord, to stand alone,  
Serving Thee, O King of kings,  
Make me true in little things.

While I work with all my might,  
Keep my spirit brave and bright;  
And at playtime let me be  
Still well-pleasing Lord to thee.

Fill my heart with joy and praise,  
Keep me faithful all the days;  
Then the endless victory won,  
Let me hear Thee say, "Well done"!



# EDITORIAL

## RELIGIOUS PROSELYTISM

In a recent news release of the World Council of Churches it was stated, "... a commission under Bishop Angus Dun of Washington, D. C. Cathedral defined proselytism as occurring when 'the aim is not primarily to witness to truth and to God, but to advance the interests of a particular church or group,' and when the means used to induce the members of other churches to transfer their membership is not compatible with the 'purity of the gospel,' or expresses contempt for another church." This is a nice and tactful definition of a shameful and unethical act. The bare fact is that proselyting is stealing a member from another church or denomination in order to strengthen and bolster the membership of your own church.

The minister or layman who is guilty of this practice might well listen to the woe which Jesus pronounced upon the proselyting scribes and Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matthew 23:15). One would infer from this statement of the Master that proselyting is sinful, and that the one practicing it is on the road to hell.

In order to make clear what proselyting is, let us give an actual experience which we had while pastor of a certain church:

"There was a fine Christian young man in our church who had exceptional talent which he was dedicating to the Lord. He was happy in his church relationship and was rendering a real service. At the time of the incident he was in the armed forces and came home for an occasional week end. Upon one of his visits home the pastor of a church of another faith rode one hundred miles with him on his way back to camp, trying to persuade him to change his church affiliation.

"Upon being informed as to what had happened, we confronted the minister with the evidence; whereupon, he admitted his guilt and asked our forgiveness."

This was a flagrant violation of Christian ethics such as does not occur often; but how about the many secretive and more subtle cases that occur? It has been our observation that members obtained in this manner are not a great loss to the church from which they come; nor are they any great help to the church receiving them. The very fact that they succumb to overpersuasion indicates the weakness of their character.

On the other hand, we would not leave the impression that no Christian should ever change his church affiliation. There are times when the only honorable and Christlike thing to do is to move one's membership from one denomination to another. If a person who is a member of one denomination becomes convicted that he does not believe the doctrine of his church, he should, by all means, move his membership to a denomination whose doctrine is compatible with his belief. Under this condition both churches and both pastors should welcome the change.

We should remember that the church exists for the benefit of the members, and not the members for the benefit of the church. Proselyting begins to take place when church members get this truth reversed. It should be the aim of every church to grow as large as possible in numbers, but not at the expense of some other church. Every church should strive to reach every unsaved person within the sphere of its influence, and lead them to Christ for salvation. It is also within the realm of its rights when it seeks to enlist all unenlisted church members within reach. Thence, the church will be bringing the ministry of Christ to people who otherwise would not receive it.

Why should people of one denomination seek to proselyte people of another? Since Jesus denounces the practice, every reason which can be given is therefore sinful and evil. Let us look at a few of them:

(1) Proselyters want to swell their church roll so that they may have a big name. We do not need to point out that this is altogether selfish and reveals the vanity of their hearts. Are they not aware that God will not permit such trifling with His sacred institution, the Church? They are merely heaping to themselves trouble which will break forth in the form of division, disturbance and shame at God's own time. We have seen this very thing happen in more than one instance. A church which is founded solidly and permanently is one made up of members who have been born of the Spirit of God and who are definitely convinced that the doctrine of their church gives assent to their interpretation of Bible truth.

(2) Proselyters believe that their church serves in competition with other Christian groups. These say by their actions that all people not of their particular faith are lost and doomed to hell. Therefore, they feel it their duty to rescue these souls from their state of ignorance and condemnation, and to lead them into the safety of their fold.

Let us beware of those who practice such narrowness and bigotry. May we profit by Jesus' discussion with John concerning this matter, "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part" (Mark 9:38-40).

We should cooperate with Christians of all denominations insofar as we are able. Then, when we find fellowship impossible, we should stand firm in our convictions and go on about our service to God in the light of our information from His Word. We should never be among those who strive to build up their congregations at the expense of other groups who are representing the same Christ whom we serve. We should practice Christian cooperation as far as we can go, and religious toleration the remainder of the way.

Broken homes come from lack of devotion between husband and wife and children. God is Love. Take Him into your home.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him . . . Beloved, if God so loved us, we ought also to love one another" (1 John 4:9, 11).—Selected.

Vol. 71

No. 34

## THE FREE WILL BAPTIST

August 29, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter

Manager \_\_\_\_\_ L. A. Dunn  
Editor \_\_\_\_\_ J. O. For

Subscriptions Payable in Advance  
6 Months \_\_\_\_\_ \$1.00  
1 Year \_\_\_\_\_ 2.00

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# Choosing and Receiving Protection

Elder A. J. Jenkins, D. D.  
McArthur, Ohio

(What will be said in this article is based on Psalm 91).

**T**HE first choice we need to make, to be safe and happy, is to take dwelling in God, the Author of salvation from sins, and the Giver of spiritual life. In this act of obedience, faith and courage go forward with evidence of safety. He (God) is my refuge and strength. Out of strength given by the Holy Spirit, there is the realization that He shall deliver me from the enemies and snares of the devil. The Holy Spirit brings deliverance, and security comes. Under His wing I am to abide and trust Him for victory.

With victory and the recognizing of God's presence, fear of night riders and day enemies shall not move me from my place of security in God. Feeling secure in God's power removes all doubt about having to go hungry.

If you choose to want protection all through life, and as Verse 7 teaches, enemies may be around you by the thousands, but they shall not come near enough to harm you. One should keep his spiritual eyes open so that he can see, as Verse 8 says, "Only with thine eyes shalt thou behold and see the reward of the wicked." In your great need, always keep the overcoming power. The Christian should make his life single for the glory of God, and then he can realize the great things recorded in Verse 9, "Because thou hast made the LORD, which is my refuge, even the most high, thy habitation." Now you have met the divine requirements and have the full right to believe and know you are safe. When one lives worthy of the presence of God, the Holy Spirit, he is shielded from all outer danger, as Verse 10 states, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Think of the heavenly host that shall shield and protect thee if thou trust God, "For he shall give his angels charge over thee, to keep thee in all thy ways" (Vs. 11).

Choose the heavenly angels for safety, protection and victory over obstacles hard

to manage, as stated in Verse 12, "They shall bear thee up in their hands, lest thou dash thy foot against a stone."

Choose to be an overcomer by the Holy Spirit's help: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet" (Vs. 13).

Choose to be a wholehearted lover of God, "Because he hath set his love upon me, therefore will I deliver him: . . ." (Vs. 14). Trust God for deliverance. Choose to introduce and lift God up to all mankind, as He says, ". . . I will set him on high, because he hath known my name" (Vs. 14).

Choose to learn to pray to God only, "He shall call upon me, and I will answer him: . . ." (Vs. 15). Also choose to recognize the God of power who can make one feel safe in a den of lions, or in a furnace of fire, as God says, ". . . I will be with him in trouble; I will deliver him, and honour him" (Vs. 15). God did not only deliver Daniel from the den of lions, but He honored him many times afterwards; He not only delivered Joseph from the enemies, but He honored him many times afterwards; He not only delivered the three Hebrew young men, but He honored them afterwards; He not only delivered Esther from the enemies, but afterwards honored her with power to conquer the king and finally become queen.

What would you like to do or be for God? Why not get in touch with Him through the Holy Spirit and tell Him your needs, what you want to do for Him, where you want to go for Him, what you want to be for Him; He will listen.

Choose to have the long life God will give to all worthy seekers. This life begins with the resurrection and never ends. Just think of it and prepare to enjoy this life with no end with Jesus and all the saints of God. Here in heaven you will be above all troubles, trials, difficulties, heartaches and other things that mar the peace and happiness here on this earth.

## The Drinker is a Sissy

Roy L. Smith

**T**HE problem of alcoholics and alcoholism has been getting considerable attention in the newspapers and elsewhere in recent months, and a whole galaxy of scientists have been called upon to contribute their opinions. Stripped of all scientific terms, and phrased in the language of the street, the situation sums up to one simple statement—the drinker is a sissy!

It seems to be agreed among the learned ones that people drink for the sake of the effect of the alcohol on their nervous system. The chemical effect of the drug, carried in the bloodstreams, is to reduce the sensitivity of the individual.

The psychologist and the physiologist have explanations for it which sound very scholarly. They talk about the loss of the power of self-criticism, or the narcotic effect on nerve cells. But it all means just one thing, alcohol is taken for the purpose of making the drinker less aware of the jolts and strain of life.

One of the first decisions every individual has to make is this, what attitude am I going to take toward the inevitable and inescapable burdens of life?

The courageous person faces the facts. He knows he must meet opposition, disappointment, frustrations and delays. He fashions for himself a faith which enables him to look squarely into the eyes of pain, and grapple with it in manly fashion until he has overcome it. The weakling and the timid seek escapes.

Alcohol has never solved any problem for any man. It has only offered the drinker a temporary escape from his difficulties. The man who loses his job, or suffers some other defeat, does not get a new job, nor does he achieve any victory, by getting drunk. He only gets a brief vacation from his anxieties. When he sobers up all his problems stand waiting for him, at the very point where he left them. It often happens, indeed, that they have multiplied while he has been off on a binge.

The hostess who serves drinks to *liven up the party* is, in fact, confessing that she cannot depend upon her guests to be interesting until they have been drugged. She is saying, in effect, that unless they have alcohol in their bloodstream in suffi-

(Continued on page fourteen)



# Swift and Slow

Colonel Pendleton  
Madison, Tennessee

**M**Y dear friends, please let us study together a lesson on *hearing, speaking and getting angry*. For a text we will read, "... let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:19-21). Is it not a fact that this Scripture contains good admonition for every man, woman, boy and girl? Let us take Verse 19 of this passage and select from it the words for our text, *Swift to Hear, Slow to Speak, Slow to Wrath*.

In the book of Revelation we find these words, "Blessed is he that readeth, and they that hear the words of this prophecy, ..." (Revelation 1:3). This was relative to the prophecy of Revelation. Again, when the messages were written to the seven churches of Asia, we find to each of these this thought was enjoined, "He that hath an ear, let him hear what the Spirit saith unto the churches; ..." (Revelation 2:7). God wants His people to keep their ears open to hear His voice. There is no place for spiritual deafness in the church. The Lord never intended that His people be afflicted in that manner.

A great preacher was once holding a meeting which was attended every night by a tavern keeper from the vicinity in which he was preaching. This man did not care to hear the message but was drawn to the service by the singing of the congregation. Each evening he would come and listen with delight to the song service; then he would clasp his hands hard over his ears to shut out the words of the preacher. One evening a fly happened to light on the man's nose and annoyed him, so he removed one of his hands from his ear to brush away the fly. Just as this occurred the preacher gave his text for the evening, "He that Hath an Ear, Let Him Hear." From that moment on the man's attention was on the words of the speaker, and ere long the tavern owner relinquished his life of sin and became a faithful follower of our Lord Jesus Christ. Dear ones, it pays to remove all our earstops that we might hear the gentle small voice of our heavenly Father.

You will no doubt recall the story of Samuel. As a child he was dedicated to God by his mother, and when he was weaned she took him to the priest, Eli, that he might learn the duties about the house of God. One night he was aroused from his slumber by a call. Supposing it to be Eli who summoned him, he hurriedly sought out the priest. But Eli said it was not he who called. After Samuel was called three times, Eli perceived that the call came from the Lord and advised Samuel to answer the next call with these words, "Speak, for thy servant heareth." Did Samuel stop up his ears that he might not hear the voice of the Lord? No, he was quick to hear, and God selected him as a great prophet of Israel. Under his hand the first king of Israel, Saul, was anointed; King David likewise received his coronation from the same man.

We find that Abraham was swift to hear when God called. We read that he staggered not because of unbelief. And because of this great faith in hearing and believing the Word of the Lord and acting thereon, he was called, "Friend of God."

When Israel transgressed against the Lord, He said unto them through the prophet, Isaiah: "Hearken unto me, O Jacob of Israel, my called; I am he; I am the first, I also am the last. . . . All ye, assemble yourselves, and hear; . . . Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to (been swift to hear) my commandments! then had thy peace been as a river, and they righteousness as the waves of the sea: Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me" (Isaiah 48:12-19).

The psalmist, calling upon all people on earth to join him in his meditation, besought them thus, "Hear this, all ye people; give ear, all ye inhabitants of the world:

Both low and high, rich and poor, together" (Psalm 49:1, 2). Again in Psalm 66:16, his words read, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." David realized the need of possessing an attentive ear, and he prayed that he might be able to hear. "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: ..." (Psalm 143:8). Wouldn't it be wise for each of us to pray as David did? Surely we are in need of instruction from the Lord and our ears should be open at all time to hear His voice.

Referring back to our text we find the words, *slow to speak*. Moses was a man of slow speech, and sometimes I think it was more of an asset than a liability. What do you think? Please let us notice that the servant of God, James, gives us an insight into the reason for the admonition, *slow to speak*. "My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and curseth. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can n fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of good conversation his works with meekness of wisdom" (James 3:1-13).

Let us notice that Peter was a man of quick speech. Jesus had to reprove him "Thou savourest not the things which are of God." Many of us like Peter; we are anxious to speak right out in defense of our views, and our speech betrays us.

There is a poem that comes to mind that I think is quite applicable here:



"If wisdom's ways you'd wisely seek,  
Five things observe with care:  
Of whom you speak, to whom you speak,  
And how, and when and where."  
Please let us see what advice we can get

on the subject from a man of great wisdom. In Ecclesiastes 5:1-3, 6, 7, we read: "Keep thy foot when thou goest to the house of God, and be ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. . . . Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? for in the multitude of dreams and many words there are also divers vanities: but fear thou God."

We find implication here that we are to be forever silent. In this life there is a place for each of us to fill. To fill our place well we should be able to say or write things which would edify others. Paul said, ". . . we use great plainness of speech" (2 Corinthians 3:12). He admonished the saints to "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Colossians 4:6). "Sound speech, (he wrote to Titus) that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:8).

We find the last admonition in our text is *slow in growing angry*. Our heavenly Father is a gracious God and is slow to wrath. Peter said, "The Lord is not slack concerning His promise, as some men count slackness; but it longsuffering to us-ward, . . ." (2 Peter 3:9). Now if God is slow to anger, which He is, then He wants His children to possess the same characteristic. In Proverbs 15:18, we read, "A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife." Again we read, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Proverbs 16:32). How evident it is that this is a Christian attribute. Did not Jesus, the Christ, say, "Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9)?

We find that Saul was a man quick to anger. Jealousy appeared to be the cause of this. Let us call to mind that when David was praised more highly than he, his anger was aroused and David had to flee to save his life.

Was not Cain also swift in growing angry? For when Abel, in righteousness, off-

ered a more excellent sacrifice, it displeased him to such an extent that he rose up and killed his brother. Thus we find that sin in the heart fostered an angry spirit, which in turn precipitated murder. No wonder Solomon wrote: "He that is soon angry dealeth foolishly: . . ." (Proverbs 14:17); "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" (Ecclesiastes 7:9); "Make no friendship with an angry man; and with a furious man thou shalt not go; Lest thou learn his ways, and

get a snare to thy soul" (Proverbs 22:24, 25); "An angry man stirreth up strife, and a furious man aboundeth in transgression" (Proverbs 29:22).

So we are instructed to be not soon angry, and this does not apply only to men. A quick angry spirit is no more becoming to a woman than to a man. Therefore it is written: "It is better to dwell in the wilderness, than with a contentious and an angry woman" (Proverbs 21:19).

## SUNLIGHT

Mrs. J. W. Arnold  
201 Buchanan Street  
Whitesboro, Texas

**W**E pray, "Oh, dear Lord, remove all the doubts and fears; increase our faith that we may just bask in the sunlight of God's love." But as we pray, we seem to hear, "There will be storms, but God is always near."

We know how that we have storms in the day; we cannot see the sun because of the black, threatening clouds that come between us and the beautiful rays of sunlight. We do not see its beautiful light that makes the earth radiate when it is shining in all its splendor. We know, however, it is there, for when the storm has spent itself and the clouds go over, there is the faithful servant of God at his post of duty, giving out his beautiful rays of light. We are made to rejoice because of its beauty and we are happy again that the storm is past.

How much more do we appreciate the beautiful sun after the storm! Possibly we enjoy the beautiful sunlight for many days, but then comes the storms. Shall we consider the benefits of a rain storm. It waters the earth—the grass that we may have fat cattle. It also waters our crops that they yield plentifully; our orchards get the cooling, refreshing rains that they may bear fruit in their season.

We see how the storms benefit the crops and the earth, but how do the storms of life, spiritually speaking, help the child of God? Jesus said, "Whom I love, I chasten." Many times we draw nearer to God during the storms of life. It gives God a chance to speak to our hearts. So much of the time while the sun is shining we act as the grasshopper, jumping from one place to another with never a vision nor a care. It would be well for us to read Proverbs 6:6, "Go to the ant, thou sluggard; consider her ways, and be wise." She works with a will, knowing her time to gather is short and the winters are long.

If we would work with a will and have a vision of greater things, certainly we would not have so many storms, spiritual, to go

through. But when the storms or chastisements come, remember the sun (Son) is just beyond the dark clouds.

Feelings are no sure monitor to go by. They are liable to change with every passing wind.—Selected.

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## Addresses Wanted

**Due to inability to locate the following persons and because they have not submitted forwarding addresses when they evidently moved, we have been unable to deliver "The Free Will Baptist" to them:**

**Rev. N. F. Byrd**, whose former address was Route 1, **Waynesville**, North Carolina; **Leroy Scudder**, whose former address was **Junction City**, Kansas; **Sheffie Pettry**, whose former address was **Box 537**, **Bristow**, Oklahoma; **Mrs. C. J. Edwards**, whose former address was **Erwin**, North Carolina; **Mrs. Malena Bell Wallace**, whose former address was **Box 274**, **New Bern**, North Carolina; **T. Sgt. Ralph L. Stryon**, whose former address was **135 South Dr.**, c/o **Ed Clifton**, **Savannah**, Georgia; **Mr. Olen Winchester**, whose former address was **590 Navahoe**, **Detroit**, Michigan; **Mrs. F. N. Evans**, whose former address was **107 East 13th Street**, **Greenville**, North Carolina; and **Mrs. Eulah Nicholas**, whose former address was **103 Chesapeake Avenue**, **South Charleston**, West Virginia.

We would like very much to have the addresses of these persons as they are subscribers to "The Free Will Baptist." Anyone knowing these addresses is asked to contact The Editor, The Free Will Baptist Press, Ayden, North Carolina.



# NEWS NOTES

## **Social Band Association League Rally To Meet**

The League Rally of the Social Band Association of Arkansas is scheduled to meet on October 7, 1956, at the O'Kean Free Will Baptist Church, O'Kean, Arkansas. All churches are urged to be represented at this rally.

## **Eighty-Second Session of Social Band Association**

The eighty-second session of the Social Band Association of Arkansas met August 16-18, 1956, at Pirtle Church, Peach Orchard, Arkansas. The Rev. Carl High was the moderator, with the Rev. Dewey Thompson serving as assistant moderator. Sister Leora High served as clerk. Twenty-four churches of the association were represented at the meeting. Old Reyno Church was selected as host for the 1957 associational meeting.

The visiting ministers were as follows: Rev. Willis Day, Oklahoma; Rev. Raymond Riggs, Nashville, Tennessee; Rev. Beatty, Thayer, Missouri; Rev. Crook, Cave Springs Association, Arkansas.

## **Tennessee Church, Host To Arkansas Quarterly Meeting**

The following is the submitted program for the quarterly meeting of the Social Band Association of Free Will Baptists of Arkansas which will convene with the Free Will Baptist Church of Memphis, Tennessee, on September 28, 1956:

### *Friday Evening Session*

8:00—Singing and Prayer  
8:30—Devotions, Rev. J. W. Russell  
9:00—Sermon, Rev. Glenn Campbell

### *Saturday Morning Session*

9:00—Singing, Scripture and Prayer  
9:30—Reading of Church Letters, Sisters Dora Walker and Mabel Knight  
10:00—Welcome Address, Rev. W. A. Gray  
10:25—Response, Brother Eulan Light  
10:40—Talk on Foreign Missions, Rev. J. Reford Wilson

11:00—Sermon, Brother Lowell Graham  
12:00—Lunch

### *Saturday Afternoon Session*

1:30—Devotions, Brother Arthur Ring  
2:00—Reports of Boards and Committees  
3:00—Ordination Service  
4:00—Adjournment

## **N. C. Chairman-Treasurer of Superannuation Relieved of Duties**

The North Carolina state chairman-treasurer of superannuation, the Rev. M. L. Johnson, makes the following statement concerning his resignation which will go into effect September 1, 1956:

"Due to my duties at Mount Olive College, Mount Olive, North Carolina, I have found it necessary to be relieved of the duties as chairman-treasurer of our State Board of Superannuation. I offered my resignation, as a member of the board, to the executive committee of the State Convention, and they elected the Rev. J. W. Everton to fill my unexpired term, effective on September 1, 1956. In a meeting of the Board of Superannuation held on Monday, August 13, the board elected Brother Everton to succeed me as chairman-treasurer. Therefore after September 1 all funds for superannuation and all correspondence about state superannuation should be addressed to the Rev. J. W. Everton, Route 3, Wilson, North Carolina.

"I appreciate the very fine support given to superannuation while I have served as chairman-treasurer, and I urge that you continue your support to this very worthwhile enterprise."

## **Rev. Dodd to Conduct Lockhart Revival**

The Rev. Damon C. Dodd of Nashville, Tennessee, will be the evangelist for revival services at the Lockhart, South Carolina, Free Will Baptist Church, beginning September 9 and continuing through September 20.

The pastor, the Rev. A. F. Lawter, extends a cordial invitation to everyone to attend.

## **Coming Events**

September 3—Fall Semester Begins, Mount Olive College, Mount Olive, North Carolina

September 12-13—North Carolina State Convention, Beaver Dam Church, Columbus County

October 9-10—Annual Missionary Conference, Nashville, Tennessee

October 17-18—Western Conference of North Carolina, Holly Springs Church, Johnston County

October 24-25—Eastern Conference of North Carolina, Friendship Church, Jones County

November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County

November 15-17—Pee Dee Association of North Carolina, Cedar Branch Church, Columbus County

## **Rev. C. L. Patrick To Hold Revival**

The Rev. C. L. Patrick, pastor of the Free Union Church, Greene County, North Carolina, will hold a revival at the Snow Hill Free Will Baptist Church, Route 2, Mount Olive, North Carolina, beginning Sunday, September 16 and continuing through September 22, 1956. The Rev. W. H. Willis is pastor of the Snow Hill Church.

Services will begin each night at 7:30. Everyone is cordially invited to attend the services.

## **Free Union Church Holds Revival**

Revival services began at the Free Union Free Will Baptist Church, Beaufort County, North Carolina, on August 27, 1956. The services will continue throughout the week. The Rev. Wilbert Everton is the evangelist for the series of services. He is being assisted by the pastor, the Rev. Sam Kennedy.

The public is cordially invited to attend the revival.

## **Edgewood Church Announces Home-Coming and Revival**

The Edgewood Free Will Baptist Church near Farnville, North Carolina, will hold its annual home-coming on September 2, 1956, at the church. Everyone is cordially invited to attend, especially all former pastors. Lunch will be served on the church grounds at 12:00 o'clock. The Musical Messengers and the Wintergreen Quartet will render special music during the home-coming services.

At 7:45 p. m. the fall revival will begin with the Rev. Robert Lee Norville as the evangelist, assisted by the pastor, the Rev. Billy Jackson. The services will continue throughout the week till Sunday night, September 9. The pastor states, "We want everyone to be in prayer for us that we may gain lost souls during the week."

## **Musical Messengers Hold Youth Revival**

A group of Greenville young people are sponsoring a youth revival which is being held nightly at the Grace Free Will Baptist Church, Greenville, North Carolina, August 26 - September 1. The revival is featuring the Musical Messengers, an interdenominational evangelistic team. This team consists of R. J. Kennedy, Jerry Ballard, Melvin Worthington and Milton Worthington.

The revival will climax with a giant outdoor rally on Saturday, September 1, held on the vacant lot adjacent to the church. Everyone is invited to attend all the nightly sessions of the revival.



## The Meaning of Camp Mount Bethel

The Rev. C. J. Harvey, camp solicitor for the Mount Bethel Free Will Baptist Youth Camp located four miles north of Ashburn, Georgia, submits the following statement written by Patricia Weaver, a 1956 attendant of the youth camp. Rev. Harvey hopes that this testimony will interest more youth in the camp as well as their parents and that it will create an interest on their part to submit similar writings to our church papers:

"To me the youth camp means more than words can express. In fact it means things that I don't know how to put in

words. To me it means to learn more about the Lord, the church and even singing. You may wonder why I want to learn more about singing. Well, singing is closely associated with the church and the church leads to the Lord. We want to sing in the church for the Lord. We learn at camp how to be saved and how to be a true Christian. That is very important in a young person's life.

"I sincerely urge all young people who have the chance to attend Camp Mount Bethel. You will receive many wonderful blessings in return and also meet many young Christians."

## Where Were You?

Mrs. C. S. May

I came to your church last Sunday;  
I walked up and down the aisle.  
I noticed your seat was vacant,  
Said the Master with a kindly smile.

Yes, I was at home, I answered.  
Some folk from up Salem way,  
Drove down for a week-end visit,  
So we stayed in the house all day.

Or, I had an awful headache;  
I had a roast in the pan,  
Or, we overslept that morning,  
But, I go whenever I can.

I went to a morning service  
Not over two months ago.  
So much work must wait till Sunday  
There's no time for church, you know.

The Master gazed at me sadly,  
As He was about to speak;  
My child, He replied, are there  
Not six other days in the week?

I saw I had grieved my Master,  
As slowly He turned away.  
And I vowed He'd not find me again  
Absent on His Holy Day.

## Man By The River's Bank

A man stood by a river's brink,  
With a coil of rope in his hand,  
Yet saw his helpless neighbor sink,  
Not fifty feet from land.

He heard his neighbor's frantic cry,  
As he sank beneath the waves,  
But did not life a hand to try,  
The drowning man to save.

As the Lord looked on the scene that day,  
Where the heartless neighbor stood,  
Will not the God of justice say,  
"You are guilty of his blood?"

A citizen stood by a voting booth,  
With a ballot in his hand,  
And cast it that the curse of youth,  
Might in his city stand.

He closed his ears to the widow's pleas,  
And orphaned children's cries,  
He shut his eyes to sights one sees,  
Where drink, all law defies.

For the sake of paltry revenue,  
He cast his vote for drink,  
While hopeless drunkards in his view,  
Stood then on ruin's brink.

How can a just God in that day,  
When all accounts are given,  
Take one who cast his vote that way,  
Up to Himself in heaven?

Will He condemn the man who stood,  
And let his neighbor sink,  
Yet judge the voter free from blood,  
Of those who died from drink?

Oh, No! Oh, No! God must be just,  
So the verdict all may tell,  
There is no other way, He must  
Consign them both to Hell.

—Author Unknown.

## THE MAIL BOX

### RECOMMENDATION

"We have in the Fellowship Free Will Baptist Church in Bryan, Texas, a very consecrated man of God, who is very anxious to be of service to the Lord, wherever He calls. Reverend C. E. Isom, Age 53, married, and very sound in doctrine is one whom I am very glad to recommend to any Free Will Baptist church in need of a pastor who will put his whole heart and soul into advancing the cause of Christ in the community where he lives. Reverend C. E. Isom might be reached by writing him at 607 North College Avenue, Bryan, Texas, or you may call him for an appointment."—H. Ray Berry, Bryan, Texas.

## "To Your Knees"

A mountain climber and his guide were climbing a high peak. Coming to a particularly treacherous ridge where they were exposed to a high wind, the guide dropped to his knees for safety. Looking back, he saw his comrade trying doubtfully to walk along. Realizing his peril, he cried, "To your knees, man, to your knees."

As we face the dangerous winds today, we shall only walk securely if we drop to our knees when the peril is great. We do not have sufficient strength within ourselves to breast the fierce storms common to all Christians who strive to reach the higher heights of Christian experience. But we do have this promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint" (Isa. 40:31).—*The Free Methodist*.

## How to Meet the Devil

A number of simple people were talking of temptation, and the part which Satan takes in the believer's temptations came into discussion. Many good things were uttered. A quaint old pilgrim was appealed to. The old man rose and said:

"Well, my friends, you ask me what I think be the best way to deal with Satan. I'll tell you. Now, if you'll take an old pilgrim's advice, you'll never parley with him. He ain't wise; for if he had bin, he'd have stopped in heaven. But he's artful, and he's had a pretty long spell these six thousand years in studying the weak points of human nature. And so sure as you begin to parley with him, he'll outwit you and throw you. I'll tell you what I have done with him these many years: I never speak to him at all, but just as soon as he comes to me, I allus introduce him to my betters."—A. B. Simpson.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** A friend of mine who believes in eternal security says that the Bible teaches us that God judges Christians that persist in sin by bringing physical disaster upon them rather than spiritual disaster or eternal destruction. He gives these Scriptures to prove his point: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Corinthians 5:5); compare with "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6) and "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? . . . Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Hebrews 10:26-29, 38).—Gustus Thompson, Woodbine, Tennessee.

**Answer:** That God does bring physical suffering and punishment upon some Christians who persist in sin no one can deny. "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Corinthians 11:30-32). Here some of the members of the Corinthian church are sick, some weak, and others God has caused to fall asleep (die), as a result of misconduct in the taking of the Lord's supper. It is also quite likely that something like this is in the mind of Paul, the penman, as the Holy Spirit directs him to write what is said in 1 Corinthians 5:5, but we have

quite a different picture when we turn to the book of Hebrews. I should like for you to first read with care the above verses in 1 Corinthians. Read them in the light of the context, noting that the Holy Spirit through Paul is writing to correct a worldly situation in a church that probably consisted almost entirely of gentile believers who were incline to handle holy things carelessly as probably they had done in the pagan feasts. It is likely that some, perhaps many, were not saved; whereas in the book of Hebrews we have a group that are truly Christian because they "... were once (for all times) enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, . . . the good word of God, and the powers of the world to come." For my part, with the identifying features given here, I am unable to see that such people could be other than saved souls and especially when consideration is given to the language used here, viewed in the light of the use of the some words in other Biblical passages.

Albert Barnes in his "Notes on Hebrews," Page 142, says, "It may be remarked respecting the various expressions used here (Vv. 4, 5), (1) that they are such as properly denote a renewed state. They obviously describe the condition of a Christian; and though it may be not certain that any one of them if taken by itself would prove that the person to whom it was applied was truly converted, yet taken together it is clear that they are designed to describe such a state. If they are not, it would be difficult to find any language which would be properly descriptive of the character of a sincere Christian. I regard the description here, therefore, as that which is clearly designed to denote the state of those who were born again, and were the true children of God: and it seems plain to me that no other interpretation would have been thought of if this view had not seemed to conflict with the doctrine of the 'perseverance of the saints.' (2) There is a regular graduation here from the first elements of piety in the soul to its highest developments; and, whether the apostle so designed it or not, the language describes the successive steps by which a true Christian advances to the highest stage of Christian experience. The mind is (a) enlightened; then (b) tastes the gift of

heaven, or has some experience of it; then (c) it is made to partake of the influences of the Holy Ghost; then (d) there is experience of the excellence and loveliness of the word of God; and (e) finally there is a participation of the full 'powers' of the new dispensation; of the extraordinary energy which puts forth in the gospel to sanctify and save the soul.

"If they shall fall away. Literally, 'and having fallen away.' 'There is no if in the Greek in this place—having fallen away.'"

Then in the light of the general teaching of the book of Hebrews, I can see no reason to assume that this group of Jews are unsaved, but quite to the contrary they are advanced into a level in Christian living that has found them standing for and taking the part of other Christians who were persecuted and going so far in this benevolence that they have forfeited both their social standing and property holdings. See 6:10, also 10:32-34. There is no doubt but that before these Hebrews became Christians they were living on a higher moral plane than the Corinthians upon whom this punishment was brought after the Corinthians professed Christ. Many Calvinists, with whom I have discussed the subject of the perseverance of the saints in the light of these with other such Scriptures, say that these Hebrews were not born again and that all Christian commentators express this view. Such a claim is unfounded for some of the most scholarly commentators I know of teach that these Hebrews for whom the book of Hebrews was written were newly born Christians.

A. B. Davidson, "Epistle to the Hebrews," Pages 121, 122, says; "Verse 6. *If they shall fall away*; . . . or, and fell away. The whole might read: for in regard to those who were once enlightened, and tasted . . . and were made partakers . . . and tasted . . . and (then) fell away, it is impossible to renew them again, etc. The translation *if they fall away*, is that of all the early English Versions (Tynd. Gen. etc., Rheims has: and are fallen), and there is no reason to suppose it due to any doctrinal bias. It rightly enough indicates the point where the hypothesis begins. Though the apostle's language is general and spoken in a historical way, it has no relevancy unless meant to be a picture of the 'Hebrews.' Up to this point he has in them a real Christian history before him; beyond this point, so far at least as they are concerned, he has only a supposed case, for to prevent his supposition from becoming a reality is the earnest aim of the whole epistle, and especially of this passage. *Falling away* does not mean falling into sin, even grievous sin, but renouncing the faith of Christ wholly. It is called

(continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

“... According to your faith be it unto you” (Matthew 9:29).

To begin this week's devotion will you get your Bible or New Testament and read the entire ninth chapter of the Gospel recorded by Matthew? In this chapter you will find a sequence of miracles. For the greater part, they deal with faith as a power adequate for every need.

In the first eight verses Christ deals with the faith of those who brought a man sick of the palsy to Him, “. . . and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee” (Vs. 2). What a glorious time it will be if ever again we come to have such great faith that we may bring our lost friends to Christ and hear Him say that because of our faith He will save from sin. Jesus saw and honored the faith of those who brought one who was helpless to Him. We can and should bring our sinner friends to Him in prayer, and in a personal way invite them to accept Christ as their Saviour. We may bring our needy friends to Him in prayer as often as we desire, by name, in faith believing.

As we go through this chapter, we may observe the human actors who play important parts in the miracles which are recorded. Look what great needs they have, and what great faith! The ruler's need is apparently so great that nothing can any longer be done, for we are told that his daughter is already dead. And yet his faith is greater by far than his overwhelming need, for he demonstrates that he believes Jesus has the power to affect a resurrection (Vs. 18).

The need of the woman who had been sick for twelve years was also appallingly great (Vs. 20). Yet the greatness of her faith convinced her that a mere touch of His garment was enough to heal her (Vs. 21, 22). So great, too, was the need of the blind men. Yet so great was their faith that they believed Jesus could do the impossible and make the man see (Vs. 28).

The need of the demonized mute was likewise great; yet his family had faith so great as to bring him, a most pathetic case, to Jesus believing that the great Healer of Nazareth could break the grip of both dumbness and demonism (Vs. 32).

We have seen the great needs of those

presented in these miracles, and the great faith exhibited by them and their friends in the Son of God as being able and willing to meet their needs, though impossible in the eyes and ability of man. When we look at the Great Physician in all His infinite compassion, as set forth in Verse 36, we see that with infinite power He meets every need, no matter how great it is (Vs. 35). God forbid, then, that we imitate the scornful mourners that we read about in Verses 23 and 24, or the stubborn Pharisees of Verse 34! Regardless of how staggering our need may appear, let us ask the compassionate Christ to meet and care for it, remembering His word, “According to your faith be it unto you.” With this assurance from the lips of our Master, may we think of some pressing need or burden and com-

mit it at this very moment to the all-sufficient, all-powerful Saviour with such faith in Him that He will be pleased to grant the blessing needed.

Have we ever stopped to think how utterly unreasonable, even ridiculous is the position of unbelief? Jesus still searches our hearts and rejoices to find faith, love and obedience therein, without asking for outward signs of any kind.

“And the apostles said unto the Lord, Increase our faith” (Luke 17:5).

•

True repentance is never too late, but seldom is late repentance true repentance. —Selected.

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## FARMERS AND TITHING

In Leviticus 27:30 we read: “And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD.”

God expects farmers to tithe. It is strange, but true that farmers, the very people to whom the law of the tithe was given, often believe that it is much easier for the salaried man to tithe. When did God change the law of the tithe? The man on the farm must account to God for that which grows on his soil.

Tithing cannot be separated from real faith in God. Is the farmer afraid to tithe? Then he does not believe the promises of God. Doesn't the farmer feel that the land and all that it produces belongs to God? Then he does not believe that God is the Creator. Doesn't the farmer feel that he owes God something? Then he is an ungrateful soul. Does the farmer believe God? Then let him obey God.

All that the farmer has belongs to God. “The earth is the LORD'S, . . . the world, and they that dwell therein” (Psalm 24:1). “The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them” (Psalm 89:11). “Every good gift and every perfect gift is from above, . . .” (James 1:17). “The silver is mine, and the gold is mine, saith the LORD of hosts” (Haggai 2:8). “For every beast of the forest is mine, and the cattle upon a thousand hills” (Psalm 50:10).



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive College Ready for Year

W. Burkette Raper

*It's Not too Late Yet!*

The time is now at hand for the beginning of a new school year at Mount Olive Junior College. But there is still

time for new students to enroll. Here is our schedule for the opening of school:

September 1—Faculty conferences begin.

September 3—Freshmen and transferring students arrive.

September 3-6—Placement examinations.

September 6—Registration of all students.

September 7—Classes begin.

*The farmer is God's tenant responsible to Him. "So then every one of us shall give an account of himself to God" (Romans 14:12). "Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2). No tenant would expect to use the landlord's land without giving something in return.*

*Tithing is an act of love. It is proof of one's gratitude and love to Christ and your desire to support His program on earth. It gives a sense of partnership with God and brings peace of mind.*

*Tithing brings blessings to the tither. "Bring ye all the tithes . . . prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it" (Malachi 3:10). "... He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall also reap bountifully" (2 Corinthians 9:6). "... It is more blessed to give than to receive" (Acts 20:35).*

## FRESH AIR, PLEASE!

My study is rather a low room and it is necessary to use an oil stove for the purpose of heating. During the early stages of this winter I noticed that after about an hour the stove began to fail and almost go out. I tried to find out the cause; bought new wick, tried to clean it, but without success. It refused to burn and radiate heat. One day I discovered that by leaving the door open a little the stove worked splendidly. The cause of the failure was the closed door, and when the original supply of oxygen was used up, failure followed. How many people are like that today. They close the door of their hearts to the pure love of Christ, and wonder why their lives are poor and ineffective.—*Selected.*

"The One who came from Heaven could go back to Heaven only through the veil of 'His flesh,' and we may follow where He has gone."—*Selected.*

10:00 a. m.—Opening convocation with an address by Dr. Leo Jenkins, dean and vice-president, East Carolina College, Greenville, North Carolina (public invited).

September 7—7:30 p. m., assembly of all students enrolling for night courses in business education.

September 18—Last day to register for the fall term.

### Better Service

In every way, Mount Olive Junior College is prepared to render a more effective service to its students during the coming school year:

1. Four new faculty members have been added to the teaching staff and all full-time teachers who were with the college last year will be returning.
2. New equipment has been added to the science laboratory.
3. The library has been improved.
4. The entire first floor of the college building has been repainted.
5. New furniture has been added where needed.
6. The reception room has additional furniture and furnishings.
7. The largest enrollment in the history of the school is expected. Enrollment in past years:

1954-55 (first year)	24
1955-56	41
1956	60 or more
8. All of our students will enter with the assurance that credits earned here will be accepted by senior colleges in eastern North Carolina.

## Help for Needy Students

Mount Olive Junior College was established for the purpose of helping more young men and women receive a college education in a Christian institution. We have never refused admission to a worthy student because that student did not have the necessary funds. We will assist any student to attend Mount Olive Junior College who can meet the following requirements:

1. A high school graduate.
2. A high school record which indicates that the student can do college work.
3. Recommendation of his high school principal that he is worthy of special assistance.
4. Recommendation of his pastor that the student is of good character and is dependable and trustworthy.

Students who can meet the above requirements and are interested in furthering their education, may contact W. Burkette Raper, president of Mount Olive Junior College. Arrangements can be made whereby the student will repay his loan af-

(Continued on page fourteen)



# NOTES — A N D — QUOTES

By J. C. Griffin



## RELIGIOUS PERSECUTION

We who live in the United States at this time have no fear of religious persecution. Minority groups have open and free privileges to worship God according to the dictates of their own conscience. But this is not so in some parts of the world, according to the records. We only know what we read in the papers and magazines, both religious and non-religious. The following is taken from *The Convert*, a magazine in which an article entitled, "Latin American News Letter," appeared which was published by the Committee on Cooperation in Latin America, New York 10, New York:

### *Largest Protestant Church Closed by the Colombian Government*

"The Protestant Church of Barran-Cabermega, Department of Santander, was closed yesterday by the Colombian government. This congregation belongs to the Four-square Gospel Church and is the largest in the republic. It has 400 communicant members."

There was much more in the letter concerning the closing of the church. We do not agree with the theology of the Four-square Church by any means, however we use this portion of the letter to show that the Colombian government is under the domination of the Roman Catholic Church. Thank God that we live in the United States! The letter was signed by Lucio Pabon Nutex, minister of government.

### *Evangelical Church of Quibo Closed*

"In May of 1956, the Protestant Church was closed at Quibo, capital of the Department of Choco. Furthermore, police have been stationed in front of the church and home of the resident missionary to see that no Protestant Colombian enters these places." My reader, how would you like to be in the situation of those Protestants of Choco? It is happening in other places; it can happen in more. Rome is a power.

### *Protestant Church of Atanquez Closed*

"On April 30, 1956, in the village of Atanquez, Magdalen Department, Rev. Orland H. Corwin was ordered to suspend services for the Colombian Protestants, citing Order Number 4004 of the Ministry of Government. Since that time, meetings in the Protestant chapel have been suspended."

There were religious groups in the day of Christ that persecuted Him. In regards to

persecution He said, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also" (John 15:20).

### *Protestant Church in Barranquilla Stoned*

"On May 14, 1956, in the Modelo District Barranquilla, capital of Atlantico Department, two priests and a group of Catholics took positions a few meters from the Protestant church and after preaching a sermon against Protestantism, with the aid of loud speakers, the priest yelled, 'Down with the Protestants! We don't want the Protestants! No!' The two priests then left, and the crowd threw a shower of stones at the church. The following day, May 15, a group of boys entered the porch of the pastor's house at the side of the church, throwing stones and wounding one of the servants."

### *A Church Profaned*

"In La Morena, Valle Department, because of the persecution of the Protestants, more than 300 believers had to abandon the village. In the same village the early part of this year, a group of fanatics broke into the Protestant chapel which was closed, and profaned it. On leaving, they filled the walls inside and out with insulting phrases. They also confiscated various articles which were sold to the public by these same assailants."

There are several other instances where churches have been closed or forbidden to conduct religious meetings since the year of 1948. But here is a summary, according to *The Convert*: "There were 40 church buildings destroyed by fire or dynamite. Seventy-five believers were killed because of their religious faith. More than 200 schools were closed by the government."

The above described conditions are hurtful, but all the persecution is not in Colombia. It is in Spain and other countries where there is a dominant religion—a religion that has political power.

According to the records, there is persecution by the Roman Catholics on one hand and by the Communists on the other. Thus Protestantism is between the two great powers that are determined to destroy Protestantism from the earth. Christians had better read and find out the truth concerning the enemies of Christianity. The tribulation that Jesus spoke of is being experienced again as in the early days of the Church when Christians were crucified, burned at the stake, sawn asunder, imprisoned and killed by mobs. Jesus said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33).

May we notice another very interesting and informative Scripture as to conditions that must be met: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Revelation 6:9-11).

### *Evangelical Christianity*

Evangelical religion is fought by many of those who call themselves Protestants or Christians. I quote from a letter received from the National Association of Evangelicals, entitled, "Do You Have a Radio?": "Chances are you do for there are more than 140,000,000 in America, almost one for every man, woman and child. They are in automobiles, bedrooms and kitchens, and, thanks to the portables, almost everywhere you go.

"Chances are, too, that you listen to the ministry of the Word of God over the air . . . for there is more preaching of the gospel by radio than ever before. But did you know that such ministry is threatened, that liberals are again trying to force paid religious time from the air? In March of this year, the Broadcasting and Film Commission of the National Council of Churches issued a statement urging radio stations and networks to stop selling time for religious purposes, complaining specifically about such programs as Billy Graham's Hour of Decision."

Yes, the liberals are against old-fashioned evangelical gospel preaching that saves men from hell-fire.

## Just a Little

Little by little, some folks are growing a little careless. On Sunday mornings they sleep a little late, and come to church a little tardy. Some chew gum a little, talk a little, laugh a little, sing a little, give a little, and listen a little to the sermon. After dismissal, they argue a little, and gossip a little, go home and forget what little they heard and act a little as if they care little for the greatest, grandest, holiest and most precious privilege on the earth—that of worshipping and of serving the Lord Jesus Christ.

When you see any of the signs in your life, you had better take warning. You are drifting away from the Lord and your life is slowly being devoured by the enemy of your soul, the devil.—Edgemont F. W. B. Church Challenger, Durham, N. C.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### *Eric Russel's Vacation Job*

Abbie Fosdick Ransom

THE trolley car whizzed by a moment too soon for boarding, and Eric turned away with a sigh of disappointment as another boy on the opposite corner sang out: "Hello, Eric!"

"Hello, yourself!" Eric returned, good-naturedly, and then he added: "Where you going?"

The other jerked his head cityward as he crossed to Eric's side of the street. "Looking for a job for the summer," he answered.

Eric's face brightened. "I'm not the only one on the anxious seat, then?" he asked, whimsically. Then he observed more soberly, "Got the promise of anything, Wellington?"

"No, just looking; have you?"

"They want a boy at McIntyre and Brown's," Eric explained. "I'm going there."

An expression Eric did not like came into the eyes of Wellington Chambers. It was only a shadow, and was gone in an instant, but he had seen it there before and it always gave him a feeling of distrust. But his companion brought up an entirely different subject when he spoke again.

"Ever ride free?" he inquired.

"When the other fellow has paid my fare."

"I have, dozens of times; it's easy when you know how. You couldn't, thought—you haven't the grit."

"Shan't try," Eric returned, shortly. "I've money for carefare if I am hunting a vacation job."

"You're a coward," retorted Wellington. "You're afraid to beat it; I stump you to try."

"I could if I wanted," Eric replied, hotly. "I've seen the other fellows do it, but I always preferred a seat."

"I stump you," Wellington repeated. "There it comes now; I thought you were a coward, and now I know it."

With a disdainful laugh he recrossed the street to signal the oncoming electric. Eric stood undecided, then as the car started on he ran a few steps and sprang upon the inner running board while the conductor was busy assisting a lady with two children to alight. Right where he sprang on a

portly gentleman occupied the end seat and as the conductor moved from one part of the car to another collecting fares, Eric swung back and forth, concealing himself behind this passenger. Once or twice the gentleman appeared about to speak, but the boy's eyes were fixed, first on the conductor, then on the outward-bound cars which were continually passing. For five minutes the dodging and shirking kept him busy and by that time the car had almost reached its terminus. Then, just before they passed the guard at the entrance to the elevated station, Eric edged his way to the front and seated himself beside Wellington and directly behind the motorman.

"You can't tell me you never did that before," his friend sneered. "I never saw the game played slicker."

"I shan't tell you anything," and Eric's tone was savage. "I feel like a thief."

Wellington laughed as the car slowed down and the passengers disembarked. "Think I'll go down to McIntyre's with you," he remarked. "They might happen to want two boys."

McIntyre and Brown's was one of the most reliable business houses in the city; the treatment accorded their employees was more than just, it was generous; and among those who knew the firm it was regarded as an honor to secure a place in their establishment. Mr. Russel had already spoken to them concerning his son, and Eric had considered his position there as fairly well assured. But now his cheeks were burning with rage at his own weakness. Times without number he had resolved never to do what he knew to be wrong, but those little words, "I stump you," had more than once proved his undoing.

"I am a coward," he repeated over and over, "too cowardly to do right; too cowardly to keep promises I make to myself and they are as binding as any promise. I deserve a thrashing and wish somebody would give me a good one. I believe Wellington did it on purpose to upset me so I'd lose my chance of a job with Mr. McIntyre."

Several electric trains were allowed to come and go before he felt composed enough to continue his trip; Wellington

stuck close, but he was too angry to speak, and when, finally, he entered a train, station after station was passed in silence. When he reached the store at last and asked for Mr. McIntyre, Wellington followed, but Eric did not bestow upon him even a glance. The clerk to whom he applied for direction sent him to the private office of the firm, and Eric's heart seemed almost to stop beating when the gentleman seated at a desk whirled round and showed himself to be the one behind whom he had played at hide-and-seek with the conductor of the surface car. His expression told Eric that he was recognized, but the greeting was kindly, and a little courage crept into Eric's tone as he said:

"My name is Eric Russel; I'm John Russel's son, and Father told me this morning that you wanted to hire a boy."

"We wish to hire an honest boy," Mr. McIntyre corrected, gently.

A flush mounted up and over Eric's face, his eyes dropped, then he raised them, looked straight into those of the gentleman opposite, and he answered, simply, "I think you'll find me honest, Mr. McIntyre, if you give me a chance."

"I believe we better not, my boy." The words were spoken very kindly, but Eric knew the decision was irrevocable. "After what I saw of you this morning I don't think it best, do you?"

Eric wanted to reply, but could not. A lump was in his throat so large that no words would pass, and without speaking, he turned and went out, leaving Wellington alone in the office. All the way through the store it seemed as though every clerk was saying to himself. "There goes a thief," and his breath returned with a gasp when he was once more in the street. Every nerve in his body tingled and quivered with shame and the perspiration stood in drops over his forehead. He thrust his hand into his pocket for a handkerchief and touched his purse; it brought a sudden resolution to him and he started on a brisk walk. Ten minutes later he was in the general offices of the electric car company and asking for an interview with the president of the road he had defrauded. It was only a short time when a boy ushered him into the presence of the president's private secretary and while, at first, it was hard to talk, an encouraging word from the official soon brought out the entire story.

"I suppose Wellington has my job," Eric concluded, "and I don't know that I care very much. At any rate, I wouldn't care if he hadn't been the one to dare me to do it. But I presume the harder it is for me to know why he's beat me out the longer I'll remember my promise to myself, and then I won't be such a coward as I was again."

"I'll fix the matter up all right," replied



the secretary, fingering the money Eric had given him. "I'm much obliged to you for coming to me, if you'll wait a moment perhaps I can put you in the way of a job."

It was nearly a quarter of an hour later when he re-entered the room. "Mr. McIntyre wishes to see you," he reported. "I've been talking with him over the wire, and the place is still open. He says he wouldn't engage your friend because he didn't like his eyes; said they had a shifty look. Now, if you can 'make good' with him, this little incident won't weigh against you. Good morning."

Tears came into Eric's eyes and ran down upon his cheeks. "I'm much obliged to you, Mr. Secretary," he said, brokenly. "I

believe I've learned my lesson and I wouldn't have needed it at all if I hadn't been a fool for a good while back."

Mr. McIntyre greeted him with the same kindness as before. He entirely ignored any previous meeting and the question he asked were those having a bearing upon Eric's grade in school and his ambition for a business career. Then he gave him a note to be delivered to the head clerk in the shipping department, and as he turned again to his desk he observed, gently: "You'll find temptations lurking here the same as on the street, my boy; resist the first one and the second one will never faze you."—*The Sunday School Advocate.*

# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Visual Aid Project Report

The visual aid equipment was purchased in time for Rev. and Mrs. Daniel R. Cronk to take it with them on their return to India. The following is the response of the individual states to their determined quotas:

CONTRIBUTIONS		
STATE	QUOTAS	RECEIVED
Alabama	\$ 45.00	\$ 57.50
Arkansas	20.00	44.70
California	45.00	38.00
Florida	25.00	25.00
Georgia	60.00	75.00
Illinois	30.00	3.70
Kentucky	20.00	25.00
Michigan	60.00	68.25
Mississippi	25.00	14.20
Missouri	100.00	88.11
North Carolina	175.00	185.00
Ohio	20.00	20.00
Oklahoma	100.00	106.65
South Carolina	80.00	125.55
Tennessee	100.00	173.55
Texas	55.00	58.00
Virginia	20.00	20.00
West Virginia	20.00	
	\$1,000.00	\$1,128.21

The funds amounting to \$128.21 received over the goal set for the project have been applied to the luggage bill of the Cronks. The freight charges were quite high on all of their equipment.

Morehead City, N. C.—The Woman's Auxiliary of the Morehead Free Will Baptist Church held its monthly meeting August 2, with the president, Mrs. Willie

Marks, presiding. Mrs. Nina Saratowski read the evening Scripture, and Mrs. Bill Louick led the group in prayer.

Mrs. Noah Brown introduced the evening program. Others participating in the program were Mrs. Richard Springle, Mrs. David F. Jones, Mrs. Bradley McIntosh, Mrs. Clara Wade and Mrs. Charlie Barker. Following the program, Mrs. Siebert Morris and Mrs. Albert McElmon rendered a special number in song. Immediately following the conclusion of the program white Bibles were presented to the new babies of the church.

The new officers elected for the coming year are as follows: Mrs. Letha Marks, president; Mrs. Lillie Kirkman, vice-president; Mrs. Ellen Morton, secretary; Mrs. Ruby Barker, treasurer; Mrs. Violet Morris, enlistment chairman; Mrs. Noah Brown, youth chairman; Mrs. Mamie Jones, program chairman; Mrs. Bobbie Mason, study course chairman; Mrs. Helen Jenkins, orphanage chairman; Mrs. Mae Springle, benevolence chairman.

Morrisville, N. C.—The G. T. A. of the Shady Grove Church met on Tuesday, July 24, 1956, with the president presiding. Sandra Mason gave the devotions. A duet, "The Lord Is My Shepherd," was then rendered by Janice and Doris Parrish. Those participating in the program were Louise Harris, Edna Parrish, Janice Parrish and Mary Knowles.

During the business meeting the group voted to send \$5 to the Calverys in Japan. The girls are also making plans to make toys for the church nursery. Following the business session, Kay and Bonnie Ferrell served refreshments.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## In Memory of Glenn W. Bolin

Glenn W. Bolin was born December, 1930, and died in the service of his country on February 25, 1956.

He leaves to mourn his loss his wife, daughter, mother, father and two brothers.

The following poem was written in his memory by his aunt, Peacie Miller:

Glenn, we miss you so much here,  
'Tis lonesome to the ones so dear;  
But if on God they cast all care,  
He can take away their fear.

We prayed for you while overseas  
That God would bring you home to these.  
When you returned it had been so long,  
But we knew our prayers had reached the throng.

The few short months you then had here,  
We know you enjoyed your family dear.  
Although your suffering was so very bad,  
You knew God was the best Friend you had.

And when the Lord came to carry you home,  
The prayer you prayed will help us on.  
I know that you are in heaven fair,  
By God's grace, I'll meet you there.

Chipley, Fla.—The Woman's Auxiliary of the Piney Grove Church elected new officers for the coming year on Monday afternoon, August 13. The officers elected are as follows: Mrs. Bertie Baxter, president; Mrs. Pearl Barrow, vice-president; Mrs. Zena Owens, recording secretary; Mrs. Vera Owens, corresponding secretary; Mrs. Marie Owens, treasurer; Mrs. Vea Peele, youth chairman; Mrs. Clara McAdams, Y.P.A. sponsor; Mrs. Oma Owens, study course chairman; Mrs. Essie B. Toole, program chairman; Mrs. Clara McAdams, personal service chairman.

These new officers were installed by the pastor, the Rev. Chester A. Huckaby, at the church on Friday, August 24, at 7:30 p. m.

## The Killer

Statistics show that 10,000 people are killed by liquor where only one is killed by a mad dog; yet we shoot the dog and license the liquor. What sense is there to this?—*Bible Crusaders News.*



## Venezuelan Youth Conference Draws Large Attendance

The opening of the Pan American Congress on Youth Evangelism in Caracas, Venezuela, was attended by an audience of 7,500 people. Sponsored by the Youth for Christ International, the congress opened on Sunday night, August 5, at the Nuevo Circo Arena. More than 2,000 delegates were registered from all parts of Venezuela, other South and Central American republics, the United States and the Caribbean Islands.

Rev. Asdurbal Rios of Maracaibo, Venezuela, spoke on opening night and 58 people responded to the invitation to accept Christ. Rev. James Savage was the director of the congress along with Dr. Robert A. Cook, Youth for Christ president, with Gene Jordan heading up the 300 voice choir.

Highlight of the second day was the message of Mrs. Marjorie Saint, widow of Nate Saint, one of the five young missionaries martyred last January in Ecuador. She showed a film of the first meeting with the Aucas and told the 1,200 who heard here at a day session, "We went to Ecuador for one sole purpose—to tell lost men and women of Christ." She added that contact is still being sought with the Aucas.

Following her stirring message more than 500 young people responded to an invitation to dedicate their lives to Christ. Ted W. Engstrom, executive director of Youth for Christ, said after the meeting, "Without question this has been the greatest meeting I have ever been in. God moved in power."

Music at the congress included a male quartet from Detroit, Michigan; Bill Carle, bass soloist from Los Angeles and former Metropolitan Opera star; a Taylor University girls' trio; a bass trio from Cleveland; Gene Jordan, marimbast; and a male quartet from San Cristobal, Venezuela.

Closing date of the congress was August 12, after which teams of preachers, singers and instrumentalists conducted evangelistic campaigns in churches and cities throughout South America. The 77 delegates from the United States returned by chartered plane to Miami on August 27.

It doesn't take much of a pull to start a man down hill.—Selected.

## Tom and Ruth Willey Write

August 2, 1956

Our Dear Friends:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places in Christ" is truly our testimony in these marvelous days. We have hardly had time to stop and rest since we arrived on July 12!

The Lord provided so that we could get our equipment over practically duty-free. We had no more than gotten our boxes to the mission when we had to plunge into the work of our third annual youth camp. How the Lord did bless there! Actually we did not expect many young people to attend since we had given the camp but very little publicity during the last few months, but here, too, the Lord blessed and sent us one of the finest groups of young people we have had. What a blessing to arise early in the morning for the sunrise services conducted altogether by these precious young people. The services were of great blessing all through the week and we believe that the Lord has really worked in a deeper way than ever in the hearts of those who attended. One young fellow commented on the last day, "Oh, if tomorrow were only the first day of camp again!"

Words are not sufficient to express our joy in being here in the work of the Lord. The challenge is great; in fact, at present we are in the midst of drawing up plans for our nationwide youth conference which will possibly be held in November. We do covet your prayers as to plans and contacts that must be made. We expect around 500 to 1,000 from all over the island, so be much in prayer for the music, speakers and the possibility of a radio program.

Ruth has been adapting herself quite well to the life here. She still isn't very friendly with the lizards and bugs, though she is gradually getting to know them better. She has two that constantly play in front of her typewriter. She begins language study sometime next month so pray that the Lord will bless in this respect.

We both want to express our gratitude to the many with whom we visited and to the many who helped us reach the field. You, in a very real way, have a part in everything that the Lord does through us. "Faithful is he that calleth you, who also will do it. . . . The grace of our Lord Jesus

ter graduation.

Credits earned at Mount Olive Junior College can be transferred to either East Carolina College in Greenville, North Carolina, or Atlantic Christian College in Wilson, North Carolina. Our curriculum includes two years of general college work that is basic to most professions, and one and two-year courses in business education. Interested students may either call, write, or visit the college.

## The Drinker Is a Sissy

(Continued from page three)

cient quantities to render them partially insensible, they are going to be insufferably dull and stupid.

There is something childish about this program of escape. It is precisely at this point that a creative faith makes its greatest contribution to life. It does not offer an escape from our difficulties; it furnishes us with power to face them. It does not remove our problems; it gives us the courage to tackle them and the judgment to solve them.

What the psychologists call an escape mechanism is held in contempt by the scientists. The whole of psychological science is aimed to assist the individual in facing reality. There is something weak and pitiable about the person who cannot do that. The really strong are those who do not seek solace in drugs, but rely upon their own powers and intelligence.

The drinker is really a sissy. He is one who can't take it.

—Christian Advocate.

## SUCCESS

Success is in the way you walk the paths of life each day;

It's in the little things you do and in the things you say.

Success is not in getting rich or rising high to fame;

It's not alone in winning goals which all men hope to claim.

Success is being big of heart and clean and broad of mind.

It's being faithful to your friends and, to the stranger, kind.

It's in the children whom you love and all they learn from you;

Success depends on character and everything you do.

—Author Unknown.

Christ be with you. Amen" (1 Thessalonians 5:24, 28).

Tom and Ruth Willey



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Source of Human Conflicts

(Lesson for September 9)

Lesson: James 3:4, 5; 4:1-12.

Golden Text: Hebrews 12:14.

### I. INTRODUCTION

This lesson will deal with the cause of human conflicts as they are caused by the tongues and lusts of men. Then the remedy will be given for those who will make its application in their lives. Since James devotes the entire fourth and fifth chapters of the book to this discussion, we shall go outside the prescribed Printed Text to bring the whole message before the student.

Throughout the chapter a description is given of a tongue which is controlled by Satan. In Verse 6 the tongue is described as "... a fire, a world of iniquity: ... it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell." It is a fire in that it can so easily start a mighty passion or conflagration that the individual may lose his reason, say things that will place him in a position of wanting to inflict bodily harm on someone else, even to the point of taking another's life and becoming a murderer.

Lusts cannot be satisfied. The lustful heart looks upon an object and covets it until the person is forced by the drive to seek attainment. If the coveted object cannot be secured the lustful person becomes frustrated and driven to additional sins. If the object is secured, the lust is still not satisfied because its possession does not give the anticipated satisfaction. For this reason, "Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (Vs. 2).—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. Not even the power of a mighty ship's rudder is comparable to the force of the human tongue (3:4, 5).

2. There is no doubt in the open mind about the source of the trouble that besets mankind (Vs. 1).

3. Perhaps the greatest hindrance to answered prayer is the selfish motive that prompts many prayers (Vv. 2, 3).

4. Only those who are opposed to the

way of righteousness can really love the world and what it has (Vs. 4).

5. The only way the spirit of man can be changed is through the new birth of the Holy Spirit (Vv. 5, 6).

6. The first essential to victory over self is complete submission to the will of the Lord (Vv. 7, 8).

7. As Godly sorrow leads men to repentance, humility and contrition will give evidence of it (Vv. 9, 10).

8. Since the Lord is the only Lawgiver and Judge, no one has the right to judge his brother (Vv. 11, 12).—*The Bible Teacher* (F. W. B.).

9. The tongue does not steer the course of a human life, but it is an indication of the course we are following (James 3:4).

10. Really, the tongue was made to bless. It is wonderful that we can praise God and that we can express gratitude toward others. By all means, let us use it for God.

### III. ADDITIONAL TRUTHS

1. James likened the human heart to a fountain and a tree. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree bear olive berries?"

The picture fits the Holy Land where salt and bitter springs are found. Though near each other, they do not flow "at the same place." Their points of origin are different. Grace can make the mouth that once poured out cursings, "send forth" blessing. The bitter waters of Marah (see Exodus 15:23-25) were purified when Moses caused a certain tree to be thrown into the stream. That tree typified the Cross of Christ introduced into the life-stream of humanity.—*Defender Magazine*.

2. The source and cause of strife and fightings are in the evil nature of the flesh which seeks gratification. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" The word "lusts" is rendered "pleasures" in the A. S. V. This is the better translation, because the word "lusts" has come to have an almost exclusive reference to sensual passions, and James intended to include all forms of self-pleasing. Peter writes of the "... fleshly lusts, which war against the soul" (1 Peter 2:11).

3. On the other hand, "God resisteth the

proud." Literally this is, "setteth Himself in array against the proud." The quotation probably is from Proverbs 3:34. The one who is proud is one who shows himself above his fellows, and so lifts himself up against God. Pride is the mother of envy; it is peculiarly satanic, for by it Satan fell (1 Timothy 3:6; comp. Ezekiel 28:11-17; Isaiah 14:12-15). All the quarrels, feuds and worldliness rebuked by James have their source in pride, and those who are guilty of these sins set themselves against God. And God will also set Himself against them, and for this reason they will not succeed. Nothing succeeds like real humility, for it has God on its side, finding favor with Him.—W. S. Hottel, D. D.

4. God just cannot stand proud people. He is against all those who in a haughty spirit regard themselves superior to their fellow men. Pride makes trouble wherever it emerges.

Why do nations fight? Because they want for their own what some other nation possesses. Why do we have church fights? Because someone wants his or her own way. Why do husbands and wives fight? For the same reason, the selfish desire to dominate.

Our lesson for today should be of unusual importance to us and of great value. We live in a world where the nations are at one another's throats, where countless homes are broken by strife, where churches and organizations are split and splintered by dissension. If we can learn the cause and cure for this worldwide sickness of society it should be most profitable.—*Moody Monthly*.

5. A traveler who sailed along the coast of South America tells an interesting story. While his ship lay at anchor near the coast, it became "lily-bound." in that climate, the growth of vegetation is very rapid. In a few days, the vessel became the center of a great, floating island of beautiful lilies! They grew so fast that the chains became entangled. Soon the flowery mass caused the vessel to drag anchor and drift in the wrong direction. Then the crew had a long and hard task. With cutlasses and hatchets, they released their ship from the lilies. How easy it is for Christians to become so entangled with the gay and golden flowers of riches and worldly pleasures, that their lives drift in the wrong direction! We must keep ourselves free from the entanglements of this "present evil world."—*The Bible Expositor*.

6. An interesting Scripture to practice is Philippians 4:6-8. If a person persists, centering his attention on the sins of his fellow man, he is apt to become a chronic faultfinder who is unable to see much good in anybody or anything.



# Questions and Answers

(continued from page eight)

'sinning wilfully,' that is, apostatizing against experience and better knowledge, in X. 26, where the history and experience described above in Verses 4, 5 is called 'receiving the knowledge of the truth.'

"It is impossible . . . repentance. Impossible must not be toned down to 'very difficult,' nor must the edge of the expression be turned by suggesting 'impossible for man'; for though it be true that in saying 'impossible to renew' the apostle has in his mind the work of himself or any Christian teacher, yet such means is God's appointed means, and so far is he from contemplating any agency or interference high-

er than man's, that he rather implies that to the higher agency the impossibility is due (Vv. 7, 8).

"Seeing they crucify . . . afresh gives the ground of the impossibility in general, which lies in the magnitude of the sin—crucifying as they do, being crucifiers of the Son of God. The last words bring out the heinousness of the sin; comp. X 29, where the mental conditions implied in apostatizing from the Christian faith, especially in the case of Hebrews, are strongly brought out. It is probable that the rendering, crucify afresh or again, is the right one, though the addition 'to themselves' is rather in favor of simply crucify. To crucify again is not to do it for a second time in their history, but to do on their part what was

once done before, in Christ's history by others, the unbelieving Jews, with whom in their heinous deed and unbelief they associate themselves. The shade of force in *to themselves* is difficult to catch; it may express the consciousness that accompanies the act, or possibly the effect of the act on themselves: they crucify the Son of God, thus cutting off all fellowship between themselves and Him, and destroying the possibility of benefit from Him. And put . . . open shame, lit. and make a public spectacle or example of Him, as a malefactor and false Christ, deserving His ignominious death. To themselves they crucify Him, in the face of the world they make a public spectacle of Him (comp. X. 29)."

(Continued next week.)

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# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 5, 1956



## HARVEST HOME

Sow in the morn thy seed;  
At eve hold not thy hand;  
To trouble and fear give thou no heed,  
Broadcast it o'er the land.

Thou knowest not which shall thrive,  
The late or early sown;  
Grace keeps the precious germ alive,  
When and wherever strewn.

Thou canst not toil in vain:  
Cold, heat, and moist, and dry,  
Shall foster and mature the grain  
For garner in the sky.

Thence, when the glorious end,  
The day of God shall come,  
The angel reapers shall descend,  
And heaven shout, "Harvest home!"

—James Montgomery.



# EDITORIAL

## WE CAN PROVE IT

When we say that every family in the denomination should be receiving *The Free Will Baptist* weekly, we believe we can prove it. Therefore, if what we say here convinces you, we challenge you to pass the paper on to someone else who is not a subscriber, asking him to consider these statements. Perhaps he too will be convinced and will send us his subscription. We further challenge you, in the beginning of this new church year, to persuade your church to adopt "The Every Family Plan" which we shall explain, or some group to cooperate with us in our "Group Discount Plan."

What does *The Free Will Baptist* offer our people? Let us give you a brief resume of the contents of each issue:

(1) The editorial page is devoted to the expression of the editor's opinion upon the vital issues which face the denomination as a whole, or any segment of our people. What we say in the columns is not necessarily the belief of the board of directors of the Free Will Baptist Press, the stockholders or any individual or group other than the editor himself. We enjoy complete freedom to express our opinion on every issue. Furthermore, what we say is not always in line with popular opinion; we exercise no hesitancy in speaking out against what we believe to be hurtful trends which will hinder the cause that we love. However, we never express an opinion until we have first given it careful consideration in the light of all available information. This we firmly believe to be the editor's prerogative and his opportunity for constructive service.

(2) Three pages of each issue are usually devoted to feature articles written preferably by people anywhere in the denomination who have something to say for the glory of God. The ideas advanced are those of the writer and not necessarily the beliefs of the editor or other authorities. The only limitations on these articles are these: The editor reserves the right to revise articles to make them conform to his style; he also reserves the right to refuse to publish articles which deviate too far from generally accepted doctrine of the denomination.

Sometimes we are forced to secure feature articles elsewhere because not enough of our people submit such manuscript to us. We urge our ministers and lay people everywhere to write feature articles and submit them to us. Do you realize that one gospel message printed in *The Free Will Baptist* goes into more than 4,000 homes and into hospitals, university libraries and more than a dozen offices of other religious publications? One message printed here will reach far more people than you could reach by almost any other means. Therefore, if the Lord gives you something to say, why not write it in the very best manner possible and let us help you reach a great many people?

(3) Space is given to publish news items from churches, individuals and groups from all over the denomination. We welcome news items from anywhere in this nation and other nations of the world. Since we have a Christian publication, we must insist that news be of a religious nature. Wherever you live, from north to south and from east to west, send us religious news items of special interest; we shall be glad to publicize what you are doing that others may be informed and inspired.

(4) We give space to publicity of every phase of our denominational program. Under "Christian Education" we publish articles and items from our two institutions of higher learning, Free Will Baptist Bible College and Mount Olive College. Our policy is to publish every manuscript which we receive from these institutions as space permits; we have kept this resolution in detail up to this moment.

Under the heading, "Missions," we give publicity to missions from both the national and state levels. We print material from both national boards as it comes to us, and also material from state boards. We urge more of the state boards to send us information on what they are doing for missions at the state level.

Under "Woman's Auxiliary" we publish items from the national organization, state and district organizations and local church organizations. If your work has not been publicized, it is because we have not received the manuscript. Why don't you send it to us?

We devote one page each week to a discussion of the Sunday school lesson. The teacher and pupil will get invaluable help by studying this page.

We carry articles on superannuation and other phases of our work as they are submitted to us.

(5) We carry obituaries and memorial articles. We also carry the "Mail Box" in which people may make special announcements and ask for specific information.

(6) In addition to all this, we carry regular columns by men of wide experience and excellent training. These columns are designed specifically for the following purposes: "The Lighted Pathway" for devotional reading; "Questions and Answers" and "Notes and Quotes" to give information on Bible doctrine and church practice; "The Pastor's Notebook" as an aid to ministers; "Stories for Boys and Girls" especially for children.

These are the contents of every weekly issue of *The Free Will Baptist*. Where else could you find such a wealth of printed material on a weekly basis for such a small price—\$2.00 per year? And, to us, the most attractive aspect of it is that you may participate actively in its production. We are striving to make it your paper. Will you help us?

What circulation plans are in effect to secure subscribers? We have a plan for the entire church, one for a group within the church, and one for individuals.

(1) The "Every Family Plan" is one by which the church clerk sends us the names and mailing addresses of the heads of all families in the church. We mail *The Free Will Baptist* to all these homes weekly and bill the church quarterly at a 10% discount on the individual subscription price. If your church is interested, please write us for details.

(2) The "Group Discount Plan" offers any organization within a church the privilege of securing subscriptions and keeping 10% of collections for its treasury. If your church does not adopt the "Every Family Plan," please write us for details of this plan.

(3) The "Bonus Subscription Plan" offers any individual in

(continued on page eight)

VOLUME 71

NUMBER 35

## THE FREE WILL BAPTIST

SEPTEMBER 5, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter

Manager..... L. A. Dunn  
Editor..... J. O. For

Subscriptions Payable in Advance  
6 Months ..... \$1.00  
1 Year ..... 2.00

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# You're Out!

By Ted Springer  
(As told by Ted Miller)

**I**T'S the ninth inning of the ball game, the score is tied, and the runner streaking around third base is trying to beat the throw to home plate. It's going to be close—a desperate slide that kicks up a cloud of dust. Is he safe? Is he out? Only the man in the black uniform crouched over the play knows for sure, and on his decision hangs a ball game!

That's the kind of thrill that makes my job interesting, for you see, I'm a baseball umpire. While the screaming fans are straining to see a close play, I'm right there on the field, hovering over the action. As you can imagine, the job is exciting, but it is also tougher than you might expect, for the umpire must be right, and sometimes that's a rugged task.

Take it from me, an umpire needs the bounce of a rubber ball, and the eyes of an eagle to do a good job in a fast ball game.

I found that out in a spring exhibition game I umpired in St. Petersburg, Florida, between the champion New York Yankees and the St. Louis Cardinals. It was an action-packed thriller, and when I left the field at the end, I was as soaked with sweat as some of the hard-running players.

It reminded me of the life of every successful Christian—striving every day to win victory over sin with the guidance of our Almighty Captain, the Lord Jesus Christ.

When Uncle Sam called me into the service of our country in 1951, I thought the thrills of umpiring were over for awhile, but I discovered the Army could use this kind of training, too. They soon put me to work as an umpire. In fact, my most exciting umpiring experience occurred at this time. Let me tell you about it.

I was in the Army, stationed at Fort Hood, Texas, umpiring a game. This particular game was moving along at an ordinary pace until the runner on first base, who was also the manager, thought he saw the opposing pitcher make a balk (an illegal motion). Immediately he went charging toward the plate umpire, a friend of mine.

My friend said he didn't see the balk, so they both hurried out to me on the baseline to get my opinion. Now that they had asked me, I knew I'd have to call it and I didn't relish the job. For you see, the decision was going against the manager,

who was also a first lieutenant, while I was a lowly first class private!

"No," I told the manager, "that wasn't a balk. You also left the base without calling and getting time out, so . . . you're out!"

That was more than the first loogie could stand; he had expected to advance a base, and here he was called out! As he argued under the hot Texas sun, his temper got the better of him and he started swearing recklessly.

No umpire can permit a player to curse him and still maintain control of the game. So I had the perilous duty of putting the manager out of the game. You can imagine how popular that made me. Privates just don't order lieutenants around in the Army!

My order stirred up more commotion, and at first the lieutenant refused to leave. But rather than forfeit the game to the other team, he finally walked angrily away. Later, in a conference with officials of the league, the lieutenant tried to prove his point, but they showed him the rules proving I was right and he was wrong. He then admitted his error.

Many people I see today are something like that lieutenant. They have heard what the rules of life are, but like the lieutenant they don't really make sure about them.

Maybe some of you would be startled to realize that God sees every move you make and every thought you have. The Bible clearly teaches this. And it all goes down in a sort of record book that will prove how wrong you have been. That book will not be opened until after you die, when it's too late to change over to God's rules, and you will be out of heaven for good—unless you do one thing now!

That one thing is to ask the Lord Jesus, who keeps the record book, to be your Saviour from all sin—sin in the past, the present and the future—and then a miracle happens! Because Jesus died for your sins, He can forgive them and say as He did in Isaiah 44:22, "I have blotted out, . . . thy sins: . . ." They are gone from the record book when you ask Christ to be your Saviour, and then you'll be "safe" in heaven! The sooner you go by God's rules, the happier you will be in the game of life.

I know that some people don't think much of umpires, and sometimes it looks like players in an argument hate the um-

pire. Actually, most experienced players deeply respect the umpire. They know he is trying to do an honest job, and the game couldn't be played without him. He isn't pulling for either team; he's there to do a job.

Are umpires always right? Yes, they are, officially. (They cannot go against the rules, of course!) When an umpire calls a close play, he has the advantages of supervised training, long experience, knowledge of the rules and a good view of the play.

But I can almost hear some of you stoutly insisting that an umpire is not always right. Well, though I might be called a traitor by some of my fellow umpires, I'll have to tell the truth and admit that umpires do make occasional mistakes. That happens because they are only human, and they err without meaning to. But officially, the umpire's decision goes into the record book even if wrong.

Aren't you glad there are no mistakes in the heavenly record book? We may think of God as the Great Umpire, with penetrating vision, constant alertness and perfect judgment, who will never call you "out" if you're really "safe" in Christ. He won't charge "errors" against you that you didn't commit. But you are only "safe" and on the way to heaven when Jesus is your Saviour. If you have not invited Him into your heart, you are "out," meaning you cannot get into heaven.

Umpiring gave me many opportunities in the Army to tell how God is the perfect Umpire, who sees everything and never calls a play wrong. I think all Christians should witness about Christ, because many people haven't let God call the decision on their lives. By that I mean they haven't given their hearts to God. We must tell them all about the rules to get to heaven, and the Lord Jesus Christ is the only Way.

Jesus Christ is looking for men, women and young people who want to be on the winning team. You can join up by trusting Christ as your Saviour and Captain.—*American Tract Society.*

## For the Journey

A young Christian packing his bag for a journey said to a friend, "I have nearly finished packing; I only have to put in a guide book, a lamp, a mirror, a microscope, a telescope, a volume of fine poetry, a few biographies, a package of old letters, a book of songs, a sword, a hammer, and a set of books I have been studying."

"But you cannot put all that into your bag," objected the friend.

"Oh, yes," said the Christian. "Here it is." And he placed his Bible in the corner of the suitcase and closed the lid.—*Adapted.*



# Commissioned to Evangelize

Rev. Wade Jernigan

**T**HE church was, is and forever shall be commissioned to evangelize, which commission, from Christ to us, is based upon His authority given unto Him both in heaven and earth. Since it is the *man of authority* speaking and since *never a man spake like this man*, we would do well to sit up and take notice. Christ gave us the watchwords when He said, "He that hath an ear, let him hear." He also gave us some very straight speech when He said, "If you love Me keep My words." In the following statement we have our warning, "Not every one that saith unto me Lord, Lord, but them that do the will of the heavenly Father."

With the watchwords, straight speech and warning before us, let us go further into the subject.

Mr. Webster tells us that evangelism is the preaching or proclamation of the gospel. With this definition in mind let us look at what has been called the Great Commission and see if it is not a commission to evangelize. Not only do we want to examine the commission as it is given in Matthew 28:19, 20 (this one is used more than any other), but also in Mark 16:15; Luke 24:27; John 21:15-17; and Acts 1:8.

If one word could be used to sum up the evangelistic commission I am persuaded to believe it would be *action*. For in the commission we have such action words as *go, teach, baptize, teaching*. But we will not put it all into one word, but will look at each action word trusting that each of us will understand that this command cannot be obeyed in proxy. Each of us must be an Isaiah in spirit and say, "Here am I, send me."

GO—The word, *send*, is not a synonym for the word, *go*. Too long we have prayed, "Lord, send laborers into the field" without including ourselves. If we are going to sing, "Ready to go, ready to stay," then let us make sure that we are "ready to do His will."

Go on the authority of Christ. When Christ said, "Go ye therefore"; the *therefore* had reference to His statement, "All authority is given unto me in heaven and

in earth." No ambassador has ever enjoyed the authority in going for his country that the ambassador for Christ enjoys in going for his Lord. Every child of God has credentials from the Lord to tell the good news of a full and free salvation.

Go in the power of the spirit. Christ taught during His personal ministry that the husbandman should first be partaker of his own fruit. We learn from this that a man must have an experience with the Lord before he can introduce others to Christ. With this realization we can appreciate more the commission as seen in Acts 1:8. Christ stated that His disciples would receive power *after that the Holy Ghost had come upon them*. Paul tells us in 1 Corinthians 12:3 that "... no man can say that Jesus is the Lord, but by the Holy Ghost." He also states in Romans 8:9 that "... if any man have not the spirit of Christ, he is none of his." Many people are saying that they have not received the baptism and the power, but if you are a child of God you became such by the Holy Ghost (1 Corinthians 12:13); and by becoming a child of His, you did receive the power to go witness. Let us hear the admonition of the angel to Gideon in Judges 6:14, "... Go in this thy might, and thou shalt save Israel from the hands of the Midianites: have not I sent thee." Allow me to paraphrase this Scripture that we might apply it to ourselves. Go in this thy might (power to witness) and save the lost from the hand of the devil: the Lord has sent you.

Go with a heart filled with love. Paul teaches us in Romans 5:5 that the "... love of God is shed abroad in our hearts by the Holy Ghost. ..." With God's love shed abroad in our hearts we should be able to go and have compassion on the hungry multitudes who stand in the valley of decision. To me the Great Commission is found in Christ's command to Peter, "Feed my sheep; feed my lambs; feed my sheep." Christ wanted Simon to feed the Jewish sheep which were already in the fold. He wanted Him to feed the new converts, the lambs. Jesus also wanted him to feed the *other sheep I have which are*

not of this fold. Let us remember that Peter was questioned about his love each time the Lord said, "Feed." It's only as we are filled with God's love that we can undertake the job of evangelism.

TEACH—We have learned through study that the word, *teach*, as it is used here, means *make disciples*. Solomon, in Proverbs 14:25, said, "A true witness delivereth souls: ..." The psalmist, David, in Psalm 40:3 said, "He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD."

The making of disciples included preaching—preaching of the gospel. We can better understand why the gospel must be preached when we have examined some of the following Scriptural statements. In Romans 1:16 we learn that the gospel "... is the power of God unto salvation ..." Paul did not say that it was one of the powers, a power, or a part of the power but said "... the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The Romans were instructed that "... faith cometh by hearing, and hearing by the word of God" (Romans 10:17). No wonder Paul said, "Woe is unto me if I preach not the gospel." He further stated, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14). Certainly it must have pleased God by the foolishness of preaching (evangelism) to save them that believed the gospel.

The eunuch was not saved until Philip guided him through the Scriptures unto Jesus. Paul was not converted until Ananias gave him the message from God. Cornelius was not saved until Peter said, "Of a truth I perceive that God is no respecter of persons." The gospel, all of it, must be proclaimed if souls are to be won for the Lord. Making disciples included instructions that must be given unto the penitent seeker. I believe that first things truly should be first in this connection. In Luke 24:47 we learn "... that repentance and remission of sin should be preached (taught) in his name among all nations, ..."

The soul winner, after proclaiming the gospel to the extent that a sinner is convicted, should be able to explain repentance (Bible repentance) unto the unsaved to the point that he sees both what it really is and how one may repent of his sins. When one has genuinely repented of his sins, faith is present, and this faith placed firmly in God's grace certainly brings the knowledge of the remission of sins. In Acts 3:19 we read, "Repent ye therefore, and be converted, that your sins may be blotted out



when the times of refreshing shall come from the presence of the Lord."

Making disciples requires personal witnessing. Christ was a great preacher in His own right; He was the greatest teacher (instructor) that the world has ever known. He also was a personal witness. Most of His early converts were won through personal contact. In fact, all of His apostles were won through personal witnessing. Just before ascending to the Father, Christ commanded that His followers tarry at Jerusalem until they were endued with power from on high. This power was to enable them to witness unto all people. Let us be free from all prejudice and join ourselves to the chariot. When we have joined ourselves to the chariot, let us witness as Philip did to the eunuch. Philip could not see the black face for seeing the black heart. He realized that God was not in the skin-saving business, but sent His Son to seek and to save the lost souls. We are to witness to all, for all need our witness.

**BAPTIZE**—Just because some people have gone off the deep end on water baptism we should not forget the teaching of Christ on the subject. I have no time to argue that what Christ taught is nonessential, not necessary, nor needful. His stay on earth, and especially after He started preaching, was too short for Him to twiddle away His time. Regardless of what you think of water baptism it is included in Christ's commission to evangelize. To get a man to acknowledge his sin, repent and experience forgiveness, is certainly an important part of the commission; but we cannot ignore the rest of it and be able to say with Paul, "I have shunned to declare the whole counsel of God." When I go fishing, I like to string my fish and take them home with me. God is going to hold us responsible for every soul we lead to Him that we fail to teach all things, including baptism.

Those who are made disciples, who believe, who have repented, who have the remission of sin, are to be baptized. They are to be baptized in the name of the Father, the Son and the Holy Ghost.

The promise, *Lo, I am with you*, is only to those who teach *whatsoever I have commanded you*. You have not obeyed the commission in its fullness until you have made a disciples, baptized a disciple and taught a disciple to observe all things commanded. Christ asked the question on one occasion, "Why call ye me Lord, and do not the things which I say?" There is a tendency among some of our people to let up on many of the things which were included in the *faith of our fathers* and the *faith once delivered unto the saints*. Let us not grow weary in our well-doing for in due time we shall reap the harvest of the faithful. If we have taken heed to the doctrine we preach, let us continue in it, in so

doing we will save ourselves and the ones who hear us.

Let us claim the promise of the commission, *I am with you always*, by obeying the go, the teach, the baptizing and the teaching to observe all things. Then and only then can we truthfully say we are evangelistic. It is not enough to be evangelical; we must be evangelistic. We all know that the church of Ephesus was evangelical, and for this they were complimented, but the Lord saw that they were failing in the field of evangelism. Seeing that they were no longer engaged in the effort to reach the lost as they once were, He said, "Nev-

ertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:4, 5). Failure on our part to heed this warning means the removal of our candlestick. If the candlestick is removed our light is gone. If our light is gone we are in darkness. If in darkness then we are in sin. If we are in sin we are dead.—Adapted from an article in *The Promoter*, Oklahoma City, Oklahoma.

## Rev. W. B. Davenport



**P**ICTURED above is the Rev. W. B. Davenport, a seventy-eight-year-old retired Free Will Baptist minister of near Ashland City, Tennessee. His life has been one of great service to our denomination at large as well as to his immediate association, the Cumberland Association of Tennessee. The following are two testimonials concerning Rev. Davenport's record and influence.

Mrs. G. T. Hunt says:

"Rev. Davenport has a very enviable record as a preacher of the gospel. He dedicated his life to God and to his service in the gospel ministry August 9, 1916. From that date until October 3, 1955, when he retired, he served faithfully in the Cumberland Association of Free Will Baptists.

"During these years he has traveled 59,192 miles and has preached 2,066 sermons. He has visited 3,710 homes and preached 503 funerals. The people who have been converted in his services total 1,064. He has baptized 572 candidates, received 623 applicants into the church, and solemnized 60 marriages. Yet, for all this service he has received the small amount of \$34,858.27 as financial remuneration. On this mea-

ger pittance he reared nine children. This fine enviable record stretches over a period of 40 years."

Mrs. Vera Elliott says:

"And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:23, 24). How wonderful to walk with Jesus as Brother Davenport has for so many years! He has been so faithful to God, and yet unafraid of the devil. Brother Davenport served as my pastor for a number of years. He was always so patient and kind; he held Jesus up in power and revealed the sweetness of Jesus. As he preached one could feel that deep settled peace and joy that can only come to God-called men. He was willing to be led by the power of God, trusting with faith that He would keep His promises.

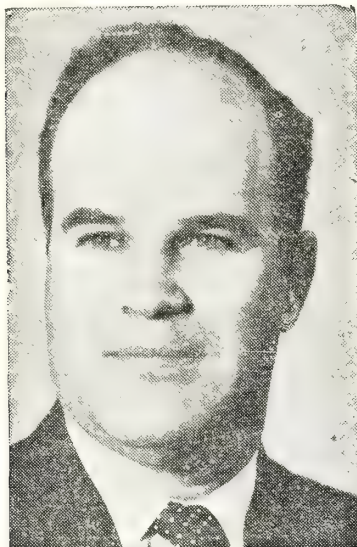
"I shall never forget that during one revival he baptized 89 people. Brother Davenport is loved by all. Just by talking with him, one can feel the presence of Jesus. He is now almost blind, but he still has a heavenly smile. Isn't it wonderful that so many have come to know Jesus through him? I thank God for allowing me to be acquainted with a man like Brother Davenport."

A man who believes truth can stand on his feet. I pity those men who live on negatives, on what they *don't* believe. I met a man some time ago, and he said he didn't believe this, and he didn't believe that, and he told me forty things he *didn't* believe. I said: "Will you tell me what you do believe?" And the poor fellow didn't know what he did believe. If it's the truth, my friends, stick to it; hold on to it; but if it's not true, give it up.—D. L. Moody.



# NEWS NOTES

## Rev. Dodd to Conduct Slocomb, Ala., Revival



The Rev. D. C. Dodd, secretary of the National Home Mission Board, Nashville, Tennessee, will be the guest evangelist for revival services at the Slocomb Free Will Baptist Church, Slocomb, Alabama, beginning Sunday, September 23, and continuing through Sunday, September 30.

The Rev. Rufus Hyman, pastor of the church, makes this statement: "We invite our friends from the nearby churches in Alabama and Florida to visit us during this revival. Services will begin each evening at 7:30. We request the prayers of God's people for the success of the meeting. This is a new work which is in need of a revival. We are in a new section of town and the people are hard to get interested. Please pray for a great awakening here. We have a nice block building to worship in."

## New Bethlehem Church Held Evangelistic Services

A series of evangelistic services were held in the New Bethlehem Free Will Baptist Church near Grantsboro, North Carolina, August 19-25, by the Rev. John W. Alford of Morehead City, North Carolina, assisted by the pastor, the Rev. Clinton Lupton.

Mrs. H. S. Price makes the following statement regarding the meeting: "Brother Alford brought us some wonderful messages and stressed the importance at the first service of each member beginning to work and pray together for a good revival. Deep interest was shown from then on and several members rededicated their lives and began working with constructive forces for a successful meeting which brought wonder-

ful results. We enjoyed special music several nights from other churches. Also our church choir and trio rendered some very good numbers during the meeting.

"We had several converts of which was a father and his grown son, a man and his wife, a mother, and two young boys. These were baptized Sunday afternoon, August 26, at Bridgeton, North Carolina.

"We appreciate the interest and moral support given us from visitors from other churches throughout the meeting."

## Rev. Willie Stilly Begins New Bethlehem Pastorate

The first Sunday in September the Rev. Willie Stilly of Bridgeton, North Carolina, began the pastorate of the New Bethlehem Free Will Baptist Church near Grantsboro, North Carolina, relieving the former pastor, the Rev. Clinton Lupton. During the evening service the new converts of the recent revival were received into the church by receiving the right hand of fellowship.

## Bridgeton Church Host to Youth Rally

The Bridgeton, North Carolina, Free Will Baptist Church will be host to a Youth for Christ Rally Saturday night, September 8, 1956, at 8:00 o'clock.

The Rev. Paul Lee of the Free Will Baptist Bible College, Nashville, Tennessee, will be the guest speaker for the rally. Everyone is cordially invited to attend the meeting and to enjoy the Christian fellowship.

## Coming Events

September 12-13—North Carolina State Convention, Beaver Dam Church, Columbus County

October 9-10—Annual Missionary Conference, Nashville, Tennessee

October 17-18—Western Conference of North Carolina, Holly Springs Church, Johnston County

October 24-25—Eastern Conference of North Carolina, Friendship Church, Jones County

November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County

November 15-17—Pee Dee Association of North Carolina, Cedar Branch Church, Columbus County

## Pearsall Chapel Church Celebrates Home-Coming

Sunday, September 9, 1956, will be home-coming day at Pearsall Chapel Church near Kenansville, North Carolina. All former pastors, former members and friends are invited to attend the services. Lunch will be served on the grounds at noon.

## Rev. Ralph E. Clegg To Hold Piney Grove Revival

The Rev. Ralph E. Clegg of Durham, North Carolina, will hold a series of revival services at the Piney Grove Free Will Baptist Church near Kenly, North Carolina, on September 11-19, 1956. Services will begin each evening at 8:00 o'clock.

The pastor, the Rev. Dewey C. Boling, will assist in the services. He states, "We solicit the prayers of all Free Will Baptists everywhere for the success of these services."

## Correction Please!

In the August 22 issue of *The Free Will Baptist*, Mail Box section, we quoted the address of the Rev. Ernest Strickland as Route 1, Box 533, Condley, North Carolina. Mr. Strickland informs us that his correct address is Route 1, Chandler, North Carolina. We apologize for this error.

## State Chapter of Alumni To Hold Meeting

The North Carolina state chapter of the Alumni Association of the Free Will Baptist Bible College, Nashville, Tennessee, will meet on September 25 at the home of Brother Homer Willis, 3103 Yow Road, Greensboro, North Carolina. Anyone having difficulty in finding the location is asked to call Mr. Willis at 3-4046.

Lunch will be held on the grounds at 11:30 a. m. Each family will bring a picnic basket with silver and plates. Devotional services will be held at 1:00 p. m. with Conrad Williford leading the singing, Adam Scott presenting a time of prayer, and Joe Ange leading in an inspiring testimonial service.

The business period will be held at 2:00 p. m. A social hour will follow the business period.

## Rev. M. A. Woodard Celebrates Birthday

The Rev. M. A. Woodard, retired minister of Winterville, North Carolina, will celebrate his seventy-seventh birthday on September 6, 1956, having dedicated many of these years to the gospel ministry. His membership is with the Reedy Branch Free Will Baptist Church near Winterville.

The Reedy Branch Church bulletin for September 2 carried the following tribute to Rev. Woodard:

"'Dad' Woodard will reach his seventy-



seventh birthday on September 6, 1956. Reedy Branch Church and its pastor wish for you, 'Dad,' the very best and richest of God's blessings upon you and yours. For the forty years you spent in the active ministry of the church, we thank God. For the four years of ministry here at Reedy Branch Church (1924-1928), we also humbly thank God. We believe that your ministry is still bearing fruit. God bless you."

### **Barnes Hill Church Holds Fall Revival**

The Barnes Hill Free Will Baptist Church, Nash County, North Carolina, announces its fall revival beginning Sunday night, September 16, and continuing through September 23.

The Rev. D. W. Cleve Jr. will be evangelist for the services. Everyone is invited to attend. The pastor of the church, the Rev. Charlie T. Rice Jr., makes the following statement: "We covet the prayers of everyone for the success of our revival."

### **Otter's Creek Church Announces Special Services**

Home-coming will be observed at the Otter's Creek Free Will Baptist Church near Fountain, North Carolina, on September 16, 1956. The church also announces that its fall revival will begin that night at 7:45 with the Rev. W. S. Burns of Ahoskie, North Carolina, as the evangelist. He will be assisted by the pastor, the Rev. C. D. Hamilton.

The church is sponsoring a harvest day sale on Friday evening, September 21. A barbecue supper will be held the same day at 5:00 o'clock. Proceeds will be used in completing the church.

Everyone is invited to attend these special services and is asked to be much in prayer for the success of them.

### **Evangelistic Campaign in Springfield, Missouri**

An evangelistic campaign is in progress in Springfield, Missouri, with the Rev. Othel T. Dixon as the evangelist. Services, which began September 3, are being held in the First Free Will Baptist Church of Springfield, assisted by the pastor, the Rev. Henry Long. A special invitation is extended everyone to attend the remaining services of this campaign.

### **South Georgia Association Plans September Meeting**

The seventy-ninth annual session of the South Georgia Association of Free Will Baptists will convene with the Bethel Church, Baxley, Georgia, on September 21, 22, 1956. The following is the scheduled program for the session:

**FRIDAY MORNING SESSION**  
—Invocation, Mr. Eunice Lorice  
—Welcome, Rev. Burrow, Host Pastor

# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive College President Writes

August 31, 1956

Dear Friends:

Last spring Mount Olive Junior College, Mount Olive, North Carolina, conducted a financial campaign among Free Will Baptist churches in North Carolina and also in the town of Mount Olive, the city of Goldsboro and surrounding communities. The campaign consisted mostly of pledges to be paid to the college over a period of five years. The purpose of the campaign was to secure funds that would make it possible for Mount Olive Junior College to improve and expand its educational service to the point where we could offer Christian education to our young men and women in all walks of life.

The results of the campaign were gratifying. More than \$200,000 was pledged to the college; payment on most of these pledges is scheduled to begin this fall. If your church has already made its drive for pledges to Mount Olive Junior College, you will want to begin now to receive the money. We would like for each church to work the drive for the college as is best suited to its local situation. Someone in your church can be designated to collect the pledges and send the contributions to the college in a lump sum; if they desire, individuals may send their gifts directly to the college and their church will be credited with their donation.

If your church did not conduct a drive for Mount Olive Junior College last spring, we ask you earnestly to do so now.

Where possible, we would like for the pledges to be made over a five-year period. We will be happy to send you as much literature and as many pledge cards as you need. If you would like for a representative from the college to meet with your church and explain any details about the campaign or the work of Mount Olive Junior College, please let us know.

We believe that Mount Olive Junior College is destined by God to grow and become a leading college in the field of Christian education. In a few days a record number of students will be registering for the new school year. To provide for an increased student body in 1957 we are beginning now to lay plans. On October 1 we plan to purchase fifty acres of land located four-tenths of one mile from our present campus. This land will cost \$40,000, and is to be paid for at the rate of \$8,000 per year.

We firmly believe that the future belongs to those who prepare for it. We urge you to do all you can for Mount Olive Junior College, for only by saving our youth can we save our church.

We hope that you will constantly remember us in your prayers and visit us whenever you can.

Sincerely yours,

W. Burkette Raper  
President

—Prayer Period  
—Moderator's Moments  
—Business Session, Recognition of Visitors, Appointment of Committees  
—Roll Call of Churches, Reception of Letters, Seating of Delegates  
—Hymn Time and Special Music  
—"The Church and Its Prayer Life," Rev. Durwood Long  
—Benediction, Mr. J. B. Brigman  
—Lunch

#### **FRIDAY AFTERNOON SESSION**

—Singspiration  
—Devotions, "The Layman Prays," Mr. Buddy Usury  
—State Promotional Secretary Speaks  
—Business Session, Reports from National Convention, Credentials Committee, Missions Committee and Ordaining Council  
—Benediction, Rev. Clarence McMillan

#### **SATURDAY MORNING SESSION**

—Song

—"Prayer Changes Things," Mr. Harris Nix  
—Minutes of Previous Session  
—Business Session, Reports of Finance, Credentials, Resolution and Nominating Committees, Placement of Next Session  
—Adjournment  
—The Worship Hour, "Revitalizing the Ministry," Rev. J. E. Wood  
—Benediction, Rev. Irvin Hyman  
—Lunch

### **Rev. Bobby Jackson To Hold Tarboro Revival**

The Rev. Bobby Jackson will be the evangelist for a series of revival services at the First Free Will Baptist Church, Tarboro, North Carolina, beginning September 16, 1956, and continuing throughout the week. The pastor, the Rev. Raymond T. Sasser,

(continued on page fourteen)



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW  
3824 Richland Avenue, Nashville 5, Tennessee

(Continued from last week)

W. H. G. Thomas, "Let Us Go On," Pages 72-74, says, "These Christians are to go forward, 'for' (v. 4) it is impossible to restore those who through continued spiritual babyhood fall away. The description of these people must be noticed. They were 'once for all enlightened.' They had 'tasted of the heavenly gift.' They had been 'partakers of the Holy Spirit.' They had 'tasted' the Word of God and the spiritual world. These four statements clearly imply a real and definite spiritual experience. It does not seem possible to interpret these phrases of illumination only, of light rather than of life.

"Then comes the question of the fall: 'If they shall fall away.' The thought must be strictly limited to the text and not made general. It is no ordinary or general fall, but a deliberate apostasy, not backsliding but wilful departure. Practically everything turns on the force of the word 'impossible' which, of course, must not be in any way weakened. It is absolute and unqualified. Whoever may be referred to here, it is 'impossible' to restore them. This fact alone shows clearly that the passage cannot refer to ordinary backsliding from which restoration is, of course, possible. But does it mean impossible to man or to God? Some think that the reference is to human agency only, implying that man can do nothing with apostasy, which must be left with God. As it is no question of mere relapse but a definite turning aside, it is obviously impossible for the Christian community to restore such a wilful state. But is best to take it just as it stands and interpret it of impossibility in every respect. The explanation of this impossibility is seen in Verse 6, where there is a significant change of tenses. It is pointed out that it is unfortunately possible to 'keep on crucifying Christ afresh,' that is, after they have fallen, and on this account it is impossible to 'keep on renewing them to repentance.' Active hostility to Christ ever persisted in cannot be a matter of restoration, though, of course, as it has often been pointed out, if the cause ceases to operate, the effect will cease to follow.

"There seems to be no doubt that this section is not concerned with mere professors of Christianity, since every prominent word used is found applied to believers in

other parts of the New Testament. The word 'once' means not to be repeated, as in 9:7, 26, 27, 28, while 'enlightened' is the same as in 10:32, 'partakers' as in 3:1, and 'tasted' as in 2:9. Moreover, a mere professor of Christianity could not go on to maturity when he had not really started, nor could salvation in the elementary sense be denied to such a person. Then, too, a professor would not be warned, since he had never possessed grace. The passage is apparently a supposed case to correct their wrong ideas, and the argument seems to be that if it were possible for those who have had the experience of Verses 4-6 to fall away, it would be impossible to renew them unless Christ died a second time, and this would put Him to an open shame and prove that His work was not of infinite value."

A. B. Davidson, "The Epistle to the Hebrews," Page 123, says, "The Author's conception of the case seems this:—It is that of men once truly enlightened (vi. 4-8, x. 32, 38, iii. 7),—for the Hebrews spoken to are the People of God,—who against this knowledge renounce the faith of Christ (ii. 3, iii. 8, 12, x. 38, 39, xii. 25, and especially vi. 4-8, x. 26-31, xii. 14-17). This sin is of such aggravation that the judgment of God inevitably falls upon it (ii. 1 with ii. 3, iii. 12 with iv. 11, vi. 6 with vi. 8, x. 26-29), as it did on Israel in the wilderness."

Albert Barnes, "Notes on the Epistle to the Hebrews," Page 141, says, "And were made partakers of the Holy Ghost. Partakers of the influences of the Holy Ghost—for it is only in this sense that we can partake of the Holy Spirit. We partake of food when we share it with others. So we partake of the influences of the Holy Spirit when we share these influences conferred on his people. This is not language which can properly be applied to any one but a true Christian.

"5. And have tasted the good word of God. That is, either the doctrines which he teaches, and which are good, or pleasant to the soul; or the word of God which is connected with good, that is, which promises good. The former seems to me to be the correct meaning—that the word of God, or the truth which he taught, was itself a good. It was that which the soul desired, and in which it found comfort and

peace. Comp. Ps. cxix. 103; cxli. 6. The meaning here is, that they experienced the excellency of the truth of God; they had seen and enjoyed its beauty. This is language which cannot be applied to an impenitent sinner. He has no *relish* for the truth of God; sees no beauty in it; derives no comfort from it. It is only the true Christian who has pleasure in its contemplation, and who can be said to 'taste' and enjoy it."

W. H. G. Thomas, "Let Us Go On," Pages 135, 137, says, "The Possibility (v. 26).—After receiving the full knowledge of the truth, it is only too possible to continue to sin willingly (3:12; 6:7). The reference to the 'full knowledge' of the truth seems clearly to indicate a spiritual experience, and not intellectual information alone. The tenses are also expressive because they point to persistent sin. The evil seems to be somewhat like the presumptuous sin of Num. 15:30 and Ps. 19:13. It evidently means a sin that deliberately goes against God and right.

"It must never be forgotten that the Gospel, with all its freedom and grace, does not modify in the slightest degree the character of God as holy, just, and true. In these respects the revelation of the new covenant is identical with that of the old. While we have 'entrance,' it is into the 'holiest' (v. 19).

"Before passing on to the next section the connection between the three warnings of Chapters 2, 6, and 10 should be observed. From indifference (chap. 2), it is not difficult to proceed to rejection (chap. 6), and from this it is a short step to contempt (chap. 10). It is a reminder which we do well to heed, that 'grace is not operative whether we believe or not.'"

I trust that these quotations together with what else is said here may help to disillusion those who think that the Bible is one sided in that it only portrays the sovereignty of God. It does that, and no Christian should question this fact. On the other hand it just as vividly portrays the freedom of man to choose for or against God is just as truly taught and that man will be dealt with in terms of either eternal judgment or eternal rewards.

## EDITORIAL

(continued from page two)

a church, which is not using either of the other plans, the privilege of soliciting subscriptions and becoming a member of our honor roll. For every ten yearly subscriptions the individual solicits, he is given a year's extension of his own subscription, or he may designate someone to whom we will send a bonus subscription.

Will you choose the plan which fits your situation best and help us expand the ministry of *The Free Will Baptist*.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restraineth them not" (1 Samuel 3:13).

During the next several weeks I want to give you a series of messages. The first group will deal with *family relations* concerning this life, and the last group will deal with the same thought in the life to come.

I recently read a sermon, preached about one hundred years ago, by Rev. John S. Watkins, First Presbyterian Church, Raleigh, North Carolina, on the subject, "Parental Responsibility," from which I will give excerpts, thoughts and comments.

Eli was a good man . . . He was devoted to the service of God . . . But there are other responsibilities resting upon us besides those which relate to our own individual character. We sustain certain relations to those about us—and out of these relations arise numerous and heavy responsibilities. "No man liveth to himself."

Eli was a father, and God held him accountable, as a parent, for the horrible vices and excesses of his sons which he might have prevented, at least in a great measure. He thoughtlessly indulged them, and permitted them to disgrace themselves and pollute God's holy place with their vile immoralities. He failed to exercise that parental authority with which he was clothed, and withheld that power of restraint which he was bound to exert. Consequently, he incurred the displeasure of the Almighty. In not restraining the sins of his children when it was in his power, he became partaker of their guilt, and brought down the awful curse of God upon his family—a curse which was entailed from generation to generation. The ears of all Israel tingled when they heard that his sons were slain, his own neck was broken, and his family dispersed.

The fact that God sent upon him, his family and posterity, so great a curse, on account of the neglect of parental restraint, sets before us in a very *strong light the greatness of parental responsibility.*

Our text teaches that God has committed to parents, in giving them children, a sacred and solemn trust, and that He will hold them to account for the manner in which they have discharged it. There is but little hope of our coming up to the full

measure of our duty in this regard unless we are rightly impressed with a sense of our responsibility. We have only to glance around us in society to be persuaded of the painful truth that this solemn responsibility which God has imposed, rests lightly on the minds and hearts of many. The constant complaints of neglect, on the part of Christians, of family religion and religious training in the home, bear witness to the truth that they do not feel the solemn weight of their obligations.

If this is true of so many who profess to be the children of God, ought we to be amazed at the indifference which prevails among those who make no pretensions to piety?

As all those who have children must meet God at the bar of judgment, not in the

capacity of private, isolated individuals, but in the capacity of parents, to give account of the sacred trust committed to them, surely it is well for them to anticipate these solemn senses, to earnestly inquire into and honestly face their responsibilities now. In view of an assembled world before God, our children shall stand by our side before the Grand Assize, and call us blessed, or pronounce curses upon our heads.

In Colossians 3:18-21 are to be found complete instructions to every member of the family. If these verses are put into practice by all our homes will be secure and the problem of juvenile delinquency will be solved.

(Continued next week)

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE MASTER'S ADVICE

1. Take no thought for your life (Matthew 6:25, 28; Philippians 4:6,7).
2. Take My yoke upon you, and learn (Matthew 11:29; Lamentations 3:27).
3. Take up your cross and follow Me (Matthew 16:24; Mark 10:21).
4. Take unto you the whole armor of God (Ephesians 6:13; 2 Timothy 2:4).
5. Take heed, watch and pray (Mark 13:33; Colossians 4:17).
6. Take the water of life (Revelation 22:17).

## IS HE YOUR LORD?

1. He is Lord also of the Sabbath (Luke 6:5; Mark 2:28).
2. God made Him Lord and King (Acts 2:26; Psalm 2:6).
3. The Son of God, our only Saviour (Acts 5:31).
4. Know Him and confess Him before men (Romans 10:9, 10).
5. We have only one Lord (1 Corinthians 8:6; Ephesians 4:5).



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- We call Him Lord by His Spirit (1 Corinthians 12:3).
- He answers when they call Him Lord (Matthew 14:30; 15:25; 20:33, 34; 21:3; John 9:38; 8:11; Luke 23:42).
- The Lork knows His own (Nahum 1:7; John 1:48).

## THE LORD IN 2 THESSALONIANS

- His presence (1:9)—in judgment.
- His power (2:8)—in destroying the antichrist.
- His love (2:13)—for all the saints.
- His glorious Word (3:1)—for instruction.
- His faithfulness (3:3)—in keeping us (1 Peter 1:5).
- His appearance (2:7)—coming with His angels.
- His guidance (3:5)—He is our Shepherd.

## UNMOVED

"None of these things move me" (Acts 20:24).

He did not say, none of these things hurt me. It is one thing to be hurt, and quite another to be moved. Paul had a very tender heart. But the apostle had determined not to move from what he believed was right. He did not count as we are apt to count; he did not care for ease; he did not care for his mortal life. He cared for only one thing, and that was to be loyal to Christ, to have His smile.—Selected.

## The Grand Old Book

Whenever you see a crowd stopping at a given point, looking in some window, examining some object, interested in some article, whether their comment is favorable or unfavorable, you know that they have found something out of the ordinary.

In Philadelphia it is the Liberty Bell; in Washington, D. C., it is the original copy of the Declaration of Independence; and having elbowed our way through so many crowds we have become convinced without a doubt that it is the unusual, the something different that attracts the multitude.

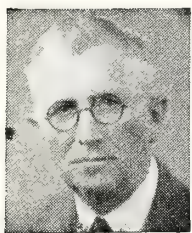
There is one article on the streets of time which the world has never passed with indifference, *that is the Bible*. The high, the low, the rich and poor have stopped to look on this book, some for a moment, others for years, some to praise, others to criticize. Surely no ordinary book could attract so much attention. The answer is the fact that *it is inspired Word of God*. Read it daily and bring it to church with you every Sunday.

—First F. W. B. Church Bulletin, Mountain Grove, Mo.



# NOTES — AND — QUOTES

By J. C. Griffin



## WAITING ON THE LORD

As I was going out on a certain bus line, I saw people standing at bus stops waiting for the bus. Some of them were looking in the direction from which the bus would appear. These people lived two or three blocks from the regular bus line. They had gone to the bus stop to board the bus. They did not expect the bus to go off its regular route, so they were meeting the conditions by going to the right, lawful place to get on the bus.

As I thought of those people waiting for the bus, I thought of another group of people who were waiting on the Lord. Just as the people were expecting the bus to go on its regular route, the group waiting on the Lord were expecting *blessings* that are sure to come to the ones who wait. The Lord has promised to meet the expectations of the righteous.

### The Answer to Prayer

If we are really waiting on the Lord, we are sure that the Lord is going to answer when we pray. Something can happen to delay the arrival of the bus, but nothing can prevent the Lord from giving the blessing to the believer who meets God's conditions. Jesus has promised that if we ask we shall receive, and if we seek we shall find. These promises are certain. In order to get on the bus, one has to go to the bus stop. In order to get the blessing from the Lord, we must get on the prayer line. God will meet us there on scheduled time. He is never late. We are often late in getting to the stop, but God meets His promise.

The psalmist said, "I waited patiently for the LORD; and he inclined unto me, and heard my cry" (Psalm 40:1). Thus the psalmist waited until the Lord came. He waited *patiently*. He did not get in a hurry and say, "The Lord delayeth His coming." He just waited patiently. That is God's way; He is sure to come to the one who waits patiently. Notice that the psalmist also said *he inclined unto me, and heard my cry*. The word, *incline*, means to lean, to bow or to dispose. Thus God has arranged to meet and to impart Himself to the very heart and life of the individual who is *standing on the promises*.

### Partakers of Divine Nature

"According as his divine power hath given unto us all things that pertain unto life

and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:3, 4). Yes, God has promised to give to us *eternal life* and a *new nature*. That old sinful, lustful nature that dominates the life of the individual out of Christ must be cast away, but we must go to Him in order to receive that new life. God will condescend to lift us up out of sin and death and to give to us the nature of a true child of God—the divine nature.

Then we will not love the world nor the perishable, but we will love the Lord with a true heart. Just as our nature in the unconverted state is to follow evil, so our nature in the converted state is that of love for the fellowship of the Lord Jesus Christ. But let us turn our attention back to the individual who is standing at the bus stop, waiting for the bus to arrive. We must perfectly trust the Lord for our salvation which is promised to all who will meet the conditions. Jesus said, "... him that cometh to me I will in no wise cast out" (John 6:37). But we have to go to Christ. This means more than merely confessing sins; it means that we are waiting and fully trusting the Lord Jesus. We have reached our destination where we can wait for His inclining ear, wait for His coming down into our hearts. And as we wait, we know that He comes with power over sin, thereby making us true children of God. The psalmist said, "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defense; I shall not be greatly moved" (Psalm 62:1, 2). The psalmist here declared that his salvation was from the Lord. There is no substitute; it is either salvation on God's arrangements or it is damnation.

### God's Plan

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). There is no salvation without believing on the Lord Jesus Christ.

What is it to believe? How can we believe? We just take the Lord at His word. We just believe that Jesus is the Son of God as the Bible teaches, thus casting all of our care on Him for our salvation. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

### Examples of Faith That Saves

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the

Holy Ghost" (Acts 2:38). "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). The Lord will not disappoint you. He will be there on scheduled time. When you repent, confess your sins, and obey His commandments, He will stop and take you on His bus.

"Then Philip opened his mouth, and began at the same scripture, (Isaiah 53) and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:35-38). Philip believed in a *believer's baptism*. So do we as Free Will Baptists. Repent of your sins, believe the Lord Jesus Christ to be your Saviour, confess Christ in baptism, and you will be aboard that bus that will take you to glory.

The Philippian jailer said, "... Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:30-34). There is no way to eternal life, but by Christ. Faith in Christ does the work. I have tried it, have you?

## "How Big Is Your God?"

According to the *Washington Post*, the Princeton astronomer, Henry Norris Russell, had concluded a lecture on the Milky Way and was asked by a woman, "If our world is so little, and the universe is so great, can we really believe that God pays any attention to us?"

"That, madam," replied Dr. Russell, "depends entirely on how big a God you believe in."—Selected.

All that is necessary for the triumph of evil is that good men do nothing.—Edmund Burke.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### "THE EYE"

By Edwin Raymond Anderson

**A**LL that half-mile walk home, Charlie felt vaguely worried. He knew that he should not have gone to the show with those Cormier boys, for had not his mother told him over and over again that the Cormier boys were bad boys, and that it was wrong for him to play with them? Charlie shook himself slightly. Play with them! Why, it had been more than that! He had been across the town to the show with them! What if someone had seen him and gone home ahead of him to tell Mother about it? For he remembered what his mother had told him only yesterday morning. It was after breakfast, and Mother had called him over to one side of the kitchen:

"Remember Charlie," she had said in that soft, quiet way of her voice, "the Cormier boys are bad boys. Why? Because they do not love Jesus. They do not go to Sunday school. Why, you saw them last Sunday morning didn't you, Charlie, when you came out of church? There they were standing across the street, laughing!—laughing at people as they came out, and laughing all the while at Jesus Himself!"

Charlie stopped. It seemed as if the voice were still running through his brain, still warning, still pleading. But it was only a pause for a moment, for there was a rough push on the arm, and a rougher voice.

"What's the matter, boy—," the voice dripped with scorn, "what's the matter? Still worried about your mother? Never mind!" The voice took on a rougher edge and Dan Cormier laid his hand upon the younger boy's shoulder. "Remember what I told you. No one saw us, do you hear? Just tell your mother that you were out. That's all!"

And before he knew it, Dan Cormier was gone. He crossed the street and went down the side lane, and Charlie knew that he had but one street left to go before he reached home and—Mother. He took a deep breath for the remaining steps and made up his mind. He would not tell his mother. After all, if Dan Cormier was right, and if no one saw them coming out of the show—well, why tell? Yes, that's right!

why tell? He threw back his shoulders in a gesture of defiance. Of course Mother had always said that God's Eye was always upon him, and that Mother would always know where he was, but that was Sunday school talk, and nothing more to it.

He felt better now for his thinking. Not that he especially liked Dan Cormier, but after all—

"Hello Son!" The voice cut through his thoughts as a chilling knife. Charlie had not realized that he had so quickly reached home, nor that Mother was standing there. "You have been out for a long while—"

She let the words trail away, as if waiting for his answer. He mounted the steps and inwardly braced himself. This would be the test of—of what Dan Cormier had said.

"I have, Mother?" Why, he even surprised himself at the levelness of his tone! "I have? I'm sorry that I stayed—so late —"

"Son, where were you?" The tone of the voice hurt, but he had to play the thing all the way through! "You were not out with those bad Cormier boys were you?"

"No, Mother. No. I—I was just out. That's all—just out." He turned as if to enter the house. Surprisingly enough his mother said nothing further, but turned to the door. With a hand on the knob she paused for an instant.

"I will leave it with you, Charlie. But I just want you to remember what I have been saying over and over about the Eye of God. He always knows where you have been, and He will always tell me in one way or another." An instant later the knob was turned and Mother entered the house.

The two of them ate supper alone, as Father was working late at the shop that evening. There was not much of anything said. Charlie could not shake off the feeling of some huge eye that hung over him. But over against that eye, there was the rough, sneering face of Dan Cormier and the words that fell out of the side of his thin lips, "Still worried about your mother? No one saw us; do you hear? No one!" And then that huge eye would swing back across the picture of his mind.

Suddenly there was the ringing of the front doorbell, and to Charlie it seemed as the ringing of some huge bell of doom. His eyes met Mother's, and she motioned him to the door.

"I believe that it is the paper boy, Charlie. He was coming late this evening. I heard over the radio that there was some trouble down at the printing press that would hold the paper up for a while. Will you get it, Charlie?"

What a relief! And anything to relieve the strain. He opened the door, said a quick, "Hya Joe," to the paper boy, and brought it back to the kitchen and to Mother seated there awaiting the news. He waited a while as Mother idly turned the pages and then excused himself from the table, and went upstairs.

Only a minute or two had passed and he heard it. A slow measured step coming up the stairs, and the beating of his heart could tell by the very sound of it that rough, bad Dan Cormier had been all wrong. He dared not look up even when the shadow fell full length across his desk. Not until the trembling hand was laid upon his shoulder did he slowly turn. Mother's eyes were swimming with tears as she sat on the opposite chair. Out of the corner of his eye did he notice that she clasped the evening newspaper in her hand. The silence was becoming unbearable—and finally broke.

"Yes, Mother I lied to you! I lied to you! I was out with Dan Cormier this afternoon!" He felt the words tumbling out from some deep corner of his heart like some relieving flood.

Her voice was strangely broken. "And you were at the awful picture show with him, too, Charlie! And after all the warnings!"

He froze in his chair. The picture show! How could she know about that? But he was so sure that no one had seen him there.

"Come over here and sit beside me, Charlie," she said, and waited until he had done so. He could not get over the shock of her discovery. How could she have found out? Was she really right after all, about her telling him about the Eye of God watching?

She had raised the newspaper and folded it across the center. "Look, Son. Look!"

And Charlie looked. What he saw caused a sick, very sick feeling to flood over his whole being. There was a picture of the show across the town in which Dan Cormier and he had been that afternoon. And there were a number of people coming out at the close of the afternoon show. And there over to the right, so clear, and so distinct was Dan Cormier and himself. He looked at the heading and read, "Sights Around Town"—and he remembered. It was a regular feature of the newspapers,



as one of the photographers would go around the town and snap different pictures here and there. But just how did it happen that just on that afternoon that photographer should be there and take that picture? And then he knew. Then he knew, for the first time in his young life, what his dear mother meant when she talked to him

about the "Eye of God" always watching, always telling Mother where he had been. And he knew the meaning of Mother's tears and her arms now so tightly wrapped about him. And he knew that Dan Cormier was so very, very wrong. He snuggled in Mother's arms. "You're always right, Mother, always!"—*Gospel Herald*.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *THE FREE WILL BAPTIST*.

## In Memoriam

The following poem is submitted in memory of Mr. Willie P. Vail of Pikeville, North Carolina, by his children, Ruth, Gladys, Marie, Pip, Tom and Henry. Mr. Vail had been dead one year, Sunday, August 26.

A home we all enjoyed,  
A voice we loved is still;  
A place is vacant now  
That no one else can fill.

Oh, how hard we tried to save you,  
Prayers and tears were all in vain;  
Angels came and took you away  
To a world of no more pain.

We miss you in our home, dear Daddy,  
We miss you everywhere;  
Home's not like it used to be, dear Daddy,  
Because you are not there.

## Get Out the Scissors

Rollo O. Swisher, in "The Gospel Trumpet"

The Christian religion teaches us to love one another in our conversation as well as otherwise.

Charles H. Spurgeon was once visited by a woman who felt that Spurgeon's cravat was too long. To her it was a sign of worldliness. (Ministers of that day wore what the dictionary calls a stock—a broad, stiffened band worn as a cravat.)

Spurgeon listened patiently, took off the offensive cravat, handed it to the woman, and told her to adjust it to the length she thought it ought to be. "But," he added, "dear sister, may I perform a service for you, too?" "Certainly," she replied, "I shall appreciate it very much."

"Well," said Spurgeon, "you also have something which is too long to be in accord with Christian humility, which has caused me and others a great deal of grief. I should like to cut it down to its proper length." "Indeed," she inquired. "What can it be? Here, use the scissors as you please." With calm friendliness Spurgeon said, "Dear sister, will you stick out your tongue, please?"—*The Free Methodist*.

and efficient work in each local auxiliary.  
Ruby Pelt  
Camp Secretary

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## He Is Faithful to The Lord

Mrs. Guyton Altman  
Dunn, North Carolina

(Editor's note: The following article was prepared from the auxiliary program for August by Mrs. Guyton Altman of Lee's Chapel Church.)

"Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2). Not only must a good steward be faithful in tithes and offerings, but he must also be faithful in every phase of his life. He must be a faithful worker in his church, regular in attendance, faithful in prayer and Bible study, and ready to do anything God would have him do and be led by the Holy Spirit. We all know we are supposed to give a tenth of all our earnings to the Lord's work. The Christian who begins to give a tenth of his income to the Lord will have at least six surprises. He will be surprised (1) at the amount of money he has for the Lord's work; (2) at the deepening of his spiritual life; (3) at the ease in going from one tenth to larger givings; (4) at the ease of meeting his own obligations with the nine tenths; (5) at the prudent disposal afforded to a faithful and wise steward over the nine tenths that remain; and (6) at himself for not adopting the plan sooner.

"... but first gave their own selves to the Lord, ..." (2 Corinthians 8:5).

Before we can be a faithful steward we must give ourselves completely to God and take hands off our lives, or are we like the following poem?

I'll go where you want me to go, dear Lord,  
Real service is what I desire.  
I'll say what you want me to say, dear Lord,  
But don't ask me to sing in the choir.

I'll be what you want me to be, dear Lord,  
I like to see things come to pass.  
But don't ask me to teach girls and boys,  
I'd rather just stay in my class.

I'll do what you want me to do, dear Lord,  
I yearn for the Kingdom to thrive.  
I'll give you my nickels and dimes, dear Lord,  
But please don't ask me to tithe.

I'll speak when you want me to speak, dear Lord;  
I'll say what you want me to say.  
I'm busy now with myself, dear Lord;  
I'll help some other day.

Are we too busy to find out about the Lord and what He wants us to do?

Beside our own lives we should give our children to the Lord and be faithful in teaching them the way of eternal life. We should teach them to give all they possess to God, also we should bring them up in the nurture and admonition of the Lord. So let us yield ourselves and all that we have to our Master, withholding nothing from Him who hath withheld no good things from us.

Recall how the Master has challenged us, "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16). It is not sufficient to say, "But I have followed the steps of others." Christ has said, "Follow Me and I will make you fishers of men." You cannot apologize by saying, "I have led, but no one followed," or "I have taught, but no one learned." Someone, somewhere, has followed and learned. You are leading someone in life and it is our mission to walk so closely with Christ that we can lead them to God.

Are we the good steward God would have us to be?

## Florida Convention Sponsors Camp

The Florida Free Will Baptist Woman's Auxiliary Convention sponsored a week of camp July 23-27, 1956. Classes were held daily in stewardship, methods, missions and soul winning. Even though not all the Florida auxiliaries were represented, the study and fellowship proved an inspiration to all present. The Florida Woman's Auxiliary Convention hopes that the effects of this camp will result in more harmonious



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Financial Statement

### PINAR DEL RIO, CUBA

The Free Will Baptist Mission, Pinar del Rio, Cuba, reports the following financial statement for the month of July, 1956:

Cash on Hand, July 1	\$ 33.47
Cash in Bank, General Fund	\$ 333.57
Cash in Bank, Dormitory Fund	5.91
	\$ 339.48
Temples Fund Overdrawn	300.30

Balance Cash in Bank, July 1 39.18

#### INCOME:

Check from Mission Board, General Fund	\$2,725.00
Check from Mission Board, Temples Fund	600.00
Gifts	209.35
Refunds from Campamento Youth Fund	37.20
Offerings, Vacation Bible School	4.00
Refund on Students' Books and Quotas	15.40
Refund of Medicine	5.35
Refund on Food	94.00
Total Income	3,690.30

Total to Account For \$3,762.95

#### EXPENSES:

Food for School	\$ 72.24
Salaries:	
Mr. and Mrs. Willey, Sr.	165.00
Allowance for Dental Bill, Mrs. Willey	10.00
Mr. and Mrs. Phenicie	150.00
Mr. and Mrs. Willey Jr.	150.00
Cuban Workers	1,413.70
Rent Nine Churches	297.50
Hospitalization for Cuban Workers	91.45
Maintenance of Equipment	
License Plates	75.00
Repairs	71.43
Gas and Oil	120.89
General Maintenance	37.98
Buildings	
Girls' Dormitory	55.13
Tool Shed	6.00
Temple, Vinales	100.00
Temple, San Juan	77.05
Animal Feed	120.00
Animal Medicine	4.40
Office Expense	20.05
Repair on Printing Press	6.70
Repair on Washing Machine	12.00
Pox Rental	2.00
Ball for Campamento Youth Camp	2.50
Bank and Exchange	

Charges	9.56
Total Expenses	\$3,070.58
Balance Cash on Hand and in Bank, July 31	\$ 692.37
Cash on Hand, July 31	\$ 106.47
Cash in Bank, General Fund	458.25
Cash in Bank, Temples Fund	127.65
Cash on Hand and in Bank, July 31	\$ 692.37

## From the Field

Columbia, N. C.  
August 15, 1956

Dear Brother Riggs:

Enclosed you will find post office money order in the amount of \$35.00. This is a donation for foreign missions given in memory of my mother, Ophelia Spencer, who went on to be with the Lord ten years ago this past July 4. My prayers are that it may be used for the glory of the Lord.

Yours for missions,  
Mrs. H. S. Swain

Albuquerque, New Mexico  
607 Dallas, N. E.  
August 22, 1956

Dear Sir:

I would like to have two of your missionary posters for our church. We are progressing slow, but there is a work to be done here and I am glad God has led us this way. We covet your prayers.

This city is a city of 170,000 people and so many different races. There are Catholics on every corner.

We have a young man who is enrolling in the college at Nashville in September, and we believe he is really a true Christian.

We have had one Catholic woman saved which is something to thank God for.

We have 16 members now. We ask your prayers that God will send us more laborers to help us.

Your sister in Christ,  
Mrs. W. W. Winters,  
Church Clerk

Newport, N. C.  
August 14, 1956

Dear Worker in Christ,

It is with God's help that we again send to you a small gift for foreign missions. We know that it isn't much, but we send it with our prayers that God will bless you all that are doing His work.

I think I told you this before, but if I haven't I would like for you to know that we here at Holly Spring Free Will Baptist League have put aside to give each quarter 10% of our offering, praying that it may be of help to you.

We also have a Missionary Prayer Band

here at our league and each Sunday night, before we have our program, we have prayer for our missionaries. Sometime we pray for some special one and sometime for all the missionaries; always we pray that God will bless and take care of them as they go about doing His work.

I know that each month I get a letter from the mission board telling us all about things you are doing, but I was wondering if maybe there were some special things that we might be praying for in our prayer band? So if you would let us know about some of these things we would like to have prayer about them at different times in our prayer band.

We will be praying always for you who are working there at the board and may God bless you.

Yours in Christ,  
Alice Dean Quinn

## NEWS NOTES

(continued from page seven)

will assist in the services which will begin each night at 7:30.

Everyone is cordially invited to attend the services.

### Rev. Billy Jackson To Hold Revival

The Rev. Billy Jackson will hold a revival on September 13-22, 1956, at the Piney Grove Free Will Baptist Church, Beaufort County, North Carolina. He will be assisted by the pastor, the Rev. Willis Wilson.

Services will begin each evening at 7:30. Everyone is cordially invited to attend these services.

## Church Attendance

If all of our pupils in Sunday school followed the poor example set by some leaders in the church, and even some teachers, we would not be able to even have a church service on Sunday morning. I cannot think of anything much more discouraging to a pastor and other faithful workers than to see people make a quick exit from the church grounds when Sunday school is over. This is certainly a poor display of love to God. It is a poor example for others to follow. It is a poor way to help carry on the work of the church. It lessens tremendously the confidence that people have in you. It says to your pastor and the choir that you do not appreciate their messages in song and sermon, and in effect by your actions you are saying that you do not care if we do not have a church service at all.

Please, dear church member, realize that the church is God's divinely appointed institution to carry the gospel, and that all of us should be faithful in supporting the services of the church by attending and bringing others. See you in church Sunday.—Edgemont F. W. B. Church Challenger, Durham, N. C.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Christ Among the Churches

(Lesson for September 16)

Lesson: Revelation 1:9-11, 17, 18; 3:14-22.  
Golden Text: Revelation 3:20.

### I. INTRODUCTION

The last book in the Bible from which the Printed Text is taken for this lesson is considered a marvelous book of prophecy. It is "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Revelation 1:1).

The central fact of Revelation is sometimes lost to its readers in the maze of the mysteries contained in the book and in the reader's efforts to solve them. In our reading and study, let us never lose sight of the fact that this book reveals Jesus, exalted and clothed with heavenly majesty. Let us see, also, the exaltation and triumph of the believers in Christ of all ages whom the book portrays with Him.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. It's an impossibility for the servants of the Lord to be put where He cannot find and use them (1:1-3).

2. There is no reason why the witnesses of Christ should quake with fear when they see the Lord (1:17, 18).

3. Nothing seems to nauseate the Lord so much as Christians whose spiritual zeal is lukewarm (3:14-16).

4. No church is so wretched, miserable, and poor as the one which feels that it has no need (3:17).

5. There is a kind of gold, fine raiment, and sight that only the grace of God can provide (3:18).

6. Those whom the Lord does not rebuke and chasten should seriously consider their relationship to Him (3:19).

7. Those who hear the knocking of the Lord at the door should let Him come in, but they don't have to (3:20).

8. Unless the ear of the soul hears the Spirit's voice, there can be no genuine response to His call (3:29, 21).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. John, then, was in the isle that is called Patmos for the Word of God and the testimony of Jesus. The island called Patmos is described as a barren, rocky island with no remainders of the palms which once gave it the name Palmosa. It was about ten miles long and six miles wide. To this barren place John was banished for the sake of the Word of God and the testimony of Jesus. He became an outcast and an exile for the sake of the Lord.

2. John became in the Spirit on the Lord's Day, so F. W. Grant renders it. We are to understand by this that the Spirit laid hold upon John in a special manner, so as to carry him whither He would and to show him what He would and to cause him to hear what He would. In the general sense of the meaning of the expression in the Spirit John was constantly in the spirit, as every believer is (Romans 8:9; Galatians 5:25). It was a special manifestation and operation of the Holy Spirit that is here implied and indicated. John, banished to Patmos, was to have heavenly visitants, behold strange visions and hear strange voices and sounds, and he needed a special preparation and endowment to commune with his visitants, to discern the visions and to understand the sounds and voices. For this purpose he became in the Spirit.—*W. S. Hotel, D. D.*

3. Verses 12-16 describe what John saw as the source of the great voice, namely seven golden candlesticks in the midst of which was one like the Son of man. The symbolism of this passage sets forth the attributes and present glory of the Christ. He wears priestly garments, His hair is a beautiful sagely white, His eyes pierce like fire, His brass-shod feet bespeak judgments, His voice is awesome as the ocean, He is a seven-starred ruler, the two-edged sword and truth proceeds from His mouth, and the total sun-like brilliancy of His countenance is too overwhelming for mortal eyes to look upon.

But Verse 17 reveals that in this awesome personage there is the same power to silence human fears, that was manifest so often when the Master walked among men. He is still the Son of man.—*Selected.*

Compare John's vision of Jesus in our lesson with a great prophet's experience as recorded in Daniel 10. Both were godly men.

4. Christ called the attention of the Laodiceans to the divine position, by saying, "I stand at the door." He was outside! There was no room for Him within. They had room for pride and room for the world; but no room for Jesus. The One who loved the Church, gave Himself a ransom for it, and loosed it from its sins in His own blood; He was standing outside, begging for admission!

In Christ's request for admission, there is a divine inclusion expressed in the words, "If any man hear My voice." Yes, He is willing that not any should perish. He knocks at every man's heart; He longs that all men should be saved and come to the knowledge of the truth.—*The Bible Illustrator.*

5. A citizen of the Southwest heard his preacher say that a man can do more work in six days than in seven, providing he keeps the seventh for the Lord. He went to him and said, "I have proved that! When I came West, I led the company. When Sunday came I turned my horses out to graze, and got out my Bible to read. The rest said, 'Why are you not going to travel today?' My answer was, 'I did not leave my religion in the old state. My teams and my family need the rest.' The company moved on, and I did not overtake them the first week until Thursday. The second week I overtook them on Tuesday. After that they never overtook me, and I reached my destination two weeks ahead of all the others, with my family well, my teams in good condition, and my wagons sound. The others lost horses. Members of their family got sick, and their wagons broke down!" The hero was seventy when he told the story. He always observed the Lord's Day. Seldom did he miss church!—*Selected.*

6. A young lawyer, an infidel, boasted that he was going West to locate some place where there were no churches, no Sunday schools and no Bibles. Before the year was over, he wrote a former college classmate, a young minister, begging him to come out where he was and start a church and Sunday school and preach. "Be sure and bring plenty of Bibles," he pleaded as he closed his letter. Then he added, "I have become convinced that a place without churches, Christians, Sunday schools and Bible is too much like hell for any living man to stay in!"—*Selected.*

7. It is a sad fact that many Christians read Revelation 1:6 without realizing that every Christian is a priest. Perhaps many pastors ought to preach from this verse at least once a year.

●  
Mushroom piety soon decays.—*Selected.*

●  
Sabbath days are quiet islands on the tossing sea of life.—*Selected.*



# Attention, Please!

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DURHAM, N. C.

COM

Owners, and also representatives of stock in the Free Will Baptist Press, Ayden, North Carolina, are asked to be present for the annual meeting of the stockholders on the following date, September 10, 1956.

The meeting will be held in the assembly hall of the Free Will Baptist Press, beginning at ten o'clock a. m.

In the event that any stock owner, or any representative of stock for church, union meeting, conference, association, or any other church organizations, will not be able to attend the said stockholders' meeting, then we ask you to name your proxy, giving his full name and address as shown below:

Very respectfully,  
R. N. HINNANT, *President*

## PROXY FOR STOCKHOLDERS' MEETING

September 10, 1956

I hereby name Mr. or Mrs. \_\_\_\_\_,  
address \_\_\_\_\_, as my proxy for  
this stockholders' meeting. The number of shares: \_\_\_\_\_. Representing  
person, or church organization: \_\_\_\_\_

Signed: \_\_\_\_\_

(NOTE: When you have filled out this, cut it from *The Free Will Baptist*, and mail it to Rev. R. N. Hinnant, president, Micro, North Carolina.)

The proxy form at right is for your convenience in case you cannot attend the meeting. If for any reason you cannot be present, please fill out and mail this form.



# the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 12, 1956



MOUNT OLIVE JUNIOR COLLEGE FACULTY

Left to right: (First row) Mildred Southerland Council, Librarian; Sophia Potts, English and Speech; Hilda Davis Sutton, Education and Registrar; Leah McGlohon, English; Dixie Sugg Hart, Business Education.

(Second row) J. H. Taylor, Science and Mathematics; Blanche Hargrove, Secretary; W. Burkette Raper, President and Bible; Daniel W. Fagg, History and Social Studies; H. S. Pendergraft Jr., French and Physical Education; Betsy G. Pope, Dean of Women and Dietitian.

## THE NEW YEAR HAS BEGUN

Mount Olive Junior College began its third year of operation as a junior college on September 3 when fifty-five full-time students enrolled. Returning students found the college much improved and better prepared to carry on its work during the coming year. The last day for students to enroll for the fall semester is September 18.

The college offers the first two years of studies that are basic to almost any profession. Among our students this year are future teachers, ministers, nurses, business men, secretaries and bookkeepers. After graduation from Mount Olive Junior College, these students will be able to transfer to senior colleges if they choose to further their education.

By receiving their education in a Christian college these young men and women will be much better prepared to render service in their local churches. Bible is a required part of every program of study at Mount Olive Junior College.

We hope that our readers will visit the college this fall and see the quality of work we are doing. Everything our church hopes to accomplish depends upon trained and qualified leadership.

W. Burkette Raper

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# EDITORIAL

## HUMANE TO ANIMALS

An article in *The Washington Religious Review*, written by United States Senator Richard L. Neuberger, was of such absorbing interest to us that we have decided to pass it on to our readers in this column. It is very timely in that it points out flagrant waste of our animal life in the past and defines important problems which face us now in this respect. Senator Neuberger says:

"People often ask me why I spend so much of my time protecting the welfare of animals. They refer to my active support of legislation to outlaw barbarism in packing plants and to require humane slaughter of livestock.

"They wonder about the fact that I protested the liquidation of the famous White House squirrels. They look inquiringly when I urge a halt to the oil drilling and gas prospecting now taking place all over our national wildlife and waterfowl refuges.

"They ask me why I oppose dams which would flood out the feeding grounds of elk herds in the upland solitudes of the Pacific Northwest.

"I have for them several answers. The first is that Dr. Albert Schweitzer, the great humanitarian working to bring medical care to the natives of the African jungle, often has said that one of the real symbols of a truly civilized person is whether or not he is kind to animals.

"And I also cite one of my favorite quotations from the Bible, 'And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' (Matthew 25:40).

"I always have believed that cruelty to beasts of the field and to wildlife is a black mark in heaven—particularly cruelty which is wanton and totally unnecessary.

"For example, we are among the few so-called cultured nations which tolerate indiscriminate and butchering methods of slaughter in packing plants, before animals are rendered insensible by chloroform or stunning pistols. If there are less brutal systems of slaughter, why should they not be used?

"At the entrance to the great Nairobi National Park in South Africa is a quotation by King George VI of England that I like. It reads: 'The wildlife of today is not ours to dispose of as we please. We must account for it to those who come after.'

"I feel strongly about this. When Lewis and Clark, the first west-bound Americans, crossed the plains in 1805, there were an estimated 60,000,000 bison foraging between the Mississippi River and the Bitterroot Range. When the American Bison Society was organized by Theodore Roosevelt and other conservationists half a century ago, these men had difficulty finding a few hundred survivors of that once-vast herd.

"The butchery of the buffalo was savage and wasteful. Whole animals were slaughtered merely to get a tongue or a few choice morsels of meat. Visiting potentates from Europe fired at bison from train windows and left the dead carcasses to rot on the prairie. It was brutal and immoral. It made no sense. It would have disgraced a Genghis Khan. And it made our American Indians into homeless refugees. They had cherished the buffalo and had killed only for need. They made the hides into tepees; they ate the meat; they stewed the bones; they burned the chips for fuel.

"The white man went on a slaughtering rampage, and the bison disappeared. The Indians starved and froze. Who was the savage and who the so-called *civilized* man in this grim situation?

"I do not want this kind of barbarism repeated in the America I know and love. Some people may scoff at my warnings that our ducks and geese could be jeopardized by the surrender of

national wildlife refuges to oil and gas drilling. Yet this imperils the real purpose of the refuges, which is to offer sanctuary to the waterfowl winging along the Atlantic and Pacific flyways, between the Canadian Arctic and tropical climes. After all, our nation once was populated by countless millions of passenger pigeons. They were the most numerous bird on earth. A fearful slaughter commenced, for sport and for food. Today there is not another passenger pigeon left on the globe—the species has been wiped out, to the last bird.

"All of these things may help to explain my solicitude for wildlife and for all animals generally. When I think of helping animals, a stirring episode out of our historic past comes to my mind.

"Abraham Lincoln was studying requests for pardons for Federal prisoners. To each request was attached an impressive sheaf of letters from important personages, such as Congressmen, bankers, mayors and millionaires.

"Finally, the President came to a lone piece of paper. To this pardon was appended no recommendation from some individual of wealth or power.

"'Has this man no friends?' Lincoln asked his secretary.

"'Evidently not, sir,' the secretary replied.

"'Then I will be his friend,' said the President, reaching for his pen.

"I realize that animals, whether of the field or the forest, do not vote. They do not make campaign contributions to enrich the coffers of politicians running for office. But I will be their friend. I imagine He who spoke the Sermon on the Mount would want it that way, too."

The editor is in hearty agreement with the senator in his convictions on this matter. And he would like to add a few pertinent statements of his own:

The heritage which we enjoy is given us of God, but not that we might waste and deplete it. We are sinning against generations yet unborn when we rob them of that which we enjoy by our selfish wastefulness. We are sinning against them when we violate game and fish laws which are designed to preserve some of the pleasures and benefits which we derive for those who will come after us.

We are furthermore violating the humane principles of Christ and the laws of common decency when we, through cruelty and sadism, brutally mistreat domestic animals which God has given for our pleasure and profit. The Christian should not be guilty of such things.

VOLUME 71

NUMBER 30

## THE FREE WILL BAPTIST

SEPTEMBER 12, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter

Manager..... L. A. Dunn  
Editor..... J. O. For

Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

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# Worldliness and Separation

Billy Graham

*"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever (1 John 2:15-17).*

**G**OD calls us to be a separated people: "Come out from among them, and be ye separate" (2 Corinthians 6:17). We are a peculiar people—not, however, in the sense that we dress strangely or are eccentric. We are a chosen group. The moment you came to Christ you were adopted into the family of God. The old things you used to love you now hate. Things you used to hate you now love.

The world consists of:

**Lust of the flesh**—This means a strange urge to gratify your own desires, not only sensual desires, but all types of fleshly lusts.

**Lust of the eye**—This is a fierce passion to see and enjoy that which the flesh desires.

**Vain glory**—This means show, pomp, and is evident when you strut before your inferiors or class, when you show off or display a cocky attitude.

All of this is worldly.

Don't make a mistake, however, Don't become the victim of the unscriptural teaching of separation which has been referred to as *legality in the guise of spirituality*. This modern legality has placed its taboo on certain practices, while sometimes ignoring more harmful ones. We call a person *separated* if he does not attend certain places of amusement. This is one of Satan's lies and has become a great stumbling block to many young people.

What is worldliness actually?

A prominent writer described it very aptly: "It is the self-indulgent attitude of the heart and mind toward life." It is not merely doing certain forbidden things or going

to certain proscribed places. Worldliness is what we are, not just what we do. It is in reality an inner attitude, for as a man "... thinketh in his heart, so it he: ..." (Proverbs 23:7). Any Christian whose interest is directed toward himself is worldly.

In Belfast, Ireland, a woman came to me one night and said, "Oh, Mr. Graham, I enjoyed your message, but I lost the blessing." I asked why. She said, "I think I detected lipstick on your wife's lips." I answered, "My wife doesn't usually wear lipstick, but that is a strange place to have your blessing. Your blessing is resting on lipstick instead of on the message of the Word of God."

This poor deluded woman had been taught that the slightest bit of make-up was an evidence that a person was worldly, while in her own heart she had come to a place of pharisaical and religious pride, which was far worse.

In many places young people have been debarred from Christian fellowship because they did not conform to certain standards set by a local group. I find that throughout the world there are differences in custom. For example, in some places in the South they consider a person worldly if he goes swimming with a mixed group.

You cannot set your standards by what others are doing! Do not use other people as a *canon*! Do not make your Christianity negative! When you become a Christian, you are a new creature in Christ Jesus. You no longer live to satisfy certain appetites and desires; rather, you love to obey and follow Christ. Christ demands more than adherence to some form or standard of life.

There are certain things we know to be right. There are other things we know to be wrong. It has always been right to tell the truth, to be honest and upright. It has always been wrong to steal, lie and murder. But in between there is a *no man's land* which puzzles us. There are certain habits, friendships, amusements, sports, pur-

poses of plans which we are not certain would be pleasing to God. The Bible doesn't definitely say, "Thou shalt" or "Thou shalt not!" It is a perplexing problem!

Here are six questions you should always ask yourself as a test: Does it violate any particular part of Scripture? Does it take the keenness off my spirituality? Can I ask God's blessing on it? Will it be a stumbling block? Would I like to be doing that thing when Christ comes? Is it expedient?

Have you been indulging in worldliness? John says, "If any man love the world, the love of the Father is not in him."—*American Tract Society.*

## How the Fine Was Paid

Once, when Mr. LaGuardia was mayor of New York City, he presided at a session of the police court. A trembling old man was brought before him, charged with stealing a loaf of bread. He said, "I did it because my family was hungry!" "Well, I've got to punish you," said Mr. LaGuardia. "The law makes no exception, and I can do nothing but sentence you to a fine of ten dollars." Then he, added, after reaching into his pocket, "Here's the ten dollars to pay your fine. And now I remit the fine!" Then, tossing the ten-dollar bill into his famous outsize hat, he said, "Furthermore, I'm going to fine everybody in this courtroom fifty cents, for living in a city where a man has to steal bread in order to eat. Mr. Bailiff, collect the fines, and give them to this defendant!" The hat was passed, and a joyous old man left the courtroom with forty-seven dollars and fifty cents!—*Selected.*

## A Good Habit

"I have so fixed the habit in my own mind," said Stonewall Jackson, "that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward."—*Selected.*

## Speaking of Others

When it was reported to the amiable Italian poet Tasso that a malicious enemy spoke ill of him to all men, he replied, "Let him persevere, his rancor gives me no pain. How much better is it that he should speak ill of me to all the world than that all the world should speak ill of me to him."—*Selected*

The great end of life is not knowledge, but action.—*Thomas Huxley*



# A Man of His Word

S. Paul Weaver

**L**EE BURTON was standing before Judge White and the judge was speaking. "This is the second time you have appeared before me. I could give you two years for your last offense, but I am not here to break men but to make them if that is possible. Lee, you are young and too promising a fellow to waste your life as a criminal. I shall have to pass sentence in this case, but on your promise to go straight when you get out I'll give you a light sentence. What is your answer?"

Lee glanced for a moment at the floor and then looking up into the eyes of the judge said in a voice that did not carry far but which was nevertheless firm and assuring, "I promise."

"That's fine!" said Judge White with a smile, and then added, "Three months, Lee, and I know you will keep your word."

Three months later, on a beautiful May morning, Lee Burton heard the prison gate close behind him. He was once more a free man. He walked toward the heart of the city and buying a paper studied the Help Wanted columns. He found several advertisements to his liking and set out at once to apply for the positions. But one by one proved fruitless and when night came he was still jobless.

Tired and hungry he entered a lunchroom and quickly ate a sandwich and drank a cup of coffee. That night he slept on a bench in a secluded part of the city park. Early the next morning he once more began the search for employment, always meeting with a negative answer. Fate seemed against him although he was willing to do anything from ditch digging to office work.

Thus for five days he combed the city in search of work and each night found him back in the park. The meager sum of money given to him at the prison was gone. Lee was beginning to feel desperate.

The evening of the fifth day he saw by the news bulletin in front of the city's leading newspaper office that a big convention was being held in the city and that one of America's great religious leaders was to address the convention in Music Hall that evening. A thought flashed through Lee's mind that made him hold his breath for a moment. He moved to the street curb his hands buried deep in his pockets. For

five minutes he stood thus in deep thought and then, with quick and deliberate step, crossed the street and looking in the window of a jewelry store saw that it was seven o'clock. The meeting was at seven-thirty.

Twenty minutes later Lee reached the Music Hall. At the entrance he paused for a moment to look about him. He saw no one he knew. He had expected that. Then he stepped into the auditorium and took his place among those who were standing at the rear, as all seats were taken. He noticed here and there a bluecoat, and once it seemed to him that one of the officers was watching him quite closely. He began to feel uneasy and wished he were outside. Then the orchestra began to play and he felt more at ease and forgot the officer.

Soon the men who were to have part in the program filed upon the platform. Lee watched them as they took their seats. Suddenly he held his breath as he saw none other than Judge White coming upon the platform. He watched every move the judge made and for a moment it seemed as if he were back in the courtroom listening to the words of the judge, "Lee, you are young and too promising a fellow to waste your life as a criminal." Then a voice by his side seemed to say, "But what is a fellow to do when he has looked for work and cannot find any, and his money is all gone, and his stomach is crying for food?"

Cold beads of sweat stood out upon Lee's face and hands. Within a struggle was going on such as never took place on land or sea, or in the air. Lee was indifferent to all about him and it was only when the judge arose to introduce the speaker of the evening that Lee once more came to himself.

Lee remembered very little of the address, but one thing the speaker had said started him to thinking. "The world's great need," the speaker had said, "can only be met by the Man of Galilee, Jesus Christ, the world's only Saviour. He is the solution for all our problems whether they be individual, social, national, or international."

Lee's thoughts centered about those words as the meeting came to a close and he filed out into the night. One question continually came to his mind as a result

of what the speaker had said, "Can Jesus Christ meet my need?" Lee knew very little about the Christ and many of the thoughts that flashed through his mind would have seemed strange to a Christian.

As Lee moved in the direction of the park and the seclusion of the park bench for the night, he passed a building from which came the sound of singing. Looking up he saw a sign which read, "HOPE MISSION—Come In." "Why not go in?" Lee said to himself, and moved toward the door.

There were possibly a hundred men in the Mission and they were singing as if they enjoyed it. Then when they had stopped singing a man arose and announced that if there were any men present who needed shelter for the night, or food, that they were to remain after the meeting. After the man had offered a short prayer for the men most of them began to leave the place. Lee, too, started for the door when the man who had made the announcement suddenly stood in front of him and taking him by the hand said, "Friend, better stay and have a cup of coffee." Before Lee could utter a word of protest he was being led into a small side room where with a dozen other men he was treated to hot soup, sandwiches and coffee. While they ate the man who had invited him to stay told them in a simple way about the One who could help them, and Lee was surprised that he was speaking of the same Man of whom the speaker in Music Hall had spoken, even Jesus Christ.

\* \* \*

Twelve years later a great conference of Christian leaders was being held in Music Hall. It was the last evening of the conference. The chairman announced that because of the intimate association between Judge White and the speaker of the evening he had been asked to introduce the speaker.

In a few well-chosen words the judge spoke of the man who was to address that great gathering and concluded his introduction by saying, "I have now the great joy of introducing to you Lee R. Burton, our city's outstanding religious leader and mission worker."

For almost an hour Lee R. Burton held his audience of five thousand people spell-bound with his message in which he appealed to every man present to give himself whole-heartedly to the service of Jesus Christ. His final words were these: "Twelve years ago tonight a young man entered this building with the intention of picking the pockets of men attending a convention similar to this one. That young man was out of jail but five days. For as many days he had combed this city seeking employment without avail. He had no money. His stomach was crying for a good square meal. For four nights he had slept on a bench in



the city park with only the starry heavens for his covering. He was tired. He was discouraged and disheartened. To him it seemed this was a cruel world and that his only hope was to pick the pockets of his more fortunate fellow men. But as he stood back there hesitating to act he saw Judge White step upon this platform and he remembered the promise he had made to the judge to go straight. Then he heard the speaker of the evening say that Jesus Christ was able to meet man's every need. That young man picked no pockets that night. Leaving this hall with a battle rag-

ing in his soul he was led by the providence of God to wander into the HOPE MISSION, where he fell at the feet of Jesus Christ, whom he accepted as his Saviour, and Lord, and Master. All that that man is tonight he is by the grace and help of God through Jesus Christ. Friends, I was that young man."

Seconds later Judge White stepped up to him and, with tears streaming down his cheeks, threw his arms around the speaker, and all he could say was, "God bless you, Lee; you've more than kept your promise."

—Gospel Herald.

# What is a Miracle?

Naaman Borders, Waverly, Ohio

I WANT to relate a story of what happened in our own home. It was not something that took place in a far away country in the long, long ago, or what Grandma dreamed or what Brother Smith thought about it, but something that really happened in our own family and neighborhood very recently.

It is concerning our own daughter-in-law who resides in our neighborhood. She is now 32 years old and has two children, ages 11 and 13. She had been sick for about three years, gradually getting worse, and for three or four months she was not able to do her work. She lost weight and her appetite, and she could not sleep on her left side; so she had to be propped up in the bed with two or three pillows. She became pale and swarthy; her breath was short and she smothered. She finally had to be propped up in a chair. At last I said to my son, "You had better take her to a hospital or you are going to lose her."

She had been taking medicine from first one doctor and then another, but none of it did any good. So he took her to the hospital in Huntington, West Virginia, where she stayed a week. There she went through all kinds of examinations and was told that she would have to have a heart operation because the aorta was closing up. My son became alarmed and took her to his brother who is a doctor in southern Alabama, and a surgeon. My son there gave her another complete examination and said the same thing as the doctors at Huntington. Seven doctors told her the same thing. My son was told that since an operation on the heart was very serious, he'd better take her to the best in the country and that one of the best doctors was in Cleveland, Ohio.

My son and his wife took the train at Mobile and headed for Cleveland. My

wife, the children and I also went along; but when we arrived in Cincinnati, our daughter-in-law had to be wheeled in a chair from one train to another, as she was not able to walk. My son put her in a roomette and went on to Cleveland while the rest of us headed back home.

The next day after we arrived home we looked down the road and saw them coming home. I asked them, "What in the world is the matter?" They explained that the hospital was so crowded that they had no room for her and told them to come back in four days. That night her condition became worse, so I told my family, "There must be something done at once or she will leave us. Let's every one of us take it to the Lord in prayer and pray earnestly, surrender our own lives, and vow to God to live for Him the rest of our lives."

My son had been converted years before but had backslidden. So we all prayed and my son vowed to begin tithing, a fact which meant \$25 a month. In only a day or two our daughter-in-law said, "Folks, I believe I am healed." From that time on, the pains all left her, and she could sleep in the bed on either side. She was no more short of breath, her wheezing was all gone, and she began to gain in the flesh. She is now doing her work and looks well.

I wanted to write this story two or three months ago, but I wanted to wait and be sure that she was healed permanently. So I am writing this that others may have faith for their healing. We have a Great Physician who can heal all manner of diseases. Nothing is too hard for God to do. All things are possible for them that believe. People are becoming more and more of the opinion that God will hear and answer prayer in divine physical healing. Many of our best doctors will tell you the same

## Chaplain Vacancies in Reserve Units of Grave Concern

A large number of chaplain vacancies exist in Army Reserve units in Third Army and constant efforts are being made to interest eligible clergymen to seek appointment as chaplains for these vacancies, according to Chaplain (Col.) John F. Gaertner, army chaplain.

Clergymen who have not reached their 33 birthday, who have 120 semester hours of undergraduate study and 90 hours of credit from a recognized theological school, are eligible to become a chaplain, provided they receive an ecclesiastical endorsement from their denominational agency.

Reserve chaplains assigned to a unit train with their unit at weekly drills and accompany the unit on a two-weeks summer training period. Reserve chaplains may also attend USAR schools, the chaplain school, Fort Slocum, New York, and take extension courses prepared at the chaplain school. Retirement credits are received for these periods of training.

Chaplain Gaertner has called on all chaplains to consider themselves recruitment agents and to present the case of the army chaplaincy to clergymen.

"We will be glad to receive the name of any clergymen who might be interested in a reserve commission in the chaplaincy."

Clergymen who have any questions regarding a commission in the chaplaincy are urged by him to correspond directly with the Army Chaplain, Headquarters Third Army, Fort McPherson, Georgia.

## The Word of God

E. J. McKay, Dunn, North Carolina

There never was a time like this,  
The time in which we live,  
When atheists and communists  
Intend to rule the world.

And they are working night and day  
Against the Lord and Christ;  
And they will have an emperor,  
The Antichrist, or Beast.

It's well to know what's going on  
Beyond our home and town;  
So let us read the daily news,  
The Holy Scriptures, too.

This sinful generation needs  
To read the Word of God,  
The Spirit's sword and instrument,  
Used in converting souls.

thing. So my dear friends, let's look up and believe that God is still alive and will hear the humblest prayer.



# NEWS NOTES

## St. Louis Church Organizes Youth Fellowship

On Thursday night, August 30, a large group of young people assembled at the South Side Free Will Baptist Church, St. Louis, Missouri, and organized a youth fellowship.

The meeting opened with singing and prayer. Mrs. Avery DeWitt, youth chairman of the Southeastern Missouri Auxiliary Convention, made a very interesting talk on the importance of keeping the youth busy in the work of advancing our Lord's Kingdom by personal witnessing, visitation and assisting in the ministry of the church. Mrs. DeWitt also emphasized the necessity of the young people living fully surrendered and dedicated lives to the cause of our Lord.

The Rev. W. A. Hales, pastor of the church, was elected temporary chairman and Miss Sharon Kellerman as temporary recording secretary. The following persons were elected to offices and committees: president, Bob Denman; vice-president, Norma Hales; secretary-treasurer, Sharon Kellerman; assistant secretary, Pat Phillips; choir director, Finis Barr; assistant choir director, Marilyn Barr; pianist, Ned Templeton; sponsors, Mr. and Mrs. Chesley Hill, program chairman, Wilma Barr; assistant program chairman, Mac Long.

The group voted to hold their meetings on Tuesday night of each week. They voted also to adopt the name "Christ's Ambassadors." Among some of the things the group discussed doing was that of visiting in hospitals, convalescent homes and other institutions to hold services and distribute tracts. They also plan to publish a weekly paper and sponsor other activities which will win souls to the Lord and promote interest in church work.

Miss Sharon Kellerman, secretary, says: "South Side Church has a fine group of young people and it is believed that with such an organization, its progress will be much more rapid than in the past. We solicit the prayers of Christians everywhere that as 'Christ's Ambassadors' we may be found faithful at all times and in all things."

## Rev. L. R. Curtis to Conduct Columbus Revival

The Rev. L. R. Curtis, pastor of the Blakely, Georgia, Free Will Baptist Church, will conduct a revival at the First Free Will Baptist Church of Columbus, Georgia, beginning September 24, 1956.

The pastor of the church, the Rev. H. L. Kelly, invites everyone to attend.

## Miss Wilson to Visit North Carolina Churches



Miss Volena Wilson, our missionary to India, is home on furlough and will be on an itinerary in the state of North Carolina, October 17-27. She will visit twelve churches on this itinerary. Already she has three of these churches scheduled. The first nine churches that write in about

## Coming Events

September 12-13—North Carolina State Convention, Beaver Dam Church, Columbus County

October 9-10—Annual Missionary Conference, Nashville, Tennessee

October 10-11—Albemarle Conference of North Carolina, Free Union Church

October 12-13—Rockfish Association of North Carolina, Hickory Grove Church, Rockfish Station

October 17-18—Western Conference of North Carolina, Holly Springs Church, Johnston County

October 19-20—Pee Dee Association of North Carolina, Cedar Branch Church, Columbus County

October 24-25—Eastern Conference of North Carolina, Friendship Church, Jones County

October 27—Mt. Moriah Association of North Carolina, Mt. Moriah Church, Hamlet

November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County

her visit will be given a date. Write to Rev. Rashie Kennedy, Post Office Box 913, Greenville, North Carolina, giving the name and location of the church together with the pastor's name and address. Mr. Kennedy suggested that if several churches can come together for one special service it will be better for the cause. Will four or five please get together and make this possible?

Miss Wilson has a wonderful message that will bless the hearts of all our people. She will also be raising money for her support as a missionary.

## Sherron Acres Church Honors Pastor

The Sherron Acres Free Will Baptist Church, Durham, North Carolina, honored the Rev. and Mrs. Wayne W. Smith and family with a farewell party and shower in the basement of the church after prayer meeting, August 29, 1956.

Mrs. Edward Tippet, president of the Woman's auxiliary, invited Rev. and Mrs. Smith and the congregation into the basement of the church while the song, "Showers of Blessings," was being sung.

Gifts were presented to the Smiths by those attending as a token of their love and appreciation.

Cookies and punch were served to the guests with Mrs. Carroll Whitaker and Mrs. Norman Adams presiding at the punch bowls.

There were approximately one hundred and seventy-five people present.

## Mabel Willey Circle Honors Pastor

The Mable Willey Circle of the Sherron Acres Free Will Baptist Church, Durham, North Carolina, honored the Rev. and Mrs. Wayne W. Smith and family with a surprise buffet supper at the parsonage on the Lynn Road on August 29, 1956, at 6:00 p. m.

Upon arrival at the parsonage a corsage was presented to Mrs. Smith by Mrs. Norman Adams.

After Mr. Smith graced the table, the thirty-five people present enjoyed a delicious meal.

Those present witnessed the presentation of a picture, Sallman's Head of Christ, to the family, presented by Mrs. Carl Choplin president of the circle. The picture was a token of their love and appreciation for the many things done by Mr. Smith and his family during their stay at the Sherron Acres Free Will Baptist Church.

## Rev. Willie Justice Closes Blakely Youth Revival

The Rev. Willie Justice of Jacksonville, North Carolina, held a ten-night youth revival meeting at the Blakely, Georgia, Free Will Baptist Church, which has been



termed by the church as a highly successful meeting. Rev. Justice has now returned to the Free Will Baptist Bible College, Nashville, Tennessee.

The church states: "The soul-stirring messages brought by Brother Justice were deeply appreciated. We thank God for sending him our way. There were seven conversions and five rededications made during the revival. The church received nine new members and seven persons dedicated their lives for full-time Christian service wherever the Lord might lead them. We ask you to pray for them and our church that we might work more earnestly to lift Jesus up to the lost. We also ask you to pray for our pastor, the Rev. Leo R. Curtis."

### **Warden's Grove Church Observes Home-Coming**

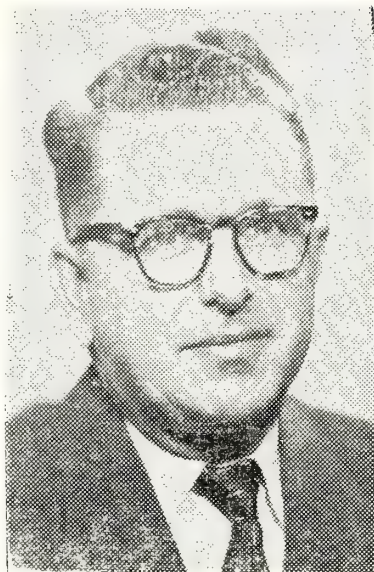
Home-coming services will be observed at the Warden's Grove Free Will Baptist Church, Lowland, North Carolina, on Sunday, September 16, 1956. Services have been planned for the entire day with lunch at the noon hour.

All former pastors and friends are especially invited to attend the services along with the present members of the Warden's Grove Church.

### **Pleasant Plain Church Honors Pastor**

Sunday night, August 25, after church services, Rev. W. E. Renfrow, pastor of Pleasant Plain Free Will Baptist Church, Selma, North Carolina, and Mrs. Renfrow were invited to the home of Mr. and Mrs. Leon Foster where were gathered a host of friends for a surprise social. Guests were greeted at the door by Mrs. Foster and directed to the refreshment table over which presided Mrs. Odell Foster, Mrs. P. D. Yelverton and Mrs. Artis Brown. Refreshments consisted of coca colas, mixed cookies and salted nuts. Guests were directed to the living room where they found a gift

### **Rev. Ralph E. Clegg Holds Piney Grove Revival**



The Rev. Ralph E. Clegg of Durham, North Carolina, is now holding a series of revival services at the Piney Grove Free Will Baptist Church near Kenly, North Carolina, which will continue through September 19, 1956. Services are being held nightly at 8:00 o'clock.

Everyone is cordially invited to attend these services.

table and the floor beneath covered with lovely gifts which were presented to the pastor and his wife. Mr. Renfrow led the group in prayer before the opening of the gifts which were beautiful and useful. Good-bys were said by Mr. and Mrs. Leon Foster following the participation of all guests in an old-fashioned handshaking with their pastor on his last night of services.

Rev. Renfrow leaves Pleasant Plain Church to accept the pastorate of Flood's Chapel Church.

### **Sarecta Church Holds Revival and Home-Coming**

The Rev. M. E. Godwin is holding a re-

vival which is now underway at the Sarecta Free Will Baptist Church, Kenansville, North Carolina. The revival will continue with meetings held nightly at 7:30 through September 16, 1956, when the church will observe its annual home-coming.

The services for home-coming day will begin with Sunday school at 10:00 a. m. Everyone, especially members, former members and former pastors, is invited to attend.

### **Revival and Home-Coming At Ahoskie Church**

The Rev. W. L. Jernigan of Timmons-ville, South Carolina, will begin revival services at the Hickory Chapel Church, Ahoskie, North Carolina, on October 1. Brother Jernigan is a former pastor of the church and has held two previous revivals in the church.

The annual home-coming will be held Sunday, October 7. Services will begin with the Sunday school at 10:00 a. m., followed by the morning worship conducted by Brother Jernigan at 11:00. A basket lunch will be spread at the lunch hour.

All former members and pastors are cordially invited to attend both the revival and the homecoming.

### **Home-Coming at King's Cross Roads**

Sunday, September 16, 1956, will be home-coming day at King's Cross Roads Church near Farmville, North Carolina. All former pastors, former members and friends are invited to attend the services.

Lunch will be served at noon and there will be singing and fellowship in the afternoon.

### **Hickory Grove Church, Host To Rockfish Conference**

Mr. William H. Edwards makes the following announcement concerning the forty-eighth annual session of the Rockfish Con-

(continued on page ten)

## **SECOND WESTERN DISTRICT SUNDAY SCHOOL CONVENTION**

**NEW SANDY HILL FREE WILL BAPTIST CHURCH**

**BAILEY, NORTH CAROLINA**

**September 30, 1956**

Theme: "Christian Growth Through Testing"

Scripture: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Hymn: "Our Best"

9:45—Song Service, Miss Phyllis Allen, Director of Music  
10:00—Welcome, Mary Frances Bunn, New Sandy Hill  
10:05—Response, Wade Vester, Barnes Hill  
10:10—Devotion, Mrs. Jenie G. Layton, Saints' Delight

10:20—Short Business Session  
10:25—Sunday School Superintendent, J. O. Bunn  
11:00—Intermission  
11:10—Song Service  
11:30—Convention Sermon, Rev. R. N. Hinnant  
12:00—Lunch

### **AFTERNOON SESSION**

1:15—Song Service  
1:20—Devotion, Thurman Edward, Free Union  
1:30—Fellowship Supper Report, Elijah Bissette  
1:40—Special Music, Mrs. D. O. Wilder, Friendship  
1:45—Report of Officers and Directors  
2:00—Local Program  
2:10—Final Business Session  
2:50—Field Secretary's Report and Discussion, Russell Lamm  
3:00—Adjournment



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Please explain "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). In what way can we do greater works than Jesus did? Can we exceed what He did as He raised Lazarus from the dead, calmed the Sea of Galilee, or cast seven demons out of Mary Magdalene, etc.?—F. J.

Answer: The Greek expression from whence this expression, *greater than these*, is translated, could and probably does here mean greater in quantity, scope or number. I doubt that in the light of the context we should make it mean greater in quality or strength, etc.

A. T. Robertson in his *Word Pictures*, Volume 5, Page 251, says, "*Shall he do also . . .* Emphatic pronoun *ekinos*, 'that one also.' *Greater works than these . . .* Comparative adjective neuter plural from *megas* with ablative case *touton*. Not necessarily greater miracles and not greater spiritual works in quality, but greater in quantity. Cf. Peter at Pentecost and Paul's mission tours. 'Because I go' . . . Reason for this expansion made possible by the Holy Spirit as Paraclete (16:7)."

These words, of course, were first of all spoken to Jesus' immediate followers, the twelve apostles who had been ordained for a special work at a specific time. These were the persons to whom Jesus said this and were given first consideration. They were the same persons whom He had commissioned in the beginning of His public ministry. "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles" (Luke 6:13). See Matthew 10:1-15. "But now hath God set the members every one of them in the body, as it hath pleased him. . . . And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way" (1 Corinthians 12:18, 28-31). These apostles had commissioned to them a unique

sphere of ministry and were given special gifts peculiar to themselves alone by which to fulfill the assignment. This being true, the passage is to be viewed in a different light from what some see it.

Arthur W. Pink makes the following interesting comment in his *Exposition of the Gospel of John*, Volume 2, Pages 364, 365:

"'Because I go unto my Father' (14:12). It is important to note how that in this 'because' the Lord Jesus has Himself given us a partial explanation here of how His promise would be made good, though it is largely lost by placing a full stop at the end of 14:12. If we read straight on through 14:13 the Saviour's explanation is the more apparent: 'Greater things than these shall he do, because I go unto my Father, And whatsoever ye shall ask in my name, that will I do.' Christ would henceforth give to their prayers power from on high, so that what they did, He would do in and through them. Thus, in His 'seed' was the pleasure of the Lord to prosper (Isaiah 53:10). If the full stop be insisted on and its force rigidly pressed, 14:12 would then teach that the disciples must now continue to work in the place of their Lord the still greater things, *because He Himself was no longer there*. But this is obviously wrong. He left them, it is true; but He also returned to indwell them (14:18), and in this way came the harvest of His own seed-sowing. 'And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour' (4:37, 38). Link 14:13 and 14:12 and all is plain and simple: thus connected we are taught that the greater things done by the apostles were, in reality, done by Christ Himself! As Mark 16:20 tells us, 'And they went forth, and preached everywhere, the Lord worketh with them.' But what He did was *in answer* to their believing prayers!"

There is also the fact that Jesus promised His disciples another Comforter who would teach them all things and would lead them into all truth. This Comforter, the Holy Spirit, came on the day of Pentecost as a companion to be with the Church as a whole and also to dwell in the heart of each individual member of the Church forever. He did not only manifest Himself upon the followers of Christ at Pentecost, but also at Cornelius' house, and also upon

the disciples that had been baptized by John, and on from there. He has made and will continue to make Himself known in and through obedient followers of Christ until Christ sets up His Kingdom upon the earth. Then He will still operate in and through the Christians.

F. L. Godet, *Commentary on the Gospel of John*, Volume 2, Page 276, has the following to say:

"Verse 12 forms the transition to this new promise. Jesus begins by setting forth the effect (the works which they will do) in order to go back to the cause (His power acting in them). The expression: *shall do the works which I do*, refers to miracles similar to those of Jesus, which were wrought by the apostles, and the following expression: *he shall do even greater things*, refers, not to more extraordinary outward works—the greatness of miracles is not thus measured (Weiss)—but to works of a superior nature even to corporeal healings. What Saint Peter did at Pentecost, and Saint Paul did throughout the world,—what a simple preacher, a simple believer effects in causing the Spirit to descend into a heart, Jesus could not do during His sojourn on earth. For, in order that such things should be realized, it was necessary 'that the wall of separation between God and men should have been destroyed and the Holy Spirit have been given to mankind' (Gess); in other words, that, as the end of the verse says, the glorification of Jesus should have been accomplished: 'because I go to the Father.' The branch, united to the vine, can bear fruits which the vine itself cannot bear. *Greater* does not, therefore, mean here: more stupendous, but more excellent; and this term does not refer merely to the extension of the apostolic ministry beyond the limits of the theocracy, as Lucke, Tholuck, Olshausen, de Wette understand it—this difference is here only secondary—but to the nature of the works accomplished.

"This superiority of spiritual productivity promised to the disciples will be founded upon the exaltation of Christ's own position: 'Because I go to the Father.'"

M. R. Vincent in *Word Studies in the New Testament*, Volume 2, Page 242, has the following to say:

"*Greater works*. Not more remarkable miracles, but referring to the wider work of the apostolic ministry under the dispensation of the Spirit."

This last quotation agrees with what I have said in the outset.

The Bible is the sheet-anchor of our liberties. Write its principles upon your heart and practice them in your lives.—U. S. Grant





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

(Continued from last week)

Text—read again 1 Samuel 3:13.

In looking upon our little ones we often think of their temporal wants. We bring all our resources under contribution to advance their earthly interests. We anxiously provide every means by which they may be able to enjoy the advantages of education and maintain social standing. We are eager for them to have a fair start in life and to get on well in the world. And all this is right. But we forget too often that within these little forms is enshrined an immortal spark that shall burn with increasing brightness through the ever revolving cycles of time. *They shall live after the stars have faded from heaven and the sun has ceased to shine.*

If you neglect your child and fail to do your duty towards it, so that it is lost at last through your disregard of its claims upon you, you initiate a line of suffering that will stretch through the unending ages, broadening as it goes. And that neglected child may have a numerous posterity which will follow in the same track, so that the ever widening and ever progressive streams of woe will be multiplied indefinitely, all starting from you as the source.

Children are born in a condition of perfect helplessness and ignorance and entire dependence. Parents are their natural and rightful protectors and governors. God planned it so. Being responsible for their existence they are bound to support, instruct and direct them. Besides, parental obligation is not only based on natural relationship, but on the express ordinance of God. The family is a divine institution, and God has constituted the parents the sole guardians and governors of their children. Yea, He has invested them with absolute power over them for one fourth of their whole lives, supposing that they live to the age of three score and ten.

There is no escape from the responsibility arising from the authority with which God has invested parents. To try to escape it brings only suffering and sorrow and shame to both parents and children. They must give attention not only to their physical and mental, but also to their moral and spiritual training.

God has constituted parents spiritual guardians, and they are bound by Him to teach their children *right views of life—the great end of life.* They are bound by God to impart to them the truth concerning God and the future world.

There are some who maintain that parents ought not to instill religious truths and doctrines into their children's minds, but should wait until they become old enough to judge for themselves, that they ought to leave their minds unbiased. The easy answer to this lies in the fact that while they are waiting for this maturity of judgment, the devil is at work sowing the seeds of evil in the souls and plying his secret, ruthless task of preparation for destruction.

It is said that one of the good kings (Jehoshaphat), that he “. . . sought to the

LORD God of his father, and walked in his commandments, and not after the doings of Israel” (2 Chronicles 17:4).

Paul speaks of Timothy's faith as a thing naturally to be excepted. It existed in his grandmother and then in his mother, and on these grounds the apostle was persuaded that it was Timothy's possession (2 Timothy 1:5). Not that he actually inherited it, but received it through the relationships of a godly parent and grandparent who brought him to believe in and accept the Lord Jesus Christ as his personal Saviour.

Do not these and the many other examples found in the Bible confirm the words of Solomon in Proverbs 22:6? “Train up a child in the way he should go: and when he is old, he will not depart from it.”

(Continued next week).

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THINGS TO REMEMBER

1. We are to remember our Creator (Ecclesiastes 12:1).  
Seek Him in early life (Isaiah 55:6; Jeremiah 8:20).
2. We are to remember the Lord's words (Acts 20:35).  
He spoke and committed to His servants (1 Corinthians 15:2; 2 Timothy 2:2).
3. We are to remember our past condition (Ephesians 2:22, 12).  
We can better appreciate the present (Psalm 40:2, 3; Romans 6:17, 18).
4. We are to remember Lot's wife (Luke 17:32).  
This is a warning. Danger signal (Psalm 78:11, 12; 1 Corinthians 10:11).
5. We are to remember the Lord's death (1 Corinthians 11:25).  
The cost of our redemption (Joshua 4:6, 7; 1 Corinthians 10:16).
6. We are to remember the sure mercies of David (2 Chronicles 6:42; Isaiah 55:3).  
God keeps His Covenant even though we fail (2 Samuel 23:5; John 10:27, 28).
7. We are to remember Jesus Christ (2 Timothy 2:8, A. S. V.).  
If we fail here we lose the way (Matthew 17:3-8; 16:16, 18).



# NEWS NOTES

(continued from page seven)

ference of North Carolina:

"The forty-eighth annual session of the Rockfish Conference will be held with the Hickory Grove Free Will Baptist Church near Rockfish Station, North Carolina, just a few miles southwest of Fayetteville, on October 12, 13, 1956. Everyone is cordially invited to attend this conference."

## Rose Hill Church Announces Revival

Revival services will begin at Rose Hill Free Will Baptist Church, Pitt County, North Carolina, on Sunday night, September 16, 1956, continuing through Septem-

ber 23. The Rev. James A. Evans will be the evangelist for the services.

The pastor, the Rev. F. B. Cherry, announces that the services will begin each evening during the week at 7:45.

## Stancil's Chapel to Observe Home-Coming

The Stancil's Chapel Free Will Baptist Church, Johnston County, North Carolina, will observe its annual home-coming, Sunday, September 16, with the Rev. James A. Evans, a former pastor, bringing the eleven o'clock message. All former pastors and members, together with friends and sing-

ing groups, are invited to attend.

## Rev. W. S. Burns Assumes New Pastorate



The publicity committee of Hickory Chapel Church, Ahoskie, North Carolina, makes the following statement concerning their new pastor:

"The Hickory Chapel Church at Ahoskie, North Carolina, is happy to announce that W. S. Burns, formerly of Sandy Plain Church near Beulaville, North Carolina, began his duties as pastor September 2. Brother Burns is a God-called preacher, one that loves the Lord and is dedicated to the Lord's work. He attended Mount Olive Junior College, Mount Olive, North Carolina.

"Mrs. Burns is the former Dorothy Brock of Beulaville. She attended Mount Olive Junior College with Mr. Burns. She will be assisting in the work with the young people and the ladies' auxiliary.

"The church and people are looking forward to a prosperous year in the Lord. During Mr. Burns' five-year pastorate with Sandy Plain Church the church went from half-time to full-time work and a five-room parsonage was built, paid for and dedicated. Mr. Burns comes to us with strong recommendation from his former pastorate.

"The people at Hickory Chapel solicit the prayers of the people for the advancement of the work in Ahoskie."

## W. S. Mooneyham to Hold Reedy Branch Revival

The Rev. W. S. Mooneyham, executive secretary of the National Association of Free Will Baptists, will be the evangelist for a series of revival services at Reedy Branch Free Will Baptist Church near Winterville, North Carolina, beginning September 16, 1956, and continuing through September 26. He will be assisted by the pastor, the Rev. Henry Melvin.

Everyone is cordially invited to attend  
(continued on page fourteen)

## OBEDIENCE TO GOD BRINGS SUCCESS

1. Abraham, the Father of the Faithful (Hebrews 11:8).  
Through his obedience we have come to know him (Genesis 12:4; 22:15-18).
2. Moses, the Great Deliverer of Israel (Hebrews 11:24).  
When obedient, success; disobedient, failure (2 Chronicles 13:18; Hebrews 11:27, 28).
3. Joshua, the Mighty Conqueror of Canaan (Joshua 24:24).  
His success because of obedience. Israel (Joshua 1:8; Judges 1:19, 21, 27, 29-31, 33).
4. The People of Israel on the Day of Pentecost (Acts 2:38, 41).  
The three thousand obedient to Gospel preaching (Acts 6:7; 13:46).
5. Philip, the Jerusalem Deacon (Acts 8:26, 27).  
The man who stirred the whole coast country (Jonah 3:2; Acts 26:19).
6. Paul, the Great Apostle to the Gentiles (Acts 26:19).  
Obedient to Him whom he served (Philippians 3:6, 7; Romans 1:14-17).
7. The Early Christians Who Laid the Foundation (1 Peter 1:22).  
They obeyed the Truth as given them in the Gospel (John 8:32; Romans 10:9, 10).

Wherever there is likely to be great success, the open door and the opposing adversaries will both be found. If there are no adversaries you may fear there will be no success. A boy cannot get his kite up without wind, a wind which drives against his kite. Opposing work, although in itself evil, is wonderously overruled by God for the best purposes, since persecution often arouses natural sympathy, and this becomes a ladder by which love climbs up into the heart.—C. H. Spurgeon.



# NOTES — AND — QUOTES

By J. C. Griffin



## WAITING UPON THE LORD

"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

It is an evident fact that this Scripture refers to the spiritual man in the truest sense. However, there may be instances when the true child of God can and will seek the Lord and wait on the Lord for physical strength to perform a task that is beyond the natural strength of man. Examples of such manifestation are found in the life of David when God gave him physical power over a bear, a lion and the uncircumcised Philistines.

### David's Victory Over Goliath

"And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God" (1 Samuel 17:32-36).

Someone may say, "Preacher, do you believe that story?" Yes, I believe it because it is written in the Bible. The all-powerful God was in the transaction. God gave David this power, but David was a *man after God's own heart*. God was equal to the occasion. But if you read the whole story concerning the death of Goliath, you will see that David performed the work according to God's plan and not according to Saul's. David could not wear Saul's armor. He had to use something more simple. Just a sling and a little stone did the job in the hands of God as David performed the task. The mighty arm of God was back of the arm of David. There are many instances that have given us the manifestation of God's power through the *yielding* of man to God's power and *waiting* on the Lord.

*They that wait on the LORD shall renew their strength* is primarily for the in-

ward man or the spiritual man. Paul said, "... though our outward man perish, yet the inward man is renewed day by day" (2 Corinthians 4:16). So the man who leaves his all in the hands of God is made stronger as the days come and go. We talk a great deal about revivals. A renewing of spiritual strength to the true believer is the result of waiting upon the Lord. This *waiting* means fully trusting the Lord.

Having reached the Red Sea, Moses said, "... stand still, and see the salvation of the LORD, ..." (Exodus 14:13). Then God spoke and said, "... go forward" (Exodus 14:15). So Moses stood still until God spoke. When He spoke, Moses moved forward with obedience to His command by stretching forth his rod, the rod God had touched with power, and the sea opened permitting the children of Israel to go over safely.

Who will deny that this act of God's grace strengthened the faith of Moses and renewed his strength for the wilderness experience? So it is plain to our mind that God often renews our strength by letting us see some manifestation of His grace, even in natural things.

Recently a doctor who had performed an operation on a friend of mine acknowledged that the man's recovery was due to the power of God. The act of God strengthened the faith of the writer. This instance is only one of hundreds that your servant has seen. We not only must believe that God will do exactly what He says He will do, but we must wait on the Lord—not run before Him, but just wait with the expectancy that God will perform the job as we yield our all unto Him.

*They shall mount up on wings as eagles.* The eagle is the king of birds; he can soar higher and last longer than other. The story is told that one day when a great storm was raging little birds of all species were flying for refuge, seeking shelter. A man spied a great eagle perched on a high mountain peak. Fearlessly he sat as the storm approached. Finally he stretched forth his wings and began to fly higher and higher. With his powerful telescope, the observer watched the eagle soar higher until he was well above the storm and appeared as only a speck. Having reached such height, the eagle pursued his course away from the storm. With the mighty power of his wings the eagle could soar beyond the storms. As we wait on the Lord, we, too, can soar above the storms of opposition and the power of sinful men who are backed by the power of Satan. We can go so high on the wings of faith that all darkness will disappear and we will be in the sunlight of God's marvelous grace.

*They shall run, and not be weary.* I cannot run very fast or very long. There was a time when I could, but my physical running is a thing of the past. However, I

am still running; and what physical strength I have is amazing. But my faith in God and His Son, the Lord Jesus Christ, keeps me from being weary. Paul said, "... let us not be weary in well doing: ..." (Galatians 6:9). We are going to reap in God's good time; for the remainder of Verse 9 says, "... for in due season we shall reap, if we faint not." Every now and then we sing, "Every day with Jesus is sweeter than the day before." Thank God for the privilege to wait and know that God is mindful of our need for spiritual strength.

*They shall walk, and not faint.* Walking is the sign of age. Sometimes I notice some old person walking very slowly. I find that by walking slowly we do not tire so easily. This is a promise to the man who waits on the Lord that there will be no *fainting*. However, I find that people who did not put all their trust in the Lord and wait on the Lord, have fainted and fallen by the wayside. They have given up; they have thrown up their hands and have fainted.

A person who has fainted is in a helpless position. He falls over, rolls his eyes, trembles, seems to be lifeless and has to be taken care of by someone. Such a case is pitiful. It always hurts me to see a person faint physically, but when I see a man keel over under the powers of spiritual darkness, my heart almost breaks. Sometimes I even dream about such a person. I want to fan him and wash his spiritual face so that he may be revived. But only God can revive such a person. Let us remember that if we will wait on the Lord we will never faint. We will never become unfruitful and inactive. We will work until the end. Just wait on the Lord and keep on going.

## Introspection

To get his goodnight kiss he stood  
Beside my chair one night  
And raised his eager face to me,  
A face with love alight.

And as I gathered in my arms  
The son God gave to me,  
I thanked the lad for being good,  
And hoped he'd always be.

His little arms crept 'round my neck,  
And then I heard him say  
Four simple words I shan't forget,  
Four words that made me pray.

They turned a mirror on my soul,  
On secrets no one knew.  
They startled me, I hear them yet;  
He said, "I'll be like you."

—First F. W. B. Church, Savannah, Georgia.



# STORIES

FOR OUR

## BOYS and GIRLS



### *Puppies and Peers*

**H**I, Carl! Wait a minute, can'tcha?" Carl Slocum slowed down as Bob Smith caught up with him. "Want a job for Saturday? A few of us can get jobs picking winter pears at Parson's. Like to go along?"

Would he? Carl just beamed as he answered, "Sure." It was so nice to be included. Carl was new in Marlowe and he was hoping some of the boys would get acquainted and invite him to go to Sunday school with them Sunday. He hated to go to a strange one alone. They surely would on Saturday. He could ask them if they didn't but that was like inviting himself and he hated to do that. Maybe he should ask Bob now, but Bob was busy telling him how much one could make picking pears and Carl decided to wait until Saturday.

On the way to the orchard Saturday morning Bob was so friendly. He even shared his bike with Carl. "Let's stick together and try for the same tree," he said. "We'll try for one near the fence. I always do. I'll show you why when we get there."

They got the tree of their choice and were soon filling their baskets with the big firm pears. They were warned to handle the fruit carefully and not bruise any. Bruised fruit does not keep well and this fruit should be kept for months as to be shipped long distances. They were almost through with their first tree when Bob unfolded his plan.

"We could use a few of these pears ourselves, couldn't we? You just ought to taste them about Christmas time, they get so sweet. I know. I got a tree next to the fence like this one last year and I slipped a dozen big ones through and hid them in the grass and came back in the evening and picked them up. It was dead easy. I just remembered what tree I had worked on. I mean to get more this time. They never miss them and no one knows, so here goes," and Bob tossed four pears over quickly where they fell in the tall grass.

"But that's stealing," Carl gasped. "Don't you know it's wrong to steal? Doesn't your Sunday school teach you that?"

"Sunday school? So that's the kind of

a guy you are? A Sunday school sissy. Glad you told me," Bob laughed loudly.

Carl's temper flared up. He clenched his fists tight and raised his arm. No one had ever called him a sissy before. He wouldn't stand for it. He would show Bob who he was talking to, but then he remembered he was a Christian now and Christians don't fight. He slowly lowered his arm as he remembered. Maybe he wasn't a very good Christian but he had asked Jesus to come into his heart and he would live for Him. He meant it too.

Bob watched him amused. "Don't you like pears, Carl?" he asked.

"Sure I like pears, but I wouldn't steal them. I'm a Christian and I go to Sunday school but I'm no sissy. I wish you'd go, too, Bob and then you would see how wrong this is."

"Sez you." Bob laughed and tossed over another bunch of pears.

The boys hadn't noticed the puppy that was playing around among the trees. When he saw the first pears thrown he ran to investigate as puppies do when one throws a stick and tells them to go and get it. He had just found the first pears when the second ones landed on his back. He yelped so loudly that the pickers ran to see what had happened. Could a hidden rattler have gotten the pup, rather late in the season for rattlers though. Mr. Parsons was among the number and it was he who found the pears. He turned to Bob and Carl for an explanation.

"Oh," Bob began laughing, "Carl here was showing me what a good pitcher he is. He wants to join our ball club. I guess he didn't see the pup."

Carl couldn't believe his ears. So this was the kind of a friend Bob had turned out to be, lying as well as stealing. Carl felt sick.

"Why did you throw such good pears," Mr. Parsons turned to Carl. "Don't you know they're worth money. Maybe you were trying to just steal a few."

Carl looked him in the face, "I don't steal Mr. Parsons, and besides I didn't throw those pears. I'm a Christian."

"Oh, listen to him, would you," Bob

raised his hands in mock dismay and looked at Mr. Parsons.

"Who threw them then?" Mr. Parsons was still watching Carl.

Carl turned to Bob for the answer, but Bob was too busy trying to get Mr. Parsons' attention. "You see, Mr. Parsons," he was saying, "Carl is a new guy here and I didn't know a thing about him. I thought he would be a good picker so I brought him. I'm sorry."

"You may go," Mr. Parsons told Carl. "Call for your money tonight."

Carl was simply sick when he got home and told his mother. "The boys around here will all think I'm a thief and a liar. They won't want me in their Sunday school."

"I don't imagine many of them go if they are friends of Bob. You don't find Christian boys chumming with his kind."

"Like I did. I wish I would have found out before I went just what kind of a boy Bob was. I thought they all went to Sunday school because I always did. When Bob called me a sissy, I wanted to fight him but I remembered that Christians don't fight either. I guess it is just as wrong to fight as to steal."

"The Bible tells us that all good things work together for good to them that love God, so you can expect good to come from this. You were tempted twice to do wrong simply because you were in wrong company. God wants you to pick good boys to chum with. He showed you by letting you get into trouble."

"Well, I wish I'd never heard of Parsons and his pears," Carl threw himself down on the davenport and thought of it all. Why couldn't he have let the boys know right at first he was a Christian and then this would never have happened. He would remember next time. How he hated to go back for his money. He was tempted to just let it go but his mother urged him to go. "Show them you've nothing to be ashamed of. It is guilt that makes us afraid."

Mr. Parsons met him in the driveway. "I'm sorry for this morning," he said as he paid Carl. "I felt at the time I was a bit hasty and so I decided to watch Bob. I caught him hiding a good peck of my best pears under some bushes that grew close to the fence. He owned that he had put it over you. I can't tell you how sorry I am. I cleared you with the boys but I didn't need to for they know what Bob is."

Carl was so relieved he could hardly keep the tears back.

"You said you were a Christian," Mr. Parsons continued. "I'm glad to hear it. My boy is a Christian, too, and we would like to have you go to Sunday school with us tomorrow. Would you like to have us stop?"



"Thank you, Mr. Parsons," Carl was so glad. "I've been hoping so to go with someone, that was the reason I was so glad to come this morning with the boys. I thought they would invite me to go with them tomorrow."

"Not to Sunday school. That bunch doesn't go to Sunday school. Neither do their parents. They do not realize what they are missing."

When Mr. Parson called next morning he brought in a half bushel of pears. "Lay them in a cool place and by Christmas they

will be fine for eating," he told Carl's mother.

Carl gave his mother an understanding look. He knew they were both thinking of how God was working out good for them, as the Bible said He would, and those pears were a sure sign. They had far more than Bob had attempted to steal and theirs were obtained honestly. What would Bob say if he knew. Carl decided to tell him if he ever got a chance and prove to him that it pays to go to Sunday school and follow the Bible's teaching.—My Pleasure.

1:30—Special Music, Miss Star Weldon and Miss Betty Mae Webb  
1:35—Reports from Mount Olive College and Children's Home  
2:00—Business  
2:30—Program, Local Church  
2:45—Adjournment

**Richton, Miss.**—On August 10 the Woman's Auxiliary of the New Love Well Church met at the church. Those taking part on the program were Marcelle Quick, Mrs. Tillis Walley, Mrs. J. T. Quick and Dimple Brewer. Mrs. Walley dismissed the group with prayer.

On August 22 the auxiliary met at the home of Mrs. Minnie Walley with seven present. The ladies spent the day quilting. On August 29 the auxiliary met again for a quilting meeting at the home of Mrs. Lee Brewer.

The auxiliary met on August 24 at the church with the president, Mrs. W. M. Brewer, presiding. Those taking part on the program were Mrs. Hickman McLain, Mrs. Isom Walley, Mrs. Tillis Walley and Mrs. Erastus McLain.

**Kenansville, N. C.**—The Woman's Auxiliary of the Sarecta Church met on September 3, 1956, with 12 members and 1 visitor present. Mrs. Rivers led the devotions taken from John 16:7-15. Those participating on the program were Mrs. Paul Ingram, Mrs. Willard Chappel and Miss Juanita Dunn. After the business session was held the meeting was adjourned.

## Counseling Young Men Regarding the Army Reserve

Clergymen are frequently called upon to give advice and counseling to young men in regard to participation in the military reserve training program.

Since a military obligation has been placed by Congress under the provisions of the Armed Forces Act of 1955 upon all able bodied young Americans to participate in the reserve training program and since various types of participation are offered, it is quite natural that young people are looking for authoritative information and advice in planning their own affairs.

An article of some help in this connection entitled "An Army Colonel Advises His Sons on the Draft," which appeared in U. S. News and World Report, April 27, 1956, is recommended.

The army chaplain would be happy to furnish any additional information to clergymen if desired.

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## N. C. Eastern Auxiliary Convention

The following is the scheduled program for the North Carolina Eastern Auxiliary Convention which will convene with the Core Creek Free Will Baptist Church, Cove City, North Carolina, on Thursday, September 20, 1956:

### Morning Session

- 9:30—Registration
- 10:00—Hymn, "Let the Lower Lights Be Burning"
- Devotions, "The Light That Shines," Mrs. R. L. Edwards
- Hymn, "The Light of the World is Jesus"
- Greetings, Mrs. Woodrow McCoy
- Response, Mrs. Margaret McGowan
- Greetings to Ministers, Delegates and Visitors, Mrs. Harold Mallard, President
- Ministers' Response
- Hymn, "Take My Life and Let It Be"
- Appointment of Committees, President
- 10:25—"A Visit with Miss Laura Belle Barnard, Our First Missionary," Mrs. D. W. Hancock
- Hymn, "Send the Light"
- "Keeping Our Light Turned on the Children's Home at Middlesex," Mrs. R. H. Jackson
- 10:45—Panel Discussion, "Keeping Our Lamps Lighted for a Better Understanding and Greater Service in Our Departmental Work," Led by Mrs. W. J. Gaskins
- Special Music, Local Church
- 11:30—Sermon, Rev. Roger C. Reeds
- 12:00—Announcements and Benediction
- Lunch

### Afternoon Session

- 1:00—Hymn, "Tell It to Jesus"
- Prayer
- "In Memoriam," Mrs. W. E. Baldree
- 1:30—"Turn the Light Upon Our Missionary Program," Mrs. Rom Mallard
- 1:45—"Turning Our Lights Toward the

East, the West, the North and the South in Behalf of Our Educational Program"; Free Will Baptist Bible College, Nashville, Tennessee, Mrs. Cecil Campbell; Mount Olive College, Mount Olive, North Carolina, Rev. W. B. Raper; East Carolina College Student Fellowship, East Carolina College, Greenville, North Carolina, Mrs. R. B. Crawford

- 2:30—"Keep the Lights for Cragmont Trimmed and Burning," Mrs. L. E. Ballard
- Report from Auxiliary Conventions: National Convention, Mrs. Letha Turnage; State Convention, Mrs. M. D. Fulcher
- Financial Report, Mrs. Rom Mallard, Treasurer
- Reports of Committees
- Closing Hymn, "To the Work"
- Benediction

Mrs. Fannie T. Swindell

## Spring Branch Church, Host to Convention

The Fourth Union Woman's Auxiliary Convention of the Central Conference of North Carolina will convene with the Spring Branch Free Will Baptist Church, Greene County, North Carolina, on September 30, 1956. The following is the scheduled program for the convention:

### Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Lois Strickland
- 11:10—Welcome, Rev. C. H. Overman
- Response, Mrs. Paul Thigpen
- 11:15—Special Music, Rev. Clyde Cox
- 11:20—Recognition of Ministers and Delegates
- 11:25—Special Music
- 11:30—Sermon, Rev. Wilbert Elverton
- Alternate, Rev. Clyde Cox
- 12:05—Appointment of Committees
- 12:15—Lunch

### Afternoon Session

- 1:15—Devotions, M. E. Godwin



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## DEDICATED LIVES

Mrs. L. E. Ballard

**D**URING the month of April it was my glorious privilege to visit our mission work on the island of Cuba, and to attend our tenth annual Cuban Free Will Baptist Convention. The experience was the fulfillment of years of dreaming. The things my eyes beheld, my ears heard, and my heart felt can never be expressed by mere words. The best way I know to give a brief statement of my impressions is to say that our senior missionaries, Rev. and Mrs. T. H. Willey Sr., have laid a solid foundation of sacrificial service and love until every phase of our work in Cuba is saturated with the spirit of the Living Christ. Truly, these noble soldiers of the Cross can say with Paul, "For to me to live is Christ." Long years ago they died to personal ambitions and have so dedicated themselves to His service until their whole lives are centered around the ambition to make Christ known in Cuba and to all of Central and South America. But they do not call all this sacrifice, but only joy.

This same spirit is shown also in the lives of Mr. and Mrs. Herbert Phenicie, who delight to work hand and heart with the Willeys that Christ may be exalted in their adopted land. Their selflessness is shown in this testimony, "We love our work, for we feel that we are in the will of God." Dear Lucy Wischart's life too is as radiant as the flower blooming in the desert, for she has been able to lose herself in love for Christ and Cuba. She has been able to lift needy hearts and lives to Christ. She is especially a real blessing to the Cuban students as she works with them.

Someone has said that there is romance on the mission field. I agree, but it is a romance between the Lord's servants and Himself, for only those who are completely in love with Him and dedicated to His will could accept and love the hardships of the life of a missionary. The outstanding thing that I observed in our work in Cuba was that not only are our missionaries dedicated to God but all our Cuban Christians seem just as dedicated to fulfill the Great Commission, despite hardships, trials and adversaries.

I wish all our people in America were as eager to attend worship and learn of Christ and His way as are these lovely Cuban Christians. They walk through heat and dust, often eating only a very small amount

of beans and rice, to have Christian fellowship.

The unselfishness among these people truly revealed that they have met Jesus.

One of the highlights of my trip was to meet and embrace Maximina—the widow who sent her wedding band by Brother Willey to our National Association in California, in 1950. The story Brother Willey told of her great love for Christ, shown by her willingness to part with her wedding ring—a symbol of her *all*—so stirred my heart that day in California until, even though I had no money, I begged Brother Willey to let me bring the ring to North Carolina and ask our people to redeem it for Maximina. The Lord blessed the telling of the story in North Carolina and Virginia, and between three and four hundred dollars was raised to redeem the ring, and help build our church in Cuba. I had the joy of returning the ring to the dear one who was so willing to give it to Christ, and she was wearing it when I met her in April. We could not talk to each other except through an interpreter, but we understood the universal language of a common love as we wept together in the joy of Christ. Then with tears overflowing from her eyes, she lifted her hand toward heaven and said that we would be able to talk and rejoice together in His presence some day. Maximina is our Bible woman in Havana, where she works with the sick people in the hospital. She asked me to ask you to pray that God would give others to labor with her in this great mission, and this is what we should pray about all of the Cuban and mission work. Surely God lives and works in Cuba through these people who are making sacrifices you and I know nothing about. Going to Cuba has caused me to resolve that any little place God may give me to work in here in our homeland will be so wonderful that I cannot complain, for the hardest place here is easier than the easiest place on the mission field.

Pray often, for prayer is a shield for the soul, a sacrifice to God, and a scourge for Satan.

Prayer is as the pitcher that fetcheth water from the brook, therewith to water the herbs. Break the pitcher, and it will fetch no water; and for want of water the garden withers.—*John Bunyan*.

## NEWS NOTES

(continued from page ten)

these services and to enjoy the fellowship as well as the messages. A thirty-minute prayer meeting will be held previous to each nightly revival session. During these prayer meetings, Rev. Mooneyham will bring a short message on prayer and everyone who attends will participate in a prayer session for the success of the revival.

### Report From Florida Youth Camp

Rev. Chester A. Huckaby, superintendent of the Florida youth camp, submits the following report from the 1956 session held July 29 through August 4:

There were 51 youths enrolled, 32 girls and 19 boys. During the session there were 16 decisions for Christ and a number of rededications. There were three cooks employed and three teachers with one acting as principal.

The finance report of the camp is as follows:

RECEIPTS	
Fees	\$ 356.00
Donations	88.54
Commodities	250.00
Profit from Drinks and Candy	56.60
<b>TOTAL RECEIPTS</b>	<b>\$ 751.14</b>
DISBURSEMENTS	
Salaries	\$ 185.00
Gas Bill and Rent on Tank	26.80
Insurance	29.00
Expenses of Superintendent	30.00
Film	35.07
Literature, Postage and Phone Calls	23.67
Groceries, Bathroom Supplies, Drinks, Candy, Medicine, Doctor Bill and Hospital Bill	131.83
Credit on Commodities	250.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 711.37</b>
<b>BALANCE IN TREASURY</b>	<b>\$ 39.77</b>

### Attention! Five-Dollar Club Members

The Peace Free Will Baptist Church, Pinetops, North Carolina, is now building its house of worship. All members of the Five-Dollar Club that have not already done so, please send your five dollars to the Rev. Hubert Burress, Box 327, Pinetops, North Carolina.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## A Vision of the Church Victorious

(Lesson for September 23)

Lesson: Revelation 7:9-17.

Golden Text: Revelation 11:5.

### I. THE INTRODUCTION

We have before us today a lesson which is encouraging. It is laden with hope that is beautiful and sweet. It carries us to a yet future age when God's people will be entirely free from all hindrances, all handicaps, all weights and all sorrow. We are unable to grasp a positive description of heaven and future glories, because we do not know enough about them; but if we were in possession of a clear and complete description, no one could relate it or understand it. Our concepts and ideas of heaven must be expressed in negative forms because this is the only way that they can be understood. For this reason we are told that God will wipe away all tears. This we can appreciate, but the blissful joys that will take the vacancies created by a total removing of them cannot be expressed in words. We can get an idea of heaven as a place void of death, but who can grasp the fullness of life that reign there? A state in which we will not hunger for natural or spiritual food conveys to our feeble minds an idea that is wonderful, but how would one explain complete and perpetual satisfaction in these areas? A clime void of darkness and unpleasant climatic conditions might deepen our appreciation and understanding of God's realm; but how would you tell us about the perfect brilliancy of its light? or how could you describe its climate?—*The Advanced Quarterly* (F. W. B.).

### II. HELPFUL HINTS

1. The saved of all ages, when assembled in heaven, will make a host too vast for the angels to count (Vs. 9).
2. When all the redeemed stand around God's throne, they will raise a mighty anthem unto Him and the Lamb (Vs. 10).
3. The angels, also, who stand around the glorious throne, will lift their voices in a glorious amen! (Vv. 11, 12).
4. It is only in the blood of the Lord Jesus Christ that robes stained with sin can be washed white as snow (Vv. 13, 14).

5. Only those who are clothed in the righteousness of Christ will ever be permitted to serve before God's throne (Vs. 15).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. This is probably the most familiar passage in the book of Revelation. While we do hear the *Hallelujah Chorus* at Christmas time and on rare occasions, it really is only a line out of the nineteenth chapter of Revelation. And while we do hear pastors quote the Golden Text for today's lesson frequently, it is only one verse out of the eleventh chapter. This paragraph from the seventh chapter is really used often at memorial services: next to the twenty-third Psalm and the first paragraph of the fourteenth chapter of John, ministers are very fond of these words. And they are words of hope; they are words which tell about folks who are in the very presence of God and who are enjoying divine care.

2. Among the most beautiful items in this vision of the martyrs is the description of how God cares for them. While they were on earth, they suffered from devilish persecution. They were homeless and hungry. In the Glory Land, they will enjoy the shelter of God and the care of the Great Shepherd, who will lead them to the fountains of Living Water. Some of them were hurt by the heat of the sun; there will be no danger like that in the City where there is no night and where the Lamb is the Light (Revelation 21:23). Some of them and probably most of them shed many a tear: here we have "God wiping away all tears from their eyes." The same idea is found in Verse 4, "There shall be no more . . . sorrow, nor crying."—*The Bible Illustrator*.

3. "They washed their robes" is the counterpart of 1:5 in which Jesus is said to have done the washing. Both ideas are important. Christ provides the atonement basis of purifying the heart and conscience. We, by faith, appropriate the provision. This is not merely imputation of Christ's righteousness. Says Clarke, "Their white robes cannot mean the righteousness of Christ for this cannot be washed and made white in His own blood. This white linen is said to be the righteousness in which they stand before the throne; therefore it is not Christ's righteousness, but it is righteousness wrought in them by the merit of His blood, and the power of His Spirit."—*Selected*.

4. The host of angels that surround the throne of God are not overlooked by John in this vision. We must remember the angels are a higher order of creation than man. They are the messengers of God from heaven to earth. Before the creation of man they had already had their struggle, having lost a part of their number through the deception of Satan before the world began. There, in the vision, are the victorious angels who chose loyalty to God and also have won the victory in Him. They, too, are beyond the reach of the arms of Satan.

The angels have seen the struggles of the saints with the forces of evil in the world. They have been in constant surveillance of the struggling Christians, though unseen by them, and have ministered the strength and blessings of God to sustain the dependent and humble children of God. They have seen the schemes of Satan to destroy the faith of these Christians, and have seen the Christians resist the devil in the power of the Lord.—*The Bible Student* (F. W. B.).

5. An old lady dearly loved her Lord. She had the habit of saying, "Praise the Lord!" Often, when the minister was preaching, she would say, "Praise the Lord!" The minister was sometimes disturbed when the old lady said, "Praise the Lord!" He would forget what he was saying. He offered her a pair of blankets if she would keep still. She was poor and needed the blankets, so she did her best to earn them. Sunday after Sunday, she was as quiet as a mouse. Then, one day, a visiting minister came to preach. He preached on forgiveness of sin, and all the blessings that come with it. As he preached, the old lady thought less and less of the blankets, and more and more of the joys of salvation! Her cup of joy finally ran over. Leaping to her feet, she exclaimed, "Blankets or no blankets, praise the Lord!"—*Selected*.

6. When Polycarp was brought into the stadium in Smyrna, many efforts were made to induce him to deny Christ, but to no avail. When the proconsul urged him, saying, "Swear, and I will set you at liberty; reproach Christ," Polycarp replied, "Eighty and six years have I served him, and he has done me nothing but good; how then can I blaspheme my King and my Saviour?"

After being repeatedly threatened to no avail, the great crowd in the stadium cried out that he should be burned alive. The record says, "The multitudes immediately gathered together wood and faggots out of the shops and baths, the Jews especially, according to custom, eagerly assisted them in it." With noble fortitude Polycarp endured the flames, and after his body was consumed his Christian friends "took up his bones, as being more precious than the most exquisite jewels," and deposited them in a fitting place.—*Selected*.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Rev. James F. Miller Heads Improvement Program



Rev. James F. Miller, chairman of the Board of Trustees of Free Will Baptist Bible College, Nashville, Tennessee, has been elected to head the improvement program for the college which was authorized by the National Association at Huntington, West Virginia, in July.

Brother Miller will continue his duties as pastor of the First Free Will Baptist Church in Kinston, North Carolina, until October 1. At this time he will give full time to the promotion of the improvement program and will have headquarters at Free Will Baptist Bible College in Nashville, Tennessee.

The executive committee of the Board of Trustees met recently with the president of the Bible College and approved plans for launching the improvement program. It is hoped by the executive committee that at least \$50,000 of the proposed \$200,000 can be on hand by early spring to begin the first unit of work.

Brother Miller is to devote his time to contacting the pastors and interested friends of the Bible College in the interest of a greater Free Will Baptist Bible College. Brother Miller is widely known throughout the denomination and highly respected by everyone who knows him.

Mr. Miller has been with the National Association since its organization. He has served as moderator, chairman of the gen-

eral board, and has served in other capacities. He has been a member of the Board of Trustees of the Free Will Baptist Bible College for 12 years and was elected to another six-year term at the July meeting of the association. Mr. Miller will bring to his new task a wealth of experience.

## A Christian College for Men and Women

"... I have set before thee an open door, ... " (Revelation 3:8).

Mount Olive Junior College, Mount Olive, North Carolina, a Christian college for men and women, is owned and operated by the North Carolina State Convention of Free Will Baptists for the purpose of offering higher education in a Christian institution in as many walks of life as possible for our young men and women.

Since opening as a junior college in Mount Olive in the fall of 1954, the college has enjoyed steady and substantial growth in every area. Last spring a financial campaign was launched among local citizens and in Free Will Baptist churches in North Carolina. To date, more than \$200,000 has been raised in cash and pledges to be paid during the next five years. Our goal is to raise one million dollars by the end of 1961.

One million dollars sounds like an impossible goal, but when broken down it is reasonable. To reach our goal we need to raise \$200,000 per year. We are confident that if Free Will Baptists will give an average of \$2.00 per member per year, outside gifts and student fees will be sufficient to give us a total of \$200,000 per year.

With faith in God and confidence in our friends, we plan in October to purchase fifty acres of land near our present campus for the purpose of building a college plant over the next few years adequate to accommodate an enrollment of five hundred boarding students.

"The future belongs to those who prepare for it."

The following is the plan of campaign in Free Will Baptist churches:

1. To have one person in each church who will work in his church for the college.
2. To obtain pledges over a five-year period. (We want the pledges signed in good faith, but they are not legally binding.)

3. To contact every member possible. (Many small gifts are better than a few large ones.)

4. To obtain the cooperation of every church and ask each church, Sunday school, league and auxiliary to pledge to the college.

5. Use whatever method will work best in your church.

6. The objective is not to see how much cash can be raised immediately, but to get the college on a stable financial program during the coming years.

7. The money will be spent for college building, endowment, faculty, loan funds and scholarships.

8. Every church will be fully credited with the receipts from its members.

9. Send your pledge cards to the college as soon as possible.

10. You can obtain any information or literature you need from the college.

This is the greatest opportunity Free Will Baptists have ever had. To fail now is to forfeit our right to ever succeed again.

Listed below are three additional reasons for all Free Will Baptists to support Mount Olive College and its plan for higher education:

1. Mount Olive College is approximately fifty miles from any other college of its kind.

2. The college population in North Carolina is expected to double by 1970, and most colleges are already filled to capacity.

3. There are five hundred Free Will Baptist college students in North Carolina alone.

## Heart Pearls

My grandma has a string of pearls

With which she would not part;  
She does not wear them 'round her neck,  
She wears them in her heart.

Her pearls are Bible verses that  
She learned along the way;  
And to her precious jewel string  
She adds a pearl each day.

Among her pearls are, "God is love,"  
And, "Thou God seest me,"  
"Thou wilt keep him in perfect peace,  
Whose mind is stayed on Thee."

No wonder Grandma is so good,  
Has such a kindly look,  
It is because of all the pearls  
She gathered from God's Book.

My grandma started long ago  
When but a little girl,  
I've started, too, and every day  
I'm adding one more pearl.

—The Beams of Light.

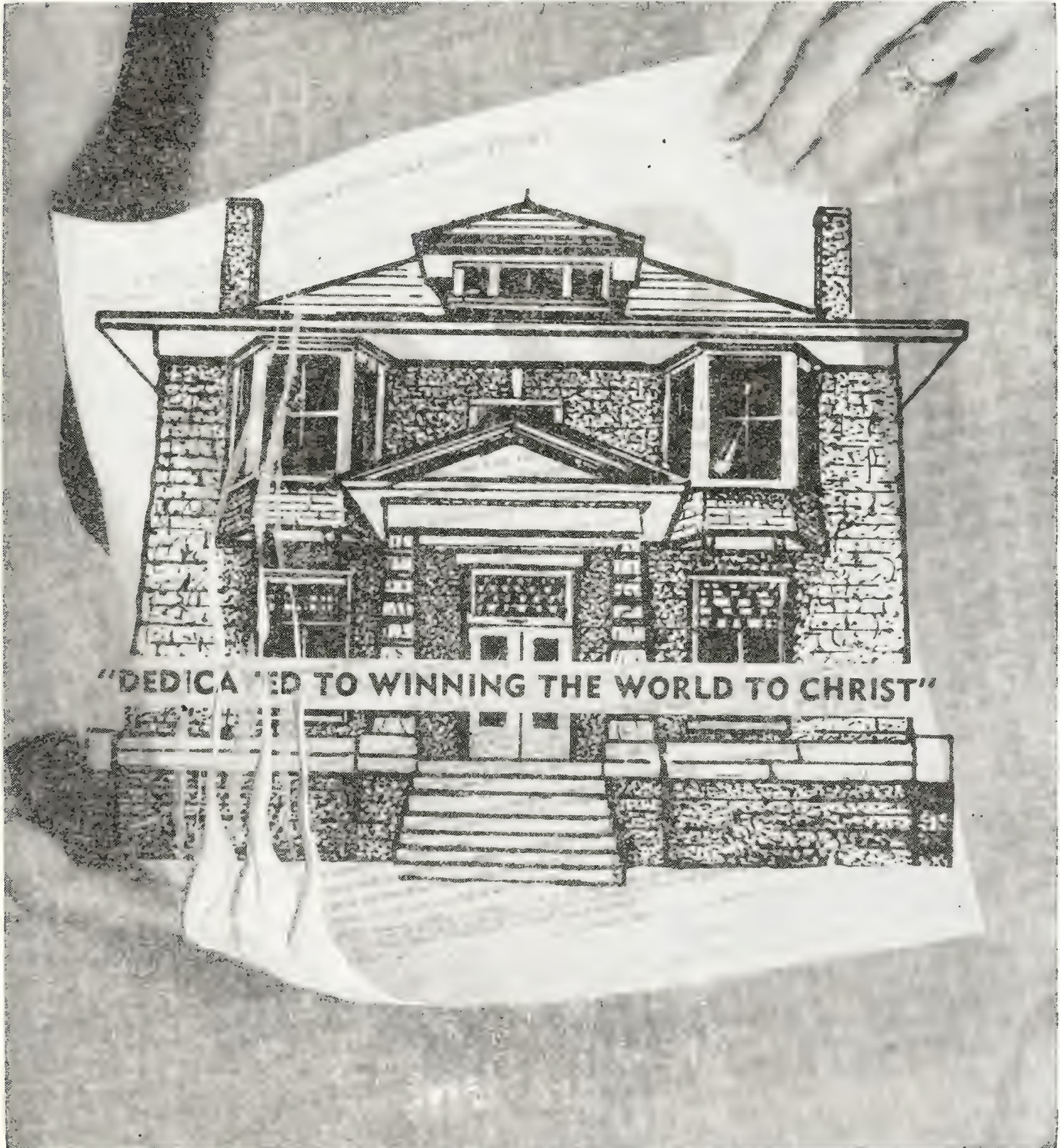


# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 19, 1956

## DENOMINATIONAL HEADQUARTERS BUILDING

3801 RICHLAND AVENUE, NASHVILLE, TENNESSEE



Your help is needed to burn the mortgage on the denominational headquarters building.



# EDITORIAL

## PHARISEEISM

We had the responsibility of observing and trying to help a teen-age girl on one occasion who had a serious social problem. When we had gathered all the facts possible on her case, we found that the problem went deeper than social maladjustment. Let us give you a description of her:

She was a beautiful girl without abnormality or blemish of face or figure. She always dressed neatly and took pride in her personal appearance. She was of average intelligence and made good grades in school. She had professed Christ as her personal Saviour and was exceedingly loyal to all the services of her church, taking an active part in them. Her high moral standards left nothing to be desired. However, one fact stood out to create her problem: nobody liked her. Her excellent capabilities and capacity for leadership went to waste, for nobody would follow her.

What was this girl's trouble? If we find an answer to what was wrong with her, we shall also discover why many other potentially great Christian leaders fail to wield a very great influence for Christ in their homes, their communities and their churches. We found that her pharisaical attitude toward others caused them to reject her and refuse to have anything to do with her.

What is phariseeism? The term is used to describe the Pharisees, a sect of the Jews, and all others who emulate their example. We are told that, in the beginning, the Pharisees were a group who bound themselves together under certain doctrinal beliefs and vows for the purpose of purifying the worship of God under the Mosaic Law. In the beginning their intentions were good and their motive commendable, but after a while their worship degenerated to the point of hypocrisy and error. They were one of the groups which persecuted Jesus during His ministry and were among those whose clamorings sent Him to the Cross. Eight times in Matthew 23 Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! . . ."

Now, this girl had not degenerated in her worship to the point of hypocrisy, and neither have others who find themselves in the classification with her. They are honest and sincere in their worship. They are actually Christians, but they have at least one characteristic of the Pharisees which robs them of the opportunity of doing much good. They have adopted the *better than thou* attitude which was displayed by the Pharisee about whom Jesus told in Luke 18:9-15.

These people with the pharisaical attitude make for themselves a rigid set of rules, some of which are based upon the teaching of the Word of God and some upon their own estimate of what Christianity ought to include. They either live by these strict rules or approximate them closely enough to try to convince themselves and others that they abide by them. Then they use this set of rules as a criterion for judging others as to their relationship with Christ. When others do not measure up to their pet standard, they develop an attitude of superiority over the others. From their imaginary thrones of self-righteousness they look down their noses at the poor unfortunates who are so weak as not to be able to measure up to the standard of favoritism in the eyes of Christ. The air of intolerance which this attitude breeds repels others and builds a barrier over which they cannot reach to help strengthen the weaker ones.

When these self-righteous individuals find that they have lost the esteem of their fellows, they begin to build a world within themselves. Not only do they feed their ego by gloating over their righteousness, but they parade their goodness before others to compensate for their loss. They also develop a persecution com-

plex as a defense mechanism so that they can accuse others and excuse themselves for their failures.

We must face the fact that we have such personalities among us. Indeed, it is most difficult for a devout Christian to refrain from measuring others by his standard of righteousness. And it is difficult to keep from relegating to damnation those who do not measure up to that standard. However, we must remember that Jesus emphatically teaches that we must not sit in judgment against others, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matthew 7:3-5).

We, who do not believe the Bible to teach that we shall ever attain perfection while we still live in this tabernacle of flesh, cannot hope to get in position to judge our fellows. This judgment is reserved for Him who shall sit upon the throne of His righteousness in the end time. The only judgment which we are permitted to exercise is that which is given in the Word of God. When we go beyond the Word in our judgment to our own interpretation, we become Pharisaical and therefore hypocritical in our judgment. We might remember the old proverb which says, "One who lives in a glass house should not throw stones."

The integrated personality for Christ is one who is genuinely humble, earnestly concerned about the salvation and spiritual development of others, and willing to love them despite the fact that they do not agree with him in their convictions. He is one who is willing to let Christ make others the kind of Christians He wants them to be. This type of person will have a far greater influence for Christ among men than one who subscribes to the doctrine of Phariseeism.

## NATIONAL SUPERANNUATION

You will notice in the Mail Box of this issue the change of address of National Superannuation from Nashville, Tennessee, to the Rev. K. V. Shutes, Route 5, Thomaston, Georgia. His reason for being forced to make the move, together with his future plans, was given in a letter to us as follows:

"So many doors are being closed to me until I did not see anything to do but to accept some church work.

"Mrs. Shutes can continue to keep the books, and we can carry on much of the work by correspondence. I shall visit as many associations in October and November as possible. I also hope to make some itineraries during the year."

Therefore, all future correspondence with the National Superannuation Board should be sent to Mr. Shutes at the new address.

Volume 71

Number 37

## THE FREE WILL BAPTIST

September 19, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter

Manager ..... L. A. Dunn  
Editor ..... J. O. Fort

Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

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# Romance of a Prayer Meeting

Anna Weaver Yoder

**P**RAYER meetings throughout the churches are too often thought to be, and indeed really are cut and dried formal meetings that woefully lack the spirit for which they are intended. Too rarely do Christians attend or conduct these midweek services with direct evangelism in mind. True, intercessions are frequently made for unsaved ones, but such are seldom in attendance—in fact, they are hardly expected to be there!

In some communities, however, cottage prayer meetings are the order, and in these, soul-saving goals are more often striven for. The following account is of an unexpected turn of events in one such cottage meeting.

It was one of those cold, midwinter nights that make one feel more like staying by the fire than venturing out into the snow. But this little group of workers loved the Lord, and started out for their regular Friday evening in the Flannigan home. Mrs. Flannigan was crippled with arthritis, and her husband also suffered from ill health; so neither of them could attend services at the church.

Their home was up in the hills, at the end of a road that was difficult to traverse through the snow. This might have been enough to make folks feel justified in staying home on this particular night. But the Lord wanted them there, and they were willing to go for Him as well as the joy such service would surely bring to themselves. They arrived safely, and soon filed into the little living room, which was dimly lighted by kerosene lamps. The Flannigans welcomed them warmly. While removing her coat, Miss Bell, one of the workers, noticed the slight movement and dim shadow of a third figure in the dark kitchen beyond.

"Who's in the kitchen, Mrs. Flannigan?" she asked as she moved toward the kitchen door.

"Who's in the kitchen, Mrs. Flannigan?" she asked as she moved toward the kitchen door.

"Oh, that's Mrs. Kuhns, our neighbor," explained Mrs. Flannigan. "She's German and doesn't understand much American (the colloquial term for English language). She lives over the hill, through the woods, and just happened to be here when you came. She's going home now."

Miss Bell reached the kitchen door by the time Mrs. Flannigan had explained,

and in the near darkness came face to face with the stranger, who wore a dark kerchief about her head, and a large apron. Miss Bell's presence seemed to frighten her, for she backed farther into the darkness.

"Good evening, Mrs. Kuhns!" Miss Bell said, amiably. "Won't you join us in our prayer meeting?"

"Ach, nein!" cried the old lady from her dark corner. "I strange!"

"You don't happen to be Mary Kuhns' mother, do you?" Miss Bell wondered.

"You know my Mary?" Mrs. Kuhns nearly shouted, incredulously, as she almost ran to Miss Bell from her dark corner.

"Yes, I know her."

And Mrs. Kuhns pressed Miss Bell's hand fondly as she beamed, "So you know my Mary!"

It was easy then to lead her on into the living room, where she timidly took a seat just inside the door.

The meeting began with the singing of a number of well-known and favorite hymns and gospel songs, followed by a prayer, and then testimonies. Five people had told of their love for the Lord and named ways in which He had especially blessed them. Then Mrs. Kuhns asked if she might speak, too.

"Indeed you may," the leader assured her, and then in her broken language she told the group:

"I know now why I had to come over here to the Flannigans tonight! Seems like something just pushed me. My old man didn't want me to come, because it's a long, lonely walk through the woods. But I had to come, somehow. Oh, how you people have helped me! Those songs! and oh, just you dear people! I want to know your Jesus, too. But now I must go home." She ended with a sob, and turned as if to leave.

"But can't you stay for prayer yet—just a few minutes?" Miss Bell urged.

"Yes, I will," she replied, dropping at once to her knees and folding her upraised hands reverently.

Someone prayed, "Dear Lord Jesus, don't let this dear lady go home before she's saved tonight!" Then another of the Christians prayed, filled to overflowing with a burden for the woman's soul; and then the poor, seeking soul prayed, too, but in her

own language. No one present understood her, but those near her could tell she was not getting to God. Miss Bell, kneeling beside her, began to tell her the sweet gospel message—the message of Jesus and His great Calvary love, while others continued to pray that the seeking one might understand.

When Miss Bell told her of Jesus' great love on Calvary, Miss Kuhns began to pray again, this time earnestly beseeching the Christ for forgiveness and mercy. Suddenly a light broke upon her countenance. She jumped to her feet and cried, "I'm saved! I'm saved!"

Laughter and tears mingled freely as a newly redeemed soul threw her arms about Miss Bell and kissed her, and then about each of the women, kissing them and hugging them, and shaking the men's hands, crying over and over, "I'm saved! Glory, I'm saved!"

By this time the evening was far spent, and the changed Mrs. Kuhns at last started for home. Several folks accompanied her through the deep darkness of the woodland path, until she saw her own kitchen light.

"You must come and tell my man about your Jesus, too," were the parting words.

Upon arriving at her door, she was greeted none too pleasantly by her indignant husband.

"Why have you stayed so late?" he demanded.

"Oh, I got salvation!" she told him, her face beaming. "The Christians were at Flannigans' for a prayer meeting, and they helped me to know Jesus. Now I'm saved! I can go to heaven when I die! Oh, it is wonderful!" she beamed.

The old man only grunted, then concluded, "You're crazy," and refused to hear any more of her story.

The next day found Mrs. Kuhns singing the same sweet gospel songs she heard the night before, as she went about her work. There was such a holy light upon her face that her husband could not ignore it.

"What's wrong with you today?" he wanted to know.

"I'm just so happy in Jesus," his wife replied.

The singing continued through the scrubbing of the kitchen floor. Old Josh Kuhns seemed incredulous.

"Mam, what's wrong?" he asked the second time, later.

"I'm just happy," the new Christian replied simply.

He went out into the snow and mud a while and walked about until his shoes were thoroughly muddy. Then he returned to the house and intentionally failed to wipe them on the mat at the door, tracking ugly marks across the clean linoleum.

(continued on page fourteen)



# Why Sin is Sin

Elder A. L. Sellers, Quitman, Georgia

**T**HIS is a subject that needs to be given serious consideration. Sin was the cause of God's becoming grieved that He had made man. Sin has been the cause of all the trouble man has ever had. Regardless of the truth of these statements, man loves to indulge in sin.

Notice what it did for the first couple that ever lived. They were given a beautiful home with no responsibility but to care for it. They were given instructions not to eat of the tree of knowledge of good and evil for it was poison. They followed instructions for awhile, and all went well; we don't know for how long. One day they had a visitor. He had the appearance of a serpent, but seemed to be very intelligent. He began to question them about this tree that God had said would cause them to die if they ate of it.

"And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:4, 5). With this deceptive story he caused them to believe that God just did not want them to eat of the fruit of that tree, and that they would not die as God said they would. They acted accordingly, and to their sad disappointment they died to their home and the joy that they were then experiencing. The trouble that was theirs to endure no one knows but them and God.

So it has ever been with every person who refuses to believe God. The children of Israel could not enter the promised land because of unbelief (Hebrews 3:19). The six hundred thousand men and women over twenty years old failed to enter the promised land because they refused to believe God.

God did not tell Adam and Eve not to eat of that fruit just because He did not want them to become wise, but because He knew that it would be detrimental to their future welfare. Notice what happened to them before they ate of the forbidden fruit. They were made to believe that God had lied, and because of that belief they disobeyed and brought destruction upon themselves. "... the soul that sinneth, it shall die" (Ezekiel 18:4). The person, who refuses to believe God, separates himself from the fountain of life; therefore, death is inevitable. God, being God, can't force you to believe, therefore He can't keep death from following your unbelief.

God, in bringing this great universe into

existence for man's pleasure, saw where the safety and dangers were, and gave him a guide that would lead him safely through those places. Now it is your privilege to follow the Guide and receive the blessings of safety, or disobey the Guide and suffer the sad disappointment of disobedience.

## HEADQUARTERS BUILDING DRIVE

**W**ITH less than \$5,000 owing on the denominational headquarters building, the National Association, in session last July, endorsed an all-out effort to pay the balance and thus put the denomination out of debt on all of its property.

The actual balance is \$4,901, according to Rev. W. S. Mooneyham, executive secretary. Personal letters have been sent to 100 pastors urging their participation in the drive which is set to climax October 15. All churches, however, are urged to have a part in the campaign.

A special "Certificate of Appreciation" has been prepared and will be sent to all churches making a contribution in this final effort, the secretary said. The certificate reads, "Presented to \_\_\_\_\_ Free Will Baptist Church to be placed in the files and made a part of the permanent records of said church, in recognition of having made a generous contribution to pay the final indebtedness on the first headquarters building owned by the National Association of Free Will Baptists." It also shows a picture of the headquarters building.

The building was purchased in 1953 at a cost of \$18,000. A campaign last year fell \$5,000 short of paying the balance. The executive secretary expressed confidence that the small balance could be paid by October 15 if the churches would respond.

The headquarters building is located just two blocks from the Free Will Baptist Bible College and serves as the nerve center for the denominational program. Six of the denominational agencies maintain offices in the building, five of them with full-time promotional secretaries.

Departments whose work is carried on from the headquarters are foreign missions, home missions, executive, woman's auxiliary, Sunday school and Free Will Baptist league. "It is absolutely essential to the expanding denominational program that we have a headquarters building," Mr. Mooneyham said, "and it must be paid for if we are

God has not said not to do something just because He did not want us to do that thing, but because He knows it would not be well for us if we did do it.

"Dear reader, don't be deceived by Satan's deceptive agents, and believe, as those of the past, that God just doesn't want you to do those things that He has said not to do. Be sure that He knows that it would not be well for you if you did do those things, and you will suffer as those before you if you disobey.

Sin is sin because it is that which is detrimental to the welfare of humanity.

going to have it. It is therefore necessary that all of our people share in this ministry."

Those pastors to whom personal letters were sent were asked to challenge their churches to give \$50 in this final effort and other churches are asked to do as well.

All contributions should be sent to Free Will Baptist Headquarters, 3801 Richland Avenue, Nashville 5, Tennessee, marked for "headquarters debt."

## Cragmont Activities For August

Rev. J. E. Wooten, Manager

**AA** AUGUST was a month of real activities at Cragmont Assembly, Black Mountain, North Carolina. But it can be said truthfully that it was a very successful month in most every respect. The scheduled conferences were well attended and wonderfully inspirational. The daily association and fellowship were strengthening and soul-enriching. It was equally true with a guests and visitors.

The first conference of the month was Rev. L. E. Ballard's Youth Conference. As usual with Mr. Ballard and his young people, it was a fine group from various sections of the state. They were courteous and friendly and considerate in their personal relations throughout their stay, and left happy in the fact that they had been privileged to come to Cragmont. Most of them were Christians when they came and practically all who were not joined the others before they left in praising the Lord for personal salvation.

The next occasion of the month was one such as has never been witnessed at Cragmont Assembly before—insofar as we have been able to learn. On Sunday afternoon, August 12, Rev. William (Bill) Davidson and Miss Evelyn Yelley spoke the words which made them man and wife.



Bill is the son of Mrs. J. E. Wooten of Cragmont, and Evelyn is the daughter of Mr. and Mrs. W. E. Yelley of Wheelersburg, Ohio. They were both students of The Free Will Baptist Bible College last year. The wedding arrangements were quiet but beautiful, and solemnized in the presence of a small group of family members and friends. Rev. J. E. Wooten of Cragmont officiated.

Following the marriage ceremony in the assembly chapel, the young people of The Blue Ridge Association held their regular second Sunday afternoon worship service. It was a splendid service and well attended. The emphasis of the entire program was placed on missions. There were well chosen and splendidly rendered messages in songs, and deeply spiritual and convincing messages delivered by various speakers. Everyone enjoyed the service, and all were strengthened and uplifted by it.

On Monday, August 13, the Woman's Auxiliary Conference convened. It was well attended, and the group remained until Monday, August 20. It goes without saying that it was a splendid conference. Mrs. L. E. Ballard and her women always have such conferences. Those in attendance were fine Christian ladies. The name of Christ was magnified through their program and efforts, and the personal association and fellowship blessed and strengthened those in attendance. The annual Woman's Conference at Cragmont is of inestimable value in the Kingdom work of Christ. The women go back to their local churches and communities with renewed energy and zeal for the cause of the Saviour, and take hold of the church program with more courage and determination to carry the work forward. Their lives are renewed with spiritual energy.

Between the Woman's Conference and the Taylor Family Week, things were relatively quiet at Cragmont. Only a few visitors called for short stays.

On Monday, August 27, the Taylors arrived. Several families, headed by Mr. Fountain Taylor, and practically all members of the same church, remained until Friday, August 31. They were accompanied by their pastor and his wife, Rev. and Mrs. Lloyd Vernon. It was a most pleasant and enjoyable time. Their daily devotional services were inspirational, and the fellowship with such fine Christians was wonderful and uplifting to all present. There were also some other family groups who came as guest during the week.

Thus the conference season at Cragmont Assembly came to a close. But guests and visitors and friends are invited to come at any time during the year. If you plan to come for the night or for meals, please let us know in advance if possible. But come any way.

# A Blessing from God

Phyllis Harris, Enfield, North Carolina

**I** HAVE just come home from another glorious youth conference at Cragmont, Black Mountain, North Carolina. I have been there for several years and each year it grows dearer. The fellowship there is greater than any place I know. We go there not knowing the other campers and always come back with a host of new friends. The Christian blessings are rich, indeed; we feel God's presence so close that it seems as though He were really walking by our sides.

This year the staff was composed of Rev. L. E. Ballard, director; Rev. Lee Whaley, and Mrs. Sue Thompson, counselors; Mattie Lou Harris and Phyllis Harris, junior counselors; and Mrs. L. E. Ballard, chaperone and house mother.

In the mornings we arose early and had our *morning watch* or devotions before breakfast. After breakfast there was a chapel service followed by our classes. "The Church of Tomorrow" was our first class. It was taught by "Uncle Loy" and dealt with how we as the church of tomorrow must make it truly God's church. After this the group split up and Mrs. Sue Thompson taught the younger group how to pray, while "Ma Ballard" taught the older ones a "Youth Evangelism" course in which we learned to lead the lost to Christ.

After our fellowship time we had a "Christian Life Council" in which all of the staff members answered questions that arise among Christian youth of today.

Following was an "Inspiration Time" composed of courses, Scripture reading and testimonies. Rev. Lee Whaley taught us some great Bible truths all four days. His theme verse was Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth, . . ." In this as well as all other classes there were many blessings bestowed upon us as a united Christian group.

Each night there were exangelistic meetings in the chapel where nine found Christ as their Saviour for the first time in their lives. Many had backslidden and went to the altar for a closer walk with God. All of the campers dedicated themselves to the Lord and eight were called to a definite service for Him.

Each night before bedtime there were group prayer meetings. Part of the time these were conducted by two Bible college students who were working in the kitchen at Cragmont this summer. Also, one night, these two gave a playlet on missions.

The other side of our experiences included climbing Mount Allen, visiting New-

found Gap and stopping in Cherokee on the way back to see "Unto These Hills," and shopping in Asheville. We had the last afternoon to do more or less as we pleased. Some went hiking, some played games, and some packed for the return trip home.

Cragmont is a wonderful place for a vacation. It is the wish of all the campers that everyone, saved or lost, might spend one week at Cragmont and find out what a blessing it really is.

Here are the testimonies of a few campers:

"If there is a better place for our young people in this world, I don't know where it could be. I've never had such a wonderful experience in all my life as when I met God at Cragmont. I wish it were possible for every young person, especially the unsaved, to spend a week at Cragmont and feel God as I have this week."—*Brenda Barrow, La-Grange, North Carolina.*

"I've had a wonderful time at Cragmont this year. This is my first year at Cragmont but I regret that I have never been before. I thank the Lord for Cragmont because here I feel the very presence of God in every step I take. I hope I can come back next year."—*Carolyn Lee, Four Oaks, North Carolina.*

"I thank the Lord for saving my soul and I will go anywhere He wants me to. I love Him more than anything in the whole world. I thank the Lord for Cragmont."—*Morrell Jones Jr., Scotland Neck, North Carolina.*

"I want to thank the Lord for saving my soul. Cragmont has really meant a lot to me this week and may God bless it."—*Nancy O'Geary, Greenville, North Carolina.*

The blessings of Cragmont are being told everywhere by those who have witnessed them. As we tell them, others want to go and have that same wonderful experience. Every year as more go there, the needs are steadily increasing. Let us pray that God will always dwell there, bestowing His blessings and that more people will attend and support Cragmont with tithes and offerings so that it might become even more of a blessing from God.

The only way in which one human being can properly attempt to influence another is the encouraging him to think for himself, instead of endeavoring to instill ready-made opinions into his head.—*Sir Leslie Stephen.*



# NEWS NOTES

reach of the church to share the blessings of these messages with us."

## National Superannuation Report for August

The following is the August report from the Rev. K. V. Shutes, promotional secretary of the National Superannuation Board: Cash on Hand August 1, 1956 .....\$277.52

### Receipts

#### Cooperative Plan of Support:

Alabama .....	\$ 1.84
California .....	9.03
Illinois .....	5.78
Florida .....	6.23
Kentucky .....	1.00
Mississippi .....	4.64
Missouri .....	25.62
Mexico .....	2.02
North Carolina .....	6.98
Oklahoma .....	10.55
Tennessee .....	13.68
Virginia .....	26.59
Virginia (Designated) .....	9.14

Total Cooperative Plan ..... 123.10

#### From States:

Arkansas .....	\$100.00
Georgia .....	20.48
Michigan .....	10.00
North Carolina .....	110.10
South Carolina .....	15.38
Tennessee .....	13.34
Virginia .....	4.15

Total from States ..... 273.45

Premiums on Policies ..... 92.88

Total to Account For .....\$766.95

### Disbursements

Salary of Promotional Secretary .....	\$300.00
Traveling Expense of Promotional Secretary .....	83.64
Secretarial Service .....	40.00
Printing of Reports .....	27.88
Ministers' Life and Casualty Union .....	134.29

Total Disbursements ..... 585.81

Balance on Hand, September 1, 1956 .....\$181.14

## Youth Rally to Meet At Ruth's Chapel Church

The Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, will be host to a Youth for Christ Rally on Saturday night, September 22, 1956, at 8:00 o'clock.

The speaker for the rally will be the Rev. Richard Etheridge, pastor of Gethsemane Free Will Baptist Church of Tuscarora, North Carolina. Everyone is invited to attend the rally and to enjoy the services.

## League Convention Convened At Florida Youth Camp

The Free Will Baptist League Convention of the state of Florida was held September 1, at the youth camp near Cottondale, Florida.

Highlights of the program were the devotional period, sword drill, convention message and election of new officers. Officers elected were: president, Rev. W. A. Hansley, Jacksonville; vice-president, Ross Baxter, Malone; recording secretary, Helen Bush, Malone; corresponding secretary, Van Pinson, Pensacola; treasurer, Marcia Ann Redd, Blountstown.

The project of erecting an additional building at the youth camp was adopted. All contributions to said project should be sent to Marcia Ann Redd, Blountstown, Florida.

## Sidney Church to Observe Home-Coming

The annual home-coming of the Sidney Free Will Baptist Church, Beaufort County, North Carolina, will be held Sunday, September 23. Services will be conducted in the usual manner, and lunch will be served on the church lawn at the noon hour.

On Monday night, following the home-coming, the Rev. Sam Kennedy of Greenville, North Carolina, will begin a ten-day evangelistic meeting at the church. Services will be conducted each evening. Rev. Kennedy will be assisted by the pastor, the Rev. Ralph Osborne.

Everyone is invited to attend each of these services. You are especially urged to attend the home-coming and renew old friendships and enjoy the fellowship with the church members and the pastor.

## Home-Coming and Revival At May's Chapel Church

Sunday, September 23, May's Chapel Free Will Baptist Church, Mount Olive, North Carolina, will observe its annual home-coming with lunch served on the church grounds.

Sunday evening at 7:30 o'clock the fall revival of the church will begin. The Rev. W. S. Burns of Ahoskie, North Carolina, will be the guest evangelist, assisted by the pastor, the Rev. Melvin Everington. Mr. Everington will conduct the song services during the meeting. Services will continue each night throughout the week.

A special invitation is extended everyone to attend both the home-coming and the revival.

## J. W. Alford to Conduct Vanceboro Revival



The Rev. J. W. Alford of Morehead City, North Carolina, will be the evangelist in a series of revival services at the Vanceboro, North Carolina, Free Will Baptist Church, beginning September 24, and continuing through September 30.

The Rev. C. J. Harris, pastor of the church, says, "We look forward to hearing the soul-stirring messages which the evangelist will bring. We urge all who are in

## Coming Events

October 9-10—Annual Missionary Conference, Nashville, Tennessee

October 10-11—Albemarle Conference of North Carolina, Free Union Church

October 12-13—Rockfish Association of North Carolina, Hickory Grove Church, Rockfish Station

October 17-18—Western Conference of North Carolina, Holly Springs Church, Johnston County

October 19-20—Pee Dee Association of North Carolina, Cedar Branch Church, Columbus County

October 24-25—Eastern Conference of North Carolina, Friendship Church, Jones County

October 27—Mt. Moriah Association of North Carolina, Mt. Moriah Church, Hamlet

November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County



**North Carolina Superannuation  
Report for August**

The following is the report of the Rev. M. L. Johnson, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for August, 1956. Please note, effective September 1, 1956, Rev. Wilbert Everton, Route 3, Wilson, North Carolina, becomes chairman-treasurer of this board. All funds should now be sent to him. Balance on Hand, August 1, 1956 \$1,921.31

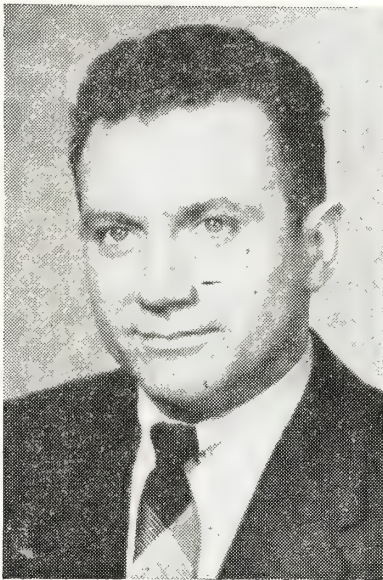
Receipts	
Regular Receipts for August	
gust	\$410.03
Retirement Fund Receipts	20.00
George P. Best Fund Interest Received	194.09
Reserve Fund Interest Received	67.07
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Total Receipts for August	691.29
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Total to Account For	\$2,612.60
Disbursements	
Paid to Superannuated Ministers	\$247.50
Operating Expenses	179.11
Paid to National Board	23.09
Transferred to Reserve Fund	261.26
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Total Disbursements	710.96
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Balance on Hand, September 1, 1956	\$1,901.64
Receipts by Conferences	
Albemarle	\$ 24.50
Blue Ridge	21.42
Cape Fear	67.02
Central	146.97
French Broad	5.00
Eastern	90.00
Piedmont	5.00
Western	37.12
State Auxiliary Convention	13.00
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Total Regular Receipts	\$ 410.03

**Billy Jackson to  
Conduct Ruth's Chapel Revival**

The annual fall revival at Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, is scheduled to begin Sunday night, October 14, with the Rev. Billy Jackson as the guest evangelist. Services will be held each evening at 7:30 o'clock, preceded by a special prayer meeting at seven. The song service will be conducted by local talent.

The Rev. J. C. Griffin is pastor of the church and he states: "Members are expected to attend these services and the public is cordially invited. Everyone is asked to be much in prayer for the meeting and the salvation of the lost."

**William Hill to  
Conduct Greenville, Revival**



The Rev. William Hill of Nashville, Tennessee, will be the guest evangelist for revival services at the Greenville Free Will Baptist Church, Greenville, North Carolina, October 1-7. The church is located at the corner of Eleventh and Forbes Streets.

Rev. Hill is pastor of the East Nashville Free Will Baptist Church and a senior at the Free Will Baptist Bible College, Nashville, Tennessee.

Rev. R. B. Crawford, pastor of the Greenville Church, states, "We are fortunate in securing such an able man of God for our revival. He preaches the Bible with power and simplicity, and with a great compassion for souls. You are urged to prayerfully attend these services each night at 7:30 o'clock."

**Mt. Moriah 4th  
Union to Convene**

Saturday, September 29, the union meeting of the Mt. Moriah Association of Free Will Baptists will convene with the Mt. Moriah Church, Hamlet, North Carolina, for its fourth session of the year. The union will begin at 10:30 a. m. with a devotional, followed with the business session.

The Rev. J. D. Liles of Hamlet, North Carolina, is pastor of the church.

**Mt. Moriah Church to  
Conduct Quarterly Meeting**

The regular quarterly meeting of Mt. Moriah Free Will Baptist Church, Hamlet, North Carolina, will be held Saturday evening, September 22, at 7:30 o'clock, in the church. At this session the business of the quarterly meeting will be conducted. On Sunday, September 23, the communion service will be held. All members are urged to attend these services.

**Arapahoe Church  
Announces Home-Coming**

The Arapahoe Free Will Baptist Church, Arapahoe, North Carolina, announces that its annual home-coming will be Sunday, September 23, 1956. All friends, members and former pastors are invited to attend the services.

The pastor, the Rev. Robert L. Edwards, states:

"The church has built a parsonage since the last home-coming services and open house will be observed during the afternoon home-coming services this year. The parsonage is a brick-vener structure and is valued at \$15,000."

**Earl Glenn to Conduct  
Smith's New Home Revival**

Revival services will begin at the Smith's New Home Free Will Baptist Church, ten miles south of Kinston, North Carolina, Sunday evening, September 23, at 7:30 o'clock, and continue through Sunday evening, September 30, with the Rev. Earl Glenn of Wilson, North Carolina, as the guest evangelist. A cordial invitation is extended everyone to attend these services and to be much in prayer that many souls may be brought to Christ.

**Wilbert Everton to  
Conduct Lanier's Chapel Revival**

Revival services will be conducted at Lanier's Chapel Free Will Baptist Church near Chinquapin, North Carolina, September 30-October 6, with the Rev. Wilbert Everton as the evangelist. He will be assisted in the meeting by the pastor of the church, the Rev. J. C. H. Carter. Services will begin each evening at 7:30 o'clock, and a cordial invitation is extended everyone to attend. You are asked to please pray that the lost will find Christ as their Saviour in this revival.

**Beulaville Church  
Observes Home-Coming**

The Beulaville, North Carolina, Free Will Baptist Church will observe its annual home-coming, Sunday, October 7. All former pastors are cordially invited to come back and enjoy the day of worship and fellowship; also all visitors are welcome.

**Smith's New Home Church  
To Observe Annual Home-Coming**

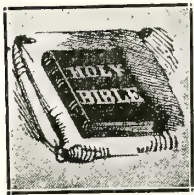
The annual home-coming will be observed at Smith's New Home Free Will Baptist Church Sunday, September 23. The church is located on Highway 258, ten miles south of Kinston, North Carolina.

Services will begin with Sunday school at ten o'clock, followed by the morning service at eleven. Dinner will be served on

(continued on page ten)



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** Please explain "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2). (1) Who is the cloud of witnesses? (2) What is meant by every weight? (3) What is the sin that "besets us"? (4) What is the "race"? (5) What was the joy set before Jesus?—William Thompson, Woodbine, Tennessee.

**Answer:** (1) The cloud of witnesses consists of those that have been faithful in their witnessing while here upon the earth, such as those named in Chapter eleven, as well as those referred to in 11:36, which of course includes all who have been faithful under the most strenuous circumstances in punishment, including those who have died a most cruel death at the hands of God's enemies. K. S. Wuest, in "Hebrews in the Greek New Testament," Page 210, says: "The word 'others' is the translation of *heteros* which means 'another of a different kind.' This word introduces a different class of victories achieved by faith, although mockings and scourgings were endured by the martyrs just mentioned. The words 'yea, moreover' (*eti de*) are used commonly to express a climax. Such imprisonment as was endured by Jeremiah (38:9), was certainly to be dreaded even more than scourging.

"Translation: *and still others of a different nature, received a trial of mockings and scourgings, yea, moreover, of bonds and imprisonment.*"

It has been somewhat difficult for Christians of the past century in America and England to fully understand what the Bible has to say about "the martyr's crown" and what it says about persecutions or sufferings for Christ's sake. There is a Greek word to be found in the Greek New Testament that is sometimes translated martyr in the King James' version and sometimes witness. This should indicate to us that many early witnesses for Christ became martyrs for Him. Many Old Testament

saints were martyred because of their witnessing and many, many others were cruelly treated by both Jew and gentile, by those who were in authority as well as those who were just ordinary common folk. The day in England and America may be fast approaching when to be a Christian witness will mean to be a Christian martyr. The language used throughout the Bible, both in the Old Testament and in the New Testament, which describes the lot of the godly, indicate that they are not a people generally befriended by the world or carnally minded people of the world but rather a people separated from those having standing and honor in this world's system. Some think that among these referred to in Hebrews 12:1, 2 are the angels with all the heavenly host. The first readers of the book of Hebrews saw an athletic figure in which the trainee had been running with encumbrances or handicaps as he trained for a contest in which several trained athletes were going to contest for a crown, the highest honor to be conferred upon a contestant that won. They, the earth as the stage and heaven as the audience, position or perspective, all these people named in Hebrews eleven, together with who else had striven in the contest between the right and the wrong, the devil's forces, and God's forces, the workers of evil and the soldiers of the Cross. Since we, who in this life are working against the world, the flesh and the devil, have such a crowd as these that are named rooting for and cheering us, we should drop the weights and leave off the sins that limit us. We should run with patience the race that is before us, not giving up as some have done, not fretting or grumbling as others have done, but having faith in God we should be patient while we work out our salvation with fear and trembling, for there is a goal before us. Christlikeness is the goal. Paul is talking about this same thing when he says, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

(2) Webster's dictionary says, to beset means "... To hem in; surround ... besiege, encircle ... to curse; call down evil upon; ... ." According to the teaching of the Bible we are going to have to give an account to God for every idle thought, deed and act of our lives. The Bible further tells us, Revelation 21:8, that all liars are

going to spend eternity in a lake of fire and brimstone. That would be one weight or sin that a Christian would need to lay aside. We are told that no murderer can enter heaven and that a person who is angry with his brother without a cause is a murderer and therefore in danger of hell fire. All who have such thought must be separated from them, otherwise they will act as weights to hinder one's entering into heaven. Ephesians 4:30-32; Isaiah 26:3; Isaiah 1:18 will aid one in seeing God's attitude toward a murderer and His provision by which one may be freed from such. Any kind of a sin that one has become a slave to will serve as his besetting sin or hindering weight. A Christian who is in this race is spiritually running to Christ as his goal and as he does this he is departing or running away from the ugly sins that once handicapped or hindered him.

(3) The besetting sin and the weight alike are carry-overs from the old or the sinful life that seeks to crowd our minds or take the time that should be used for Christian advancement or growth in the knowledge of Christ. These sins of the past will do like thorn or briar roots that have occupied a field wherein we now have corn. Either the root must be dug up and burned or the briar chopped off each time a sprout comes to surface, otherwise the corn will be choked out and there will be husk instead of corn at harvest time. Every sin should be put away from a Christian and kept prayed out of sight and out of our thoughts. We should always keep in mind that the blood of Jesus Christ, God's Son, cleanses from all sin and that "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

(4) As has been indicated above, this race is the Christian life in which the Christian is praying, yielding to the Holy Spirit and working while with God's help he is saying an emphatic No! to every wrong thought, is assenting to each truth learned from the Bible and Christian experience and is becoming more Christlike with each passing second. In thus living he is working hard to please Christ and thereby become more like Him. When he slips now and then or yields to temptations he confesses to Christ, forsakes the wrong and goes on with a more definite determination to do as Christ would have him do in what ever time is left in which to run the race.

(5) That joy which was set before Christ was the result of a redeemed race. A saved people which should be bought by His own shed blood on Calvary. He said that Abraham saw His day and was glad. Abraham was only a man, but God let him see so far into the future. Christ being God could, no doubt, see all eternity before

(continued on page eleven)





## The Lighted Pathway

*This word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

(Continued from last week)

We are still considering the text found in 1 Samuel 3:13.

In view of all that has been said during the last two weeks it is perfectly plain:

(1) That parents should pray constantly and fervently to God for wisdom and grace that they may be enabled to bring up their children aright. They should bear them upon the arms of their faith to the great Physician, who is able and willing to heal all their diseases and to present them faultless before the presence of His glory.

(2) Parents should especially seek to live pure, holy and happy lives, that their children may see and feel the excellence of that religion which they profess.

They busy themselves in vain with the words and acts of religious observance unless they show in their lives the power of religion to make them God-loving, and holy and contented.

(3) They should endeavor to make their homes attractive. A happy Christian home is one of the surest antidotes against sinful amusements and dissipations. Here is where so many parents fail the children. The popular attitude seems to be that home consists of a place to come at the close of day, a place to eat and sleep; forgetting that the home is the greatest institution on earth, established by God Himself, for the happiness of each member. It must be built and perpetuated on and by love. In it God has decreed that His Word should be taught, learned and obeyed (Deuteronomy 6:7-9).

(4) Parents should regard the right training of their children as greatest and most important works of their lives. In attending to this duty aright they are doing most for the church, most for society, most for their country and, most important of all, most for their God. And they should look forward with bounding joy to a blessed and eternal reunion in heaven—to that time when they shall stand before their God and Saviour, and say: "Here am I and the children Thou hast given me."

In closing this series of messages on "Parental Responsibility," I want you to give careful consideration to the following poignant, yet extremely important, article which I pass on to you, parents, with the prayer

that it will awaken you to your duty to your children:

FBI director, J. Edgar Hoover, blamed the postwar juvenile crime wave on soft-headed parents who do not teach their children respect for God.

He told the House Appropriations Committee that the problem cannot be remedied by playgrounds, youth agencies and Boy Scouts unless parents also teach their children respect for God, the law, and for others.

Social agencies cannot take the place of the father and mother "conscious of their responsibilities to inculcate in youth respect for God," Mr. Hoover said.

He also said that juvenile delinquency will not be decreased until parents are held

legally and financially responsible for the misdeeds of their children.—Selected.

The other morning as a preacher friend and I were eating breakfast our conversation drifted into the subject of juvenile delinquency and its causes. As we were talking we came to the conclusion that the three main causes are liquor, narcotics and loose sex practices. A woman, eating at an adjoining table, said, "Pardon me for butting in, but don't leave out their carelessness, no-good parents who are most to blame." In farther conversation I learned that she was a wife and mother who was anxious that her own children should grow up to be Christians, and that she realized her responsibility to them and was trying to fulfill it.

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## SOME OF GOD'S QUESTIONS

1. When He calls (Genesis 3:9, 11, 13).
  2. When He is seeking (Genesis 4:9).
  3. When He makes a revelation (Genesis 18:17).
  4. When He shows His power (Exodus 4:11; Judges 6:14; Psalm 94:9).
  5. When He gives orders (Exodus 14:15; Joshua 7:10; 1 Kings 19:9).
  6. When He delivers His people (Judges 10:11, 12; 1 Samuel 17:37).
  7. When He keeps His secret name (Judges 13:18; Genesis 32:29; Deuteronomy 29:29).
  8. When He controls creation (Jeremiah 5:22).
- (Note: See many more of God's questions in the Chapters 38, 39, 40 and 41 of the book of Job.)

## OUR FATHER

1. He ordains our steps (Psalm 37:23; Proverbs 16:9).
2. He has compassion (Psalm 103:13).



# NEWS NOTES

(continued from page seven)

the church grounds at the noon hour. The afternoon service will feature the Wintergreen Quartet as the main event.

All members, former pastors and friends are urged to attend and join together in the fellowship of the day.

## Council to Receive Applications For License and Ordination

The ordaining council of the Piedmont Association of Free Will Baptist announces it will receive applications for license and ordination certificates, Saturday, September 22, 1956, at the New Hope Free Will Baptist Church, East Rockingham, North Car-

olina. Examinations will be given from 10:00 a. m. until 3:00 p. m.

## Union Grove Church to Observe Home-Coming

The Union Grove Free Will Baptist Church, Wayne County, North Carolina, will observe its annual home-coming, Sunday, September 23.

The Rev. M. L. Johnson, a former pastor who is now treasurer of Mount Olive College, Mount Olive, North Carolina, will bring the morning message.

Lunch will be served on the church grounds. The afternoon service will con-

sist of hymn singing and special music.

All former pastors, former members and friends are invited to attend.

## Sunday School Convention Fifth Eastern District

The Free Will Baptist Sunday School Convention of the Fifth Eastern District of North Carolina will convene with the Dublin Free Will Baptist Church, Royal, North Carolina, Sunday, September 30, at 10:00 a. m. The theme for the convention is "The Great Invitation," and the Golden Text, Revelation 22:17. Music director will be James E. Davidson with Mrs. William Harrison as pianist. The scheduled program is as follows:

### Morning Session

Convention Hymn, "He Keeps Me Singing"

Welcome Address, Jessie Mayo

Response, W. C. Eastwood

Devotional, W. C. Eastwood

Business Session, Walter R. Sandlin, President

Program, Children of Host School

Lesson Sermon, Rev. Billy Jackson

Offering

Offertory, Rev. Henry Armstrong

Dinner and Fellowship

### Evening Session

Convention Hymn, "He Keeps Me Singing"

Devotional, Earl Hanson

Convention Address, The Musical Messengers (R. J. Kennedy, Jerry Ballard, Melvin and Milton Worthington)

Programs:

Children, Philip Prescott, Superintendent

Young People, James E. Davidson, Superintendent

Adults, Elbert M. Prescott, Superintendent

Election and Instalation of Officers, Rev. J. C. Griffin

Benediction, Rev. Graham Lane

## Ordaining Council Schedules Meeting

The Ordaining Council of the Piedmont Association of North Carolina will meet Saturday, September 22, at New Hope Free Will Baptist Church, Rockingham, North Carolina.

Any persons desiring to come before the council are requested to be present at 10:00 a. m.

3. He covers us with His providence (Matthew 10:29-31).
4. He holds our feeble hand (Isaiah 42:6; Psalm 73:23).
5. His love is eternal (Romans 8:33-39).
6. He provides for us (Matthew 6:30; Romans 8:32).

## SIN IS OF THE DEVIL

1. Sin comes from the heart (Mark 7:21, 22; Genesis 6:5).
2. All men are sinners by nature (Psalm 53:3; Romans 3:12).
3. Sin is deceptive (2 Timothy 3:13; Titus 3:3; Galatians 6:7).
4. God in His mercy has given us a Redeemer (Isaiah 53:6).
5. Salvation is a gift of God (Romans 6:23).
6. Salvation is a new way (Isaiah 55:7; Colossians 2:12, 13).
7. Men love sin (Job 15:16; 2 Thessalonians 2:11, 12).
8. The glory of salvation (Revelation 7:9; 1 Peter 1:19).
9. Saved by Christ Jesus only (Acts 4:12; 1 Timothy 1:15).

•

"Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Proverbs 1:33).

•

Grace is the alphabet of God; out of it He writes the royal pardon for the penitent and instructions for the Christian.—Selected.

•

"Press on, never doubting; thy Captain is there,

With grace to supply and with comfort to cheer;

His love like a stream in the desert will flow;  
Then stand, like the brave, with thy face to the foe."

—Selected.



# NOTES — AND — QUOTES

By J. C. Griffin



## CHRIST'S PLAN FOR SETTLING DIFFERENCES

Everybody has a plan for settling all the troubles and differences of man. If you will go to some place where people assemble, say a barbershop, a bus station, a railroad station, a street or even around the church door, you can hear many plans for the settling of disputed matters in the government, the social affairs of the world, the political affairs, the financial affairs, the labor problems and the church affairs. Almost everybody has a plan that will settle everything and give to us the *Utopia* for all our troubles. For instance, the bachelor can give you more advice about rearing children than the man who has fathered ten. The old maid can also give more advice regarding children than the mother.

I heard the late and great man, Uncle Bud Roberson, say, "A certain young man who was associated with me in my evangelistic work wrote a book on the *Rearing of Children*, which was the best that I have ever read. The writer of the book took to himself a wife and in a few years children were born to the couple. So I said to the young man, 'How does your book work in the rearing of children?' The answer came back, 'Uncle Bud, it is one thing to write and another to put the writing into practice.'"

It is true that we learn more by experience than by study; however, both help. When we learn all that is possible, we still think there are other things to learn. My father used to say to me, "Son, everybody knows what to do with a bad thing except the man who has to deal with it for himself." Politicians tell us how to get along with the Communists of the world and stop the spread of Communism. That story has been explained by politicians for the past quarter of a century, but Communism keeps spreading. We hear a great deal about our *political economy*, but the plans set forth by *political enemies* differ. Sometimes I almost agree with the old Quaker who said to his brother, "I doubt everyone but thee and me, and sometimes I have a little doubt of thee." Sometimes I wonder is anyone knows what is best. Some may have a good plan; some may have a better plan.

### Christ Knew What He Was Talking About

It is a fact that personal differences will arise. The cause for these differences is ig-

norance in many instances. I think I know what is right, and my brother thinks he knows what is right. We both may be all out of reason. These differences may result in gross sin and sinful action if not settled according to righteousness. The righteous Son of God has given to us a plan that will work when properly tried. It will free us, or it will bind us. Let us see what He said.

"... if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18:15-18).

### The Plan, as Given by Christ, Works

When the plan given by our Lord is tried, it either binds the offender or looses him. If the offender refuses to hear the offended privately, the offended takes one or two with him to the offender. Then the offended takes it to the church; and if the offender refuses to follow the plan of the Lord, that offender is under the condemnation of almighty God both in heaven and in earth. I heard a lady say, "I'd go to hell before I'd forgive \_\_\_\_\_," calling the name of a person who had offended her. That spirit can work very efficiently in landing a soul in hell.

Jesus says, in speaking of the man who would not forgive, "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matthew 18:34, 35).

So, according to the Word of the Lord Jesus, if we hold out against the forgiveness of those whom we should forgive, there is no forgiveness for us. But now let us go further in the study of forgiveness as spoken by our Lord. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23, 24). We are wasting our time and making a groundless, hopeless, unrighteous, shameful plea unto the Lord when we say things that we call *prayer*, especially when there is envy, hatred, jealousy or malice in our heart toward any living human being. In order to get right, we must first repent of our own sins and have a for-

giving spirit inserted into our own life. Then we can go with the spirit of true forgiveness.

Don't think for one moment that God will endorse our sin of holding malice or failing to make things right with our fellow man as far as we possibly can. Do not entertain for a moment that God will bless us and give to us that petition as desired when there is unforgiven sin in our lives. God will *not* endorse our sin by giving us the blessing we seek. We must go God's way or our going is vain.

### The New Commandment

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). How may we be known as disciples of the Lord? The answer is plain—by love one for another. The apostle, John, in writing of the epistle bearing his name, said, "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John 2:8-11).

This Scripture needs no explanation. It is plain. But another Scripture, bearing on the subject is hereby given: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).

I am afraid that there are those who claim to be Christians who have hatred in their hearts against someone. We had better examine our hearts; we had better get our bearings.

## Questions and Answers

(continued from page eight)

Him, which would include the final judgment or the great white throne judgment at which place no Christian will be judged. What a joy it must have been to Him, who gave His life a ransom for all that would accept it, when He could see the millions, the redeemed of all ages, all tongues and races.

Experience is not what happens to a man. It is what a man does with what happens to him.—Aldous Huxley

A friend that you have to buy won't be worth what you pay for him.—G. D. Prentiss



# STORIES

FOR OUR

## BOYS and GIRLS



### EILEEN'S REWARD

Eudora Landstrom Olson

"Hi! Aren't they beautiful?" Eileen almost whispered the words. Her eyes shone as she looked longingly at the pretty dresses which filled the big display window at Hardy's.

"Oh, Eileen, they're lovely!" Jane's eyes widened. "Look at that yellow one with the brown butterflies all over it. Wouldn't you love to have that?"

Eileen ran over to the end of the window. "But look at this green one! Oh! And that pink and white one back there with the wide collar!"

"Here's a pretty plaid," Jane called from the other end. "Don't you just love plaids?"

"Oh, I do!" Eileen exclaimed.

Jane clapped her hands quickly. "Let's run tell our mothers about the dresses." She glanced suddenly down at Eileen's knees. "My, you sure need a new dress, Eileen. Look, yours is much too short."

Eileen's face became very serious. "Maybe Mother can let the hem down on this dress."

Jane stared in surprise. "But you need new dresses anyway."

"But I can't buy new ones right now, Jane. Mother told us yesterday that we couldn't any of us have any new clothes this winter, not even new school dresses . . ."

For some time the little girls walked on in silence. As they neared Bentley's Grocery, Eileen turned in.

"I must buy a loaf of bread for Mrs. Erwin," she said. "She asked me to get it on the way home from school." She approached the counter. "A small loaf of plain rye bread, Mr. Bently. The ten-cent size."

"Nine cents today," Mr. Bently smiled as he handed a penny back to Eileen.

"Why don't you buy some candy with the penny?" Jane asked as they went out of the store.

"Jane! How can I? That isn't my penny. It's Mrs. Erwin's."

"But she expected to pay ten cents for the bread. She'll never know this loaf didn't cost a dime."

"But I wouldn't." Eileen stared. Ever since Jane had been going to see Celia, the

new girl, she had been saying such queer things.

"Well, then, why don't you keep the penny and call it your pay?" Jane asked, as she tried balancing on the edge of the sidewalk. You're running errands for Mrs. Erwin every day. And last Saturday you spent half the morning hunting for her dog because she thought he was lost." Jane's eyes flashed . . .

"Jane! That's dreadful to talk like that! Mrs. Erwin is old, and she can't get out every day. I like to do her errands . . ."

Jane laughed. "I'd rather have a penny's worth of candy than her thank-yous."

Eileen ran up Mrs. Erwin's stairs. The little old lady smilingly opened the door. "Thank you, my dear child."

"And here's a penny change, Mrs. Erwin. The bread was only nine cents today. Eileen reached in her pocket for the change. A scared look came into her eyes. The penny wasn't there. Perhaps—the other pocket? But it wasn't there, either. A great lump rose in Eileen's throat. "I—I—guess I must have lost the penny," she stammered. "I'll—I'll get you one from my bank."

She turned and ran for home, up in her room and into her dresser to dig up the precious bank. Quickly she shook it, shook it again and again until, finally, a penny dropped out. She blinked back the tears. She hadn't wanted to touch those pennies. Mother had said that in a couple of weeks, if there was enough, she might use the money in the bank for a new dress. And every penny counted. There were all too few, Eileen knew.

Mrs. Erwin's smile widened as she looked steadily at the penny Eileen laid in her hand. She looked again at Eileen's face. "Thank you, Eileen."

"Thank you! Thank you!" Jane mocked, as they walked down the street. "What did I tell you? She's so stingy she wouldn't even give you that little penny."

All evening Eileen was troubled. She wished Jane wouldn't talk so mean. She wondered how she could make Jane change. "I'll have to try again tomorrow," she whispered as she settled for sleep. "Dear God, help me to show Jane the right way."

Next afternoon found the little girls sitting on Eileen's front steps, deep in conversation.

"You see, Jane," Eileen said very earnestly. "If you keep what isn't yours, it's just the same as stealing it."

Jane's face had a very thoughtful expression as she stared back at Eileen. She was very quiet.

"Don't you see, Jane?" Eileen persisted.

Slowly Jane answered. "Yes, I think I see. And I see what you mean when you say the pleasure you get out of doing something for someone else is pay in itself." Slowly she got to her feet. "'By, Eileen. I'm going home to see if my mother needs anything."

As Eileen watched her friend going off down the street, a warm, happy feeling went all through her. Jane understood now. Suddenly Eileen turned quickly as a soft voice called.

"Oh, Mrs. Erwin, did you call before? I didn't hear you." Eileen ran down the walk and over to Mrs. Erwin's home.

"No, I called only once, my dear." She handed a large box to Eileen. "There, my dear, is a little thank-you for the errands you have so willingly run for me. And for being that most likeable of all things—an honest little girl."

"For me? This is for me? Oh, thank you, thank you, Mrs. Erwin." Eileen ran for home, and inside the house, called, "Mother! Mother! Come see! Something Mrs. Erwin gave me. A present."

Eileen snipped off the string and pulled off the lid on the box. Carefully she laid aside the folds of tissue paper.

"Oh, Mother! Oh, Mother!" For an instant she couldn't say more. "Mother, the pink and white dress I saw in Hardy's window. The one with the deep collar. Oh! Help me try it on, please."

And when she lifted it out of the box, there underneath was another dress, the lovely blue and green and white plaid which she had admired so much.

Her eyes beaming, and a big, happy smile all over her face, Eileen stood before the mirror in Mother's room.

"Oh, Mother! And to think they're mine because—"

"Yes, dear! Yours because my little girl was honest and unselfish."—*The Olive Leaf.*

### PATRICK HENRY'S WILL

I have now disposed of all my property to my family; there is one thing more I wish I could give them; and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich, and if they had not that, and I had given them all the world, they would be poor.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Intercessor's Prayer Band

In Romans 1:9 Paul tells the Christians at Rome "... that without ceasing I make mention of you always in my prayers." He was praying for Christians he had never known. That is what we as members of the Prayer Band are doing. Many of us pray each day for someone we have never known, but it is a wonderful experience to pray for fellow Christians and to know they are praying for you.

We are always asking God for things, but do we ever stop to say, "Thank you, Lord," for His many blessings to us? David tells us in Psalm 92:1, "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High." Have you received a blessing through the Prayer Band? Has some request been answered for you through the prayers of the Prayer Band members? If so, write me and as we share it with other members we will be strengthened in our prayers. Here are the testimonies of several as given to us at Cragmont Assembly, Black Mountain, North Carolina, during the Woman's Conference:

"I praise the Lord for the blessings received through answered prayer as the members of our group have remembered me. I have been strengthened, encouraged and helped spiritually and physically as a result of prayer. Praise the Lord for His wonderful love."

"I praise the Lord that I am a member of the Prayer Band. I have felt the effect of the prayers of my group. It is so wonderful to know that people are praying each day for the things that burden our hearts. We have seen the results in our church in that we had a wonderful revival and we praise the Lord for it. I praise the Lord that He answered the prayers of our group in my behalf and raised me up. Praise the Lord for His marvelous power."

"I thank the Lord for the privilege of being a member of my group of 'Prayer Warriors,' praying for churches and revivals. No one except my Lord and I will ever know how much it means to know each member of my group is praying for me."

"I have always been deeply interested in Christian education. Since I have been praying for our educational program I have become more concerned and burdened than ever. We know God will answer our pray-

ers for our colleges."

"I have much confidence in our women in the Prayer Band. I know God answers prayer."

Wouldn't you like to receive some of the blessings these ladies are receiving? If you would like to join our Prayer Band write me and I will add your name to our list. Our Prayer Band is growing so that we deemed it necessary to add three more groups. In doing this we had to split the former groups. When you receive your letter from me soon, please note the group you are in and what your prayer responsibilities are.

Many have written me asking that we remember loved ones who are lost. I feel all of us have loved ones who are lost, so do not fail to remember them in each day's prayer. We also have one request for prayer for revival services at Juniper's Chapel Church near Vanceboro, North Carolina, beginning October 28. Pray for revival everywhere.

Mrs. Marvin Moore

## Chattahoochee District Holds Workshop

The Woman's Auxiliary workshop of the Chattahoochee District of Georgia met with the First Free Will Baptist Church of Thomaston, Georgia, August 25, 1956. The theme for the day was "We Need Love for Such a Time as This." Sister Cora Renow had charge of the registration. Following prayer by Brother Roscoe Pitts, greetings and devotions were given by Sister Rachel Anthony. The president, Sister Irene Underwood, recognized all who were present.

The ladies who presented topics during the day were Sisters Mittie Spillers, Cora Renow and Earnestine Collins. Brother E. C. Morris brought the morning message, followed with a dismissal prayer by Brother Jesse Windham. The afternoon session consisted of a pageant presented by the host auxiliary on home missions. The workshop was dismissed by Sister E. C. Morris following the business session.

## N. C. Western District Auxiliary Convention

The Western District Woman's Auxiliary Convention of North Carolina will convene with the Sherron Acres Free Will

Baptist Church, Durham, North Carolina, on October 3, 1956. The theme for the day will be "The Four R's." The following is the scheduled program for the day:

### Morning Session

- 9:30—Registration  
—"Christ, Our Need," Mrs. Joe Ange  
—Greetings, Mrs. J. C. Forehand  
—Response  
—President's Message, Mrs. M. L. Johnson  
—"Who's Here?"  
—"We Need Christ in Our 'Reading,'" Mrs. Homer Willis  
—Special Music, Edgemont Quartet  
—"Do We Need Christ in Our 'Reading?'" Mrs. G. D. Critcher  
—"Jesus Needs Our Children," Mrs. R. H. Jackson  
—Hymn and Offering for Orphanage  
11:25—Special Music, Edgemont Quartet  
—Sermon, "Christ in Our 'Religion,'" Rev. Wilbert Everton  
12:00—Lunch

### Afternoon Session

- 1:00—"Do We Need Christ in Our 'Rithmetic?'" Mrs. Joe Haas  
—Report from Mount Olive College  
—Hymn and Offering  
—Report of Committees  
—Till We Meet Again  
Mrs. James A. Evans

## N. C. Central Conference Woman's Auxiliary Convention

The Central Conference Woman's Auxiliary Convention of North Carolina will convene with the Bethany Free Will Baptist Church, Pitt County, North Carolina, on September 26, 1956. The theme for the day will be "Faith Is Essential." The theme song will be "Faith Is the Victory." The theme Scripture will be "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). Rev. Henry Melvin will act as the music director.

The following is the submitted program for the day:

### Morning Session

- 10:00—Devotions, Mrs. A. C. Jackson  
—Welcome  
—Response  
—President's Remarks, Mrs. Frank Walston  
—Recognition Time  
—Orphanage News, Rev. R. H. Jackson  
—"Faith Is Essential in Our Orphanage," Mrs. J. C. Moya  
—Congregational Song  
—Mount Olive College News, Rev. W. B. Raper

(continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## RELIVING OUR VISIT

Rev. T. H. Willey Sr., Missionary to Cuba

As I write this final report covering our visit of the Cuban pastors among our people, all the familiar noises of the mission station fill the air—the song of the birds, the constant hum of crickets, the bawl of calves, and the long-drawn bray of a wild donkey.

The privilege of visiting in your homes, the kindness, and gracious hospitality, will ever be a sweet lingering memory. The fellowship of pastors scattered from Florida to Texas, then back to North Carolina, Virginia, West Virginia and Ohio has given our Cuban pastors an appreciation not only of America and her people but especially of our Free Will Baptist people.

Everywhere we went we were enriched. Each state with its beautiful churches and spiritual fervor has been inspirational.

Going over into Kentucky was returning back home. It was in Kentucky that I began to preach around thirty-five years ago in Brittel County and along the Big Sandy. On this trip I met again dear ones who thirty years ago found the Lord under my ministry.

Brother Ratchiff, as always, was the man to whom we gravitated. To know him is to love him. He and his wife were kindness itself.

Our churches are beautiful. Our first meeting was in Cattlesboro where every kindness and courtesy were extended to us. Then we went to English Hill and other equally interesting groups. Our meetings in the northeastern part of the state were climaxed by a meeting with an annual picnic which was more like a camp meeting. Here we were enabled to meet many more of our fine pastors for a brief time. The response to the need of chapels was gratifying.

Saying goodbye was not easy. From Ashland we went on to Paintsville, Kentucky, where we fellowshiped with the many friends whose kindness has endeared them to us. The meeting at South Side Church was made more impressive by the presence of the new pastor who declared in no uncertain terms that he and his people were for all-out support of world evangelism. Leaving the beautiful valley of the Big Sandy, we headed for Bristol, Virginia, where we formed new and equally precious friendships. In Bristol we found a beautiful church and an aggressive pastor, Brother

Stokes. How graciously we were entertained! I have passed through this part of the state many times knowing no one.

Elizabethton was a rich time of blessing. Brother Floyd and the other pastors whom it was our happy privilege to fellowship with endeared themselves to us. While at Elizabethton it was our pleasure to attend a local quarterly meeting. Thirty years ago I left a meeting in a community much like that to go into a strange land where ever since I have talked and listened to another language than my own.

Our next meeting was out from Knoxville, Tennessee, with Brother Tommy Birch, Brother Paul Woolsey and other groups of fine interested people. What a joy to be with these dear loved ones! There they gave us a very liberal offering.

Through the Cherokees and on to North Carolina, we visited with Brother Hollingsfield and had new and rich experiences in the western part of my home state. Then we went on to be with our brethren in the Piedmont section of the North State. What people and churches! How good our Father is to give us the hearts of such people to know they love us and are praying.

Heading southward we were soon in South Carolina with our fine young preachers. How our denomination has grown! Many years ago I visited Horse Branch, and I must confess that my heart thrilled to renew the old friendships.

From Horse Branch we headed for Savannah, Georgia, and other loving hands and hearts. Brother and Sister Moulton did everything possible to make memories of Savannah sweet.

We then headed for Jacksonville, Florida, and found a cordial greeting and a wonderful spirit of cooperation from the fine pastors there.

We then headed for Jacksonville, Florida, and found a cordial greeting and a wonderful spirit of cooperation from the fine pastors there.

Then we went on to Auburndale with new doors open to the cause of missions. After driving all night, we found Brother Sterling Tucker was waiting for us. Then the end of our trip was indeed a time of joy to our Cuban pastors—to find their families and many of their congregations waiting for them.

We thank you again and shall never cease to thank God for you. We love you, our people, as never before.

## Protestant Persecution In South America

Rev. Raymond Riggs

*Destruction of churches.* Forty-seven churches and chapels have been destroyed by fire and dynamite, and many other buildings used by Protestant congregations have been damaged.

*Protestant Schools closed.* Since 1948, over 200 Protestant primary schools have been closed, most of them by government order. With an adult illiteracy rate of 44% in Colombia the government's short-sighted repression of Protestant education has aggravated an already alarming school deficiency.

*Protestants killed.* Seventy-five Colombian Protestants, men, women and children, have been murdered because of their religious faith during the eight and one-half years of persecution.

*Churches closed.* The Minister of Government, Jesuit-trained Dr. Lucio Pabon Nunez, has ordered the closing of scores of Protestant churches. Since January 1, 1956, he has closed over 40 churches. Thousands of Protestant Christians in the mission territories of Colombia are meeting clandestinely in houses and fields to worship God according to their conscience, in spite of Dr. Pabon Nunez's orders.

We would do well to remember these persecuted Christians in prayer during these days. Surely we are living in the end of time and our redemption draweth nigh. Let us hasten the Word to as many as possible while we have time.

### ATTENTION PLEASE

Please note the new address for Rev. and Mrs. Wesley Calvery, our missionaries to Japan:

Rev. and Mrs. Wesley Calvery  
Nishi 3 Chome  
Minami 11 Jo  
Abashiri Shi  
Hokkaido, Japan

## Romance of a Prayer Meeting

(continued from page three)

But the song ceased not, and the joyful smile was not dimmed by its usual storm cloud.

"What is wrong with you?" the old man asked the third time as he watched his wife wipe up the mud without the slightest tinge of impatience or anger.

"Josh, it's Jesus in my heart. I found Him last night."

"Well, if you go to another one of those meetings I'll be able to bring the wagon into the house!"—*Christian Monitor.*



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Great Invitation

(Lesson for September 30)

Lesson: Revelation 22:1-5, 8, 9, 16-21.

Golden Text: Revelation 22:17.

### I. INTRODUCTION

It is altogether fitting that the Word of God should close on the note of invitation to man to come back to the God who made him. The entire Bible is dedicated to the proposition of reconciling sinful man to the Holy God. It is rightfully called the Book of Man's Redemption. And in this last chapter God is making one last plea for man to renounce sin, throw off the yoke of Satan and return to the Shepherd and Bishop of his soul.

In this last great invitation the Lord, through John, is quite explicit concerning the place to which people are invited. Although human words cannot describe heaven, John devotes Chapter 21 and a part of Chapter 22 of this book to a description of some of its outstanding features. The student should read Chapter 21 carefully to find the approximate size of the Capital City and the materials of which its parts are made. He must remember, also, that this is only the City of the New Jerusalem which will be planted in a new earth to be inhabited eternally by the saints of the Lord. Our Printed Text for today gives a description of the center of attraction in the city of God.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. The river and the tree of life in heaven will preserve the lives of the saints forever (Vv. 1, 2).

2. The presence of God and His throne in heaven will forever protect it from the curse of Satan (Vv. 2, 3).

3. Since there can be no darkness in heaven, there will be no need of earthly light there (Vs. 5).

4. If angels are unworthy of the worship of men, how much less worthy are the saints who are dead! (Vv. 8, 9).

5. The Word of God is first of all for those who compose the churches by His name (Vs. 16).

6. Both the Spirit and the bride have an important part in presenting the gospel invitation to men (Vs. 17).

7. Those who dare to change the Word of God do so at the peril of losing their

souls (Vv. 18, 19).

8. Only those who are rich in grace and faith can earnestly say, Come, Lord Jesus. Amen (Vv. 20, 21).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. In the river of water of life and in the tree of life John gives us a description of the water supply and the health clinic of heaven. The river whose water preserves the life of the redeemed forever gushes forth from the throne of God and of the Lamb and makes its way through the new paradise. And on each side of the river the tree of life, whose fruits provide food for the saints and whose leaves preserve their health, flourishes twelve months in the year in all eternity. The extent of paradise is not known, but apparently it covers the earth, which, at that time, will have been purged with fire from heaven and made ready for the eternal abode of the saved of all ages. Therefore, we might safely conclude that the river of life flows from the throne of God to the ends of the new heaven and earth, with the tree of life flourishing on its banks.—*The Bible Teacher* (F. W. B.).

2. All this speaks of joy, life, fruitfulness and full deliverance for the believer in Christ. There is no longer any accursed thing to be found. Christ bore our curse on the tree of Calvary, but even that is now in the past.

The blessedness of the city is epitomized in the words, "they shall see his face." No wonder the songwriter cried out, "Oh that will be glory for me." They shall see Him, for they belong to Him. His name is on their foreheads.

3. John's experience of Verses 8 and 9 clearly establishes the fact that though God uses men to convey His message, it is His message, and the glory is to be His. Another fact is conclusively stated in Verse 16, where all of divine history is bound up together in the reference to "the offspring of David" who is "the bright, the morning star."

Then comes the gracious invitation (Vs. 17) when its threefold appeal by the Holy Spirit, by the "bride" which is the church and by all those who have heard and believed down through the ages. It is gathered up in that beautiful word "come." No one who is athirst will be turned away, but may drink freely of the water of life.—

Moody Monthly.

4. The Tree of Life is spoken of the first time in Scripture in connection with the Garden of Eden. It was found "in the midst of the garden" (comp. Genesis 2:9). It would seem that Adam ate of the Tree of Life in his unfallen state, since he was told he may freely eat of every tree of the garden, save of the tree of the knowledge of good and evil (comp. Vv. 16, 17). After Adam had transgressed and sinned by eating of the tree of the knowledge of good and evil, the way to the Tree of Life was barred by the cherubim with the flaming sword (comp. 3:23, 24). Adam, through his sin, forfeited his right to both the garden and the Tree of Life. Had Adam eaten of the Tree of Life in his fallen state he would have continued to live forever in a sinful body. To prevent this, he was driven from the garden and barred from the Tree of Life. This was both a judgment and mercy from God; a judgment upon Adam for his sin and mercy in preventing his living forever in a sinful state and condition, since such a life would not be a life of highest bliss and fullest glory and joy. Redemption through Christ alone can give a life of highest bliss and fullest glory and joy. Only the redeemed in glory can and will know such a life.—W. S. Hottel, D. D.

5. A little boy was born blind. A skilled surgeon performed a delicate operation on the boy's eyes. The operation was a success. For days, his eyes were covered with bandages. The time was nearing when the bandages were to be removed. Said the nurse to the lad, "My boy, tomorrow we are going to remove the bandages from your eyes. When the bandages are removed, whom do you want to see first?" Without a moment's hesitation, the lad exclaimed, "I want to see first the doctor who gave me my sight!" We want to see first the One who gave us our spiritual sight!

"Only faintly now, I see Him,  
With the darkling veil between,  
But a blessed day is coming,  
When His glory shall be seen!"

6. And whosoever will, let him take the Water of Life freely. Thank God, our gospel is a "whosoever will" gospel! Any man of any clime, color, or condition, may come to the One who has said, "Him that cometh to me I will in no wise cast out." The vilest, the sinfulest, the unworthiest may come. Yea, even the devil's outcasts may come. In the other years, Sam Hadley came, though he had sunken so low that he "had to jump up to touch the bottom of hell!" The only condition Jesus imposes upon anyone's coming to Him for forgiveness is that he shall thirst for the Water of Life: "... If any man thirst, let him come unto me, and drink" (John 7:37).—*The Bible Illustrator*.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive College Treasurer's Report for July

The Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina, makes the following report for August, 1956:

Balance on Hand, August 1, 1956—\$4,979.53

### Gifts Received

Eastern Conference .....	\$ 828.31
Central Conference .....	694.86
Western Conference .....	368.19
Cape Fear Conference .....	230.90
Albemarle Conference .....	32.25
French Broad Association .....	4.46
Blue Ridge Association .....	9.13
State Auxiliary Convention .....	96.56
State of South Carolina .....	150.00
Mount Olive and Community .....	125.00
Goldsboro and Community .....	270.00

Total Gifts .....

2,809.66

### Other Income

Student Accounts .....	\$ 770.00
Bookstore .....	46.43
Lunchroom .....	10.62
Mimeograph Service .....	6.00
Refunds .....	45.70
Miscellaneous Income .....	6.33

Total Other Income .....

885.08

Total to Account For .....

\$8,674.27

### Disbursements

Salaries .....	\$1,545.06
Social Security Tax .....	63.12
Utilities .....	57.16
Bookstore .....	168.48
Office Supplies and Expense .....	32.11
Food .....	38.23
School Supplies .....	12.21
Household and Kitchen Supplies .....	57.07
Travel .....	141.02

Building and Equipment	
Repairs .....	92.72
Library .....	2.07
Printing .....	168.75
Rent (President) .....	55.00
Refunds .....	24.70
Miscellaneous .....	25.70
Interest on Loan .....	50.00

Total Operations .....

2,533.40

Capital Outlay (Building Improvements) .....

\$ 927.87

Debt Retirement (paid on Principal) .....

1,000.00

Total Other Disbursements .....

1,927.87

Balance August 31, 1956 .....

\$4,213.00

## Convocation at Mount Olive College

Dr. Leo Jenkins, dean of instruction at East Carolina College, Greenville, North Carolina, told the 60 members of the Mount Olive College student body how to use their college days wisely, as the junior college, Mount Olive, North Carolina, officially opened for its third year of operation.

Students, he said, must decide why they are desirous of an education, whether it be *how to think* or a *marketable skill*. If they are wise, he concluded, they will try for both. He suggested students prepare for three things: To earn a respectable livelihood, to appreciate their great heritage, and responsible citizenship.

Dr. Jenkins was introduced by Mrs. Preston Sutton, registrar. Daniel Fagg led the responsive reading for the convocation service, and M. L. Johnson gave the opening prayer. President W. B. Raper made announcements and Rev. D. W. Hansley, chairman of the board of trustees, gave the benediction.

Classes officially began Friday following a week of orientation for freshmen and transfer students. A few late registrations has brought the total enrollment to 61,

about 20 more than last year and six above the 55 anticipated before the doors opened last Monday.

The enrollment figures are well above the requirement for accreditation, and President Raper has expressed confidence the school will be placed on probation for accreditation this fall, a step toward full recognition as a junior college. The college has met the other known requirement for accreditation.

At a board of director's meeting following Dr. Jenkins' address, expansion for the college was mapped. The trustees voted to purchase a 50 acre lot near the elementary school and began making long-range plans for a plant capable of accommodating 500 students.

Small and Bowab, architect firm of Raleigh, will begin work immediately on a master plan, determining locations for further buildings and parking areas.

## WOMAN'S AUXILIARY

(continued from page thirteen)

11:30—Message, Rev. L. R. Ennis

12:00—Lunch

### Afternoon Session

1:00—Congregational Song

—Prayer

—News of Free Will Baptist Bible College, Nashville, Tennessee, Rev. F. B. Cherry

—“Faith Is Essential in Our Youth,” Mrs. Bob Peele

—“Faith Is Essential in Our Benevolence,” Mrs. J. O. Fort

—“Faith Is Essential in Our Programs,” Mrs. J. C. Edmundson

—Cragmont News

—Special News, Belfreyettes

—“Faith Is Essential in Our Enrollment,” Mrs. Zelbert Cox

—“Faith Is Essential in Our Study,” Mrs. Floyd Cherry

—“Faith Is Essential in Our Field,” Mrs. Bill Taylor

—Business Period

3:00—Benediction

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Free Will Baptist Church met on Tuesday, September 4, at the home of Mrs. Loretta Canupps. Mrs. Jo Thompson led the opening prayer and Mrs. A. F. Lawter gave the devotions. Those taking part in the program were Mrs. Loretta Canupps, Mrs. Grady Brannon and Mrs. Effie Taylor. Mrs. Grady Brannon dismissed the group with prayer. The hostess then served ice cream and cake to the members present.

May the blossoms of liberty never be blighted by the frosts of disloyalty.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 26, 1956



## THE BEST YEARS

E. J. MORGAN

The best years that a man may know,  
The years that bloom most fair  
Are not those years when fortune smiles  
With treasures rich and rare,  
Nor when the cheers of fickle crowds  
Arise from shifting throngs,

Or when in peace life swings and sings  
In lilting, laughing songs;  
But when man's heart with love is fired  
And faith defeats his fears,  
And when in strength he stoops to serve  
Lo, these are man's best years.  
—Christ for the World.



# EDITORIAL

## SUBMARGINAL INCOMES

Economists classify the incomes of individuals and families as either luxury incomes, marginal incomes or submarginal incomes. The family with a luxury income has enough money to purchase the necessities of life and some left to spend on luxuries. The family with the marginal income has only enough money for the bare necessities. The family with a submarginal income does not have enough money to pay for the bare necessities of life; therefore, it is a charge upon society to supply the remainder of the money to support the family.

Let us apply the classification of the economists to the institutions and agencies of our denomination. A parallel can be found in all of them, from the boards and departments of the National Association all the way to the local churches.

*There may be several reasons for submarginal living.* Of course, the real reason is that there is not enough money available to buy the necessities. However, several factors may contribute to this scarcity:

(1) There may be too many mouths to feed and bodies to clothe for the pay envelope to satisfy. Large families have given away to small ones, essentially because of this condition.

It is evident that this condition which necessitates diminishing of the family is about to apply in the cases of some of our national agencies unless we increase the income to them. National superannuation and national home missions are in particularly distressing circumstances at this time, a matter which we shall discuss subsequently.

(2) A family may want more than its budget will allow. Unwise budgeting and unwise spending will produce a crisis in family living. The ease of possession through installment buying, the glitter of high pressure advertising, and the lack of foresight and judgment on the part of the buyers cause them to yield to the temptation to obligate themselves for more and higher payments than they can make.

Have we, as a denomination, obligated ourselves for more than we can pay? And have we permitted our wants to overpower our better judgment to the point where we are unable to meet our bills? Is a denomination of approximately 400,000 people with a great deal of God-given wealth unable to support a program which calls for a far smaller annual expenditure than that of a number of other denominations which are smaller than we?

(3) Disease or illness may strike members of the family to cut off its income and cause it to be unable to pay its bills. Now, every family may expect a certain amount of sickness and disease; but most illnesses are preventable, and a cure has been found for most diseases.

If there are illnesses and incapacities among us, we should hasten to apply the proper medication in each case. The surgeon's knife, even though painful, is sometimes necessary to amputate an affected part lest the corruption spread to destroy the whole body. And above all, we should apply all available immunizations against future epidemics of contagious diseases.

*There are certain undesirable outgrowths from submarginal living.* Enlightened society, in recognition of this fact, has taken steps to reduce this kind of living to a minimum, and even eradicate it. Our federal government grants subsidies, pensions, and other forms of financial assistance to individuals, families and larger groups or organizations. Let us note some of these undesirable outgrowths:

(1) Disturbance and unrest beset the family which has a submarginal income. Delinquency, both adult and juvenile, be-

gins to show itself. The peace of the home is destroyed, and divorce often ensues. Thus the home is broken and the society has its problems multiplied.

(2) Talent which might have been expended for the good of society becomes either lost or diverted to other channels. We must face the fact that enthusiastic individuals, possessed with vision, consecration and capacity, become terribly discouraged when they fail to accomplish their objectives because circumstances beyond their control throw a barricade in their pathway.

*Two incidents have occurred recently in our national program which should give us much concern:*

(1) The Reverend K. V. Shutes, promotional secretary for national superannuation, has been forced to accept a pastorate and give only part time to the work of superannuation.

For fourteen years this editor served as administrative officer for the superannuation board, giving his time and energy to the program during its infancy. He served the entire time without pay. During this time the board accumulated a reserve of more than \$5,000 for expansion of the program. In two recent sessions of the National Association, the association voted to divert \$3,000 of this reserve from superannuation to another agency.

At its 1955 meeting the National Superannuation Board voted to employ a full-time promotional secretary, and the Reverend K. V. Shutes was employed. This move was made because the board needed someone to raise money for expansion of the program in answer to much criticism from the field that the program was not growing fast enough. At that time the editor turned over to Mr. Shutes a little more than \$1,800 which remained in the treasury. During the next nine months Mr. Shutes and his wife gave themselves unreservedly to the work of superannuation; but they met with discouragement on every hand. We cannot describe the disappointment which came to us, and which surely came to K. V. Shutes, when he was forced, because of lack of support, to reduce the work of the office again to a part-time basis.

(2) The Reverend Damon C. Dodd has resigned as promotional secretary for national home missions. Since we do not have firsthand information of the working of this board throughout the years, we must draw our conclusion as to what underlies his resignation. Let us quote from his last news letter as promotional secretary for the board, dated August 27, 1956:

"However, our funds as of now have been completely expended and we have nothing with which to pay our missionaries or our outstanding accounts. We need \$3,000 in offerings during the month of September to enable the home mission board to maintain its regular program and support the home mission teams. . . ."

Do you not agree with us that submarginal incomes in these two instances have brought a serious situation into our midst?

Volume 71

Number 38

## THE FREE WILL BAPTIST

September 26, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance

6 Months.....\$1.00  
1 Year.....2.00

Board of Directors

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# Plan of Salvation

Rev. Edward E. Morris

(Editor's Note: The following article is an adaptation of Chapter 4 of the book entitled *Handbook of Free Will Baptist Doctrine* written by Rev. Edward E. Morris for preachers, teachers and laymen.)

**S**E EK ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7).

Seek ye the LORD. This word seek means to go in search of, look for, restore to, inquire for, to make search or inquiry, try or endeavor. "But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, . . ." (Deuteronomy 4:29-31).

Jesus sets forth the necessity of seeking in Luke 11:9-13: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Here is one of the conditions of salvation: you are to seek the Lord. Jesus said, *Strive to enter in at the strait gate*. This seeking must be with the whole heart which is tired of sin and is longing for something better. *Ye shall seek and ye shall find*. So, if you want to find eternal life, seek for it. Look, inquire, ask. Jesus said, *ye shall receive*. Now as we come to the second phase of this subject, I want

you to note that the seeking is to be done *while he may be found*.

" . . . they shall seek me early, but they shall not find me" (Proverbs 1:28). " . . . those that seek me early shall find me" (Proverbs 8:17). In Luke 13:24, 25 we find, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." There is a time for men to be saved—when they have the gospel call to repentance. One of the writers said, "Today is the day of salvation, if ye hear His voice harden not your hearts." It is dangerous to fight against God. When He calls, answer, for He has the words of eternal life.

Call ye upon him while he is near. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). Calling upon the name of the Lord is essential and a part of God's plan for the salvation of sinners. Jesus has always heard the sinner's plea. " . . . God be merciful unto me a sinner. . . . this man went down to his house justified . . ." (Luke 18:13). Calling upon God is still necessary.

*Let the wicked forsake his way and the unrighteous man his thoughts*. Forsake means to leave, depart, abandon. In Colossians 3:1-8 you will find what He means for you to forsake—anger, wrath, malice, blasphemy, adultery, drunkenness and so on. One of the things that is wrong with the world today is that men want to be children of God, but they don't want to depart from their wickedness. To become a child of God means to forsake everything that is unlike Christ and take up your cross and follow Him. There is not any such thing as a whiskey-drinking, beer-guzzling child of God. The standards of Christianity today are just as high as they have ever been. I am persuaded to believe that too many are joining the church who are strang-

ers to the Cross of Calvary, for He sets men free from the law of sin and death and we are no longer the servants of sin but the servants of God.

*Let him return unto the LORD and he will have mercy upon him*. Isaiah 1:18 says, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." The time to come is now. The thing to do is to reason together with the Lord. It does not make any difference to God about how old you are, or how long you have been a sinner. God is willing to save you if you are willing to give up and plead guilty. He'll wash you *white as snow*. I want you to remember that God has already made His move: Jesus has died, the atonement is made, the table is spread. All things are now ready. But you will never eat or drink at the fountain of life until you come—come humbly with the longing in your heart for something better, higher, greater and nobler; the Lord will move in and live with you. Jeremiah 31:34 says, "I will forgive their iniquity and I will remember their sin no more." Thanks be to God that when our sins are forgiven they are forgotten and will be remembered against us no more. God's pardon is full and complete. This pardon sets men free from the law of sin and death.

Paul said in Acts 26:18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." So, if you want pardon from sin, seek the Lord. Seek Him *while he may be found; call upon him*. All of this must be when godly sorrow has convicted you and you have become anxious enough to forsake the ways of the world and follow in the footprints of Jesus.

In Luke 15:11-32, a young man said to his father, "Give me the portion of goods that falleth to me." The father didn't argue with him about it. He gave him his portion; and not many days after this young man took a journey into a far country. There he wasted his substance in riotous living. Your life is your own. God is not going to compel you to stay at home. In fact, Jesus said, "He that keepeth his life shall lose it, but he that loseth his life for my sake shall keep it unto life everlasting." So it is with your life. You can keep it and waste it in riotous living. That is your prerogative. This young man came to want; so will you. No doubt those that had enjoyed spending his money deserted him when it was gone. He was tired, hungry; and he went and joined himself unto a citizen of that country and he sent him into the field

(continued on page four)



## PLAN OF SALVATION

(continued from page three)

to feed the swine. He was so hungry he could have eaten with the swine. Isn't it a shame that people have to come down to the very bottom sometimes before they realize that God has plenty and to spare?

This young man came to himself. This world needs to come to itself today. If it would, there would be a great home-coming. He remembered that his father had plenty and to spare, and he said, "I will arise and I will go to my father and I will say, I have sinned against heaven and before thee." Here's your confession. If you are lost, you will have to make one too. The father forgave this son when he came home, and our heavenly Father will for-

give the lost when they come home. When are you coming home if you are lost? Everyone says, "I am going to be saved. I aim to be saved." That's all good, but when are you going to be saved? The father of this son said, "... this my son was dead, and is alive again; he was lost, and is found. . . ." (Vs. 24).

All are dead in trespasses and in sins, but when they come home and receive that more abundant life that is in Christ, they have complete forgiveness of sins and are children of God. If you are lost, why don't you hurry home? The table is still spread and the Father is still willing to forgive.

## In North Carolina

# Superannuation Month

REV. M. L. JOHNSON

**S**INCE again we come to the month which has been designated, in our united program, as "Superannuation Month." It is hoped that every Free Will Baptist church, Sunday school, league, auxiliary and other organizations, as well as many individuals, will make liberal donations to superannuation during October.

As we come once again to consider this very worthy cause, let us pause to ask ourselves, "Are we doing what we should?" Are you satisfied with what you have done? I am happy for the progress that we have made. We are doing much more than we did ten years ago, but we are still far behind. I doubt that we can find another denomination in our state that is as large as ours, with as much as we have, and yet does as little for its retired ministers and ministers' widows as we do. There is much to be desired in this field of our work. We now have 24 retired ministers who receive regular monthly pension checks and 23 widows who receive regular quarterly pension checks. While we are happy to be able to send these checks, yet we realize the amount of the checks is very small compared with the unselfish service rendered by these people while they were able. We need very much to increase these checks and to add many others to the list. However, the only way for these increases to come about is for our people to give more for this cause. You can help

by making sure that you and your group, do the very best you can. Those who served us in the past are counting on us now.

It has been a source of great pleasure to be associated with this work for the past thirteen years. I have been able to know just how much these small checks are appreciated by the ministers and widows. I am afraid we do not appreciate the sacrifices they have made in the past nearly as much as they appreciate being remembered now. If you could just sit down with me and talk with some of them, or read some of the many letters which I have received from these ministers and widows, I believe you would try to do more for superannuation. They were faithful while they were able to serve, and we cannot afford to overlook them now; they are counting on us. Please let's not let them down.

All funds for superannuation should now be sent to Rev. Wilbert Everton, Route 3, Wilson, North Carolina.

Dr. Carl Armerding and his son, Hudson Taylor Armerding, were sitting in a meeting. As one of God's servants preached the wondrous gospel of the grace of God, tears filled the eyes of Dr. Armerding. Said he to his son, "Son, why does a man act like this?" Said the son, "Dad, thank God that you can act that way!" God save us from a "dry-eyed" religion!—Selected.

## WHO IS RESPONSIBLE?

MRS. J. W. ARNOLD  
Whitesboro, Texas

**R**ECENTLY a good man resigned a church before his time was up. He was heard to say about his former church, "I am afraid that it will never do too much good, as there have been too many preachers there of the wrong kind who have ruined the name of Free Will Baptists in that city."

The question is *who is responsible for these evil doers being over our churches?* Who lays hands on men who haven't proven themselves, to ordain them?

One man said, "I want my ordination that I may be able to take over the duties of a church." But that man was not fit to be over his own home, much less a church. This man left the church that he was pastoring because of trouble that he caused, went to a neighboring church and asked to be ordained. He got his wish!

Our elders who will ordain a man such as this are guilty too, for they are turning him loose on our churches to kill and destroy them. If a man cannot prove himself, he definitely does not need to be ordained!

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Like wise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Timothy 3:1-13).

We can see by this Scripture what our bishops should be; and unless they measure up to this standard, they should not be

(continued on page ten)



# NEWS NOTES

## Revival and Home-Coming At White Oak Grove Church

The Rev. B. L. Shook of Kenly, North Carolina, is the evangelist for a series of revival services at White Oak Grove Church, LaGrange, North Carolina. The services are being held nightly at 7:30 o'clock and will continue throughout the week.

These services will be concluded with home-coming services on Sunday, October 7, 1956. The pastor, the Rev. Roger Tripp, urges all members to be present and invites all friends of the church to attend also.

## Missionaries Touring The State of Virginia

The Rev. Raymond Riggs, Miss Lucy Wischart and Miss Volena Wilson are making a tour of the state of Virginia the week of September 24-30. Their itinerary calls for visits to the following Free Will Baptist churches during the week: Hyde Park Church, Monday and Tuesday; Fairmount Park Church, Wednesday; Portsmouth Church, Thursday; Warwick Church, Friday and Saturday; and Richmond Church, Sunday.

## Rev. Charles Keith to Hold Reunion Chapel Revival

The Rev. Charles Keith of Washington, North Carolina, will be the evangelist for a revival at Reunion Chapel Free Will Baptist Church near Vanceboro, North Carolina, beginning October 15, 1956. Everyone is cordially invited to attend the series of meetings. The Reunion Chapel Church may be better known to some by the name of Maul Swamp Church.

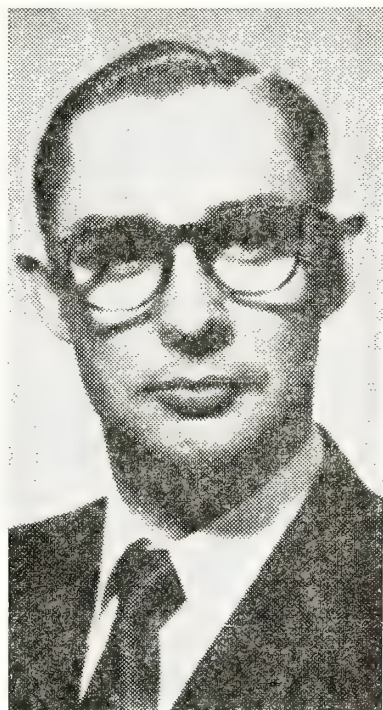
Home-coming will be held at the close of the revival on October 21, 1956. All former members, former pastors, friends and present members are urged to attend the home-coming services.

## Fellowship Supper Date Changed

The Lenoir County Sunday School Fellowship Supper which was scheduled to meet at the Deep Run Free Will Baptist Church, Lenoir County, North Carolina, on Tuesday, October 9, 1956, has been postponed until November 13, 1956.

Report blanks will be mailed to the Sunday schools prior to the meeting which will be held at the Deep Run Church. Each school is urged to be represented at this meeting.

## Revival at Grace Church Greenville, North Carolina



The Rev. Rashie Kennedy, pastor of the Grace Free Will Baptist Church, Greenville, North Carolina, announces revival services at the church, September 30—October 6, 1956. The Rev. J. C. Lynn, pastor of Elm Grove Church, Ayden, North Carolina, will be the evangelist. Services

## Coming Events

October 9-10—Annual Missionary Conference, Nashville, Tennessee  
October 10-11—Albemarle Conference of North Carolina, Free Union Church  
October 13—Rockfish Conference of North Carolina, Hickory Grove Church, Rockfish Station  
October 17-18—Western Conference of North Carolina, Holly Springs Church, Johnston County  
October 19-20—Pee Dee Association of North Carolina, Cedar Branch Church, Columbus County  
October 24-25—Eastern Conference of North Carolina, Friendship Church, Jones County  
October 27—Mt. Moriah Association of North Carolina, Mt. Moriah Church, Hamlet  
November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County  
November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County

will be held each evening at 7:30. The public is cordially invited to attend these services.

## First Church of Bryan, Texas, Host to District Association

The First Free Will Baptist Church of Bryan, Texas, will be host to the Central Texas District Association of Free Will Baptists on October 5, 6, 1956. The following is the scheduled program for the two days:

### OCTOBER 5, 1956

#### MORNING SESSION

10:00—Song Service, Host Church  
10:15—Devotions, Mrs. Herbert Richards  
10:30—Reading of Constitution and By-laws  
10:50—Recess  
11:00—Song Service, Rev. Huey Gower  
—Worship Offering  
—Special Music, Rev. Everett Hellard  
11:15—Morning Message, Rev. Everett Hellard  
—Alternate, Rev. Herbert Richards  
12:00—Lunch

#### AFTERNOON SESSION

1:00—Song Service, Host Church  
1:15—Devotions, Rev. C. W. Darnell  
1:30—Report of Credentials Committee  
—Reading of Letters  
—Seating of Delegates  
—Adoption of Program  
—Appointment of Committees  
—Report of Home Mission Board, C. F. Goen  
—Report of Foreign Mission Board, Rev. A. F. Halbrook  
—Report of Superannuation Board, Louis Lawson  
—Report of Youth Camp, Mrs. Ray Berry  
—Report of Student Loan Fund, Emory Franklin  
—Report of District Sunday School Convention  
3:00—Adjournment

#### EVENING SESSION

7:15—Services Led by Leagues of District  
7:30—Evening Message, Rev. Don Ellis

### OCTOBER 6, 1956

#### MORNING SESSION

9:30—Song Service, C. F. Goen  
9:40—Devotions, Ray Trant  
9:50—Report of Obituary Committee  
—Report of Auditing Committee  
—Report of Resolutions Committee  
10:50—Recess  
11:00—Song Service, Mrs. Millie Lawlis  
—Worship Offering  
—Special Music, Rev. Everett Hellard  
11:20—Morning Message, Rev. J. L. Bounds  
—Alternate, Rev. C. B. Thompson  
12:00—Lunch

#### AFTERNOON SESSION

1:00—Song Service, Edgar Morris  
1:10—Devotions, Mrs. Martha Mize  
1:20—Report of Ordaining Council, Rev. J. L. Bounds  
—Report of Nominating Committee  
—New Business  
—Election of Delegates to State Association  
3:00—Adjournment

(continued on page six)



# NEWS NOTES

(continued from page five)

## Revival Services at Holly Springs Church

Revival services began at Holly Springs Free Will Baptist Church, Johnston County, North Carolina, on Sunday night, September 23, 1956, with the Rev. Walter Carter of Rockingham, North Carolina, as the evangelist.

The pastor of the Holly Springs Church is the Rev. W. E. Renfrow.

## North Carolina Orphanage Report for August, 1956

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports the following for August, 1956.

Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the orphanage for inspection or checking for any particular receipt. Receipts reaching the office later than July 31, will appear in the August report.

### GENERAL FUND

Central Conference	\$ 645.89
Western Conference	250.70
Eastern Conference	838.89
French Broad Association	183.33
Cape Fear Conference	34.50
Piedmont Association	85.71
Jack's Creek Association	69.80
Yadkin Valley Association	50.00
Toe River Association	180.10
Albemarle Conference	415.24
Blue Ridge Association	62.70
Miscellaneous	4,665.34

### BUILDING FUND

Central Second Union	\$ 25.00
Mrs. W. D. Price	1.00

### ALBEMARLE COTTAGE FUND

Albemarle Union	\$ 53.10
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### PIANO FUND

White Oak Grove	\$ 10.00
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### CLOTHING FUND

Western Conference	\$ 130.00
Eastern Conference	90.00
Cape Fear Conference	40.00

### LAUNDRY FUND

Blue Ridge Association	\$ 100.00
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### GRAND TOTAL

General Fund	\$7,482.29
Building Fund	26.00
Albemarle Cottage Fund	53.10
Piano Fund	10.00
Clothing Fund	260.00
Laundry Fund	100.00

Total \$7,931.39

## Organization of New Church At Greensboro, N. C.

The Free Will Baptist Mission at Greensboro, North Carolina, will be organized into a church Sunday night, September 30, at 7:30, under the direction of the State

Missions Board and the Western Conference. All friends of the work in that area are urged to be present.

This mission was started five months ago and has been under the direction of Rev. H. E. Willis. The worship services are held at 3213 High Point Road.

Rev. J. A. Evans, moderator of the Western Conference, will direct the evening service. It is expected that there will be at least twenty-five charter members.

This will be the first Free Will Baptist church organized in Guilford County.

## Western Conference Program Convening October 17, 18, 1956

The Rev. R. N. Hinnant, program committee for the Western Conference of North Carolina Free Will Baptists, submits the following program for the conference which convenes with Holly Springs Church, Johnston County, October 17, 18, 1956:

### WEDNESDAY MORNING SESSION

10:00—Devotions, Rev. Paul Jenkins
10:05—Sermon, Rev. Joe Haas
10:35—Roll Call of Ministers
10:45—Appointment of Committees
11:00—Roll Call of Churches
11:30—Business Period
12:00—Lunch

### AFTERNOON SESSION

1:00—Devotions, Rev. Raymond Sasser
1:05—Second Roll Call of Churches
1:10—Business Period
3:00—Adjournment

### EVENING SESSION

7:30—Devotions, Rev. Ralph Clegg
8:00—Sermon, Rev. R. W. Allman

### THURSDAY MORNING SESSION

9:30—Devotions, Rev. W. L. Poythress
9:45—Sermon, Rev. M. L. Johnson
10:15—Roll Call of Ministers
10:30—Roll Call of Churches
10:45—Business Period
12:00—Lunch

### AFTERNOON SESSION

1:00—Devotions, Rev. W. E. Anderson
1:10—Report of Appointed Committees
1:30—Business Period
3:00—Adjournment

## Hickory Grove Church Host to Rockfish Conference

The 48th annual session of the Rockfish Conference of North Carolina will convene with Hickory Grove Free Will Baptist Church near Rockfish Station, Saturday, October 13, 1956. The conference will meet for only one day instead of the two days as previously announced.

## Hickory Grove Church Holds Revival

Revival services are now in session at the Hickory Grove Free Will Baptist Church, Pitt County, North Carolina, with the Rev. C. L. Patrick of Walstonburg, North Caro-

lina, as the evangelist. These revival services will continue nightly at 8:00 o'clock through September 29, 1956. The pastor, the Rev. Willis Wilson, is assisting the evangelist and also has charge of the singing.

The public is cordially invited to attend the remainder of this revival.

## Holly Springs Church Host to Western Conference

The Western Conference of North Carolina will convene with the Holly Springs Free Will Baptist Church in Johnston County, October 17 and 18, 1956. The church is located about three miles north-east of Kenly, North Carolina.

The clerk, Rev. R. N. Hinnant, makes the following statement: "We are expecting every church in the conference to represent with at least two delegates. Each union meeting should have one delegate for every thousand members within the union. If you are a minister and a member of the Western Conference, please be present for both days."

## 3rd District of Eastern Conference Schedules Sunday School Convention

The Sunday School Convention of the Third District of the Eastern Conference of North Carolina will meet at Snow Hill Free Will Baptist Church, Duplin County, North Carolina, on Friday, October 5, 1956, at 10:00 a. m.

Report blanks will be mailed to each Sunday school in due time to be represented in person. If a Sunday school cannot be represented in person, it is requested to be represented by letter.

## New Church in Donalsonville, Georgia

The Rev. S. T. Shutes of Colquitt, Georgia, reports that the newly organized church in Donalsonville, Georgia, is making progress. He says that services are being held in a rented brick building until a house of worship can be erected. The building site has been purchased but the building has not been started because of a shortage of funds.

Mr. Shutes further reports that the church was given very fine assistance during the summer by two ministerial students from the Free Will Baptist Bible College, Nashville, Tennessee.

## S. C. Eastern Conference Sunday School Convention

The Sunday School Convention of the Eastern Conference of South Carolina will convene with the William's Hill Free Will Baptist Church, Hemingway, South Carolina, on October 6, 1956. The host pastor is the Rev. Milcome Harrelson. Rev. Hoyt Powell is the superintendent of the conven-



tion and Mrs. Clarence J. Poston is secretary-treasurer.

The following is the program planned for the day:

#### *Morning Session*

- 9:30—Singing, Directed by Mrs. Scott  
—Devotions, Rev. Jack Evans  
—Welcome Address, Rev. T. A. Williams  
—Response, Sister Lee Poston  
9:50—Welcoming Visitors  
—Seating of Preachers and Delegates  
—Appointment of Temporary Committees  
—Registration of Sunday Schools, Reports and Funds  
—Minutes of Last Session  
—Field Worker's Report  
10:30—Program, Local Church  
11:00—Sermon, Rev. Carl Shuck  
12:00—Lunch

#### *Afternoon Session*

- 1:00—Reassemble  
—Song by Congregation  
—Short Programs for Each Sunday School  
1:50—Reports of Various Superintendents and Teachers  
2:00—Talk by Orphanage Superintendent, Rev. Edward Corn  
2:00—Final Business  
—Reports of Temporary Committees  
—Unfinished Business  
—New Business  
—Petition for Next Convention  
—Return of Thanks to Host Church  
—Adjournment

### **Trinity Church, Host to Albemarle District Meetings**

The Trinity Free Will Baptist Church, Beaufort County, North Carolina, will be host to the Albemarle district meetings on September 29, 30, 1956. The following are the scheduled programs for these meetings:

#### **ALBEMARLE UNION MEETING**

Walter Reynolds, Moderator

#### *Morning Session*

- 10:00—Devotions, Mr. Hubert R. Cox  
10:10—Welcome Address, Local Pastor  
—Response, Rev. L. E. Ambrose  
10:15—Moderator's Remarks  
10:20—Minutes of Last Union  
—Roll Call of Ministers and Churches  
—Recognition of Visiting Ministers  
—Announcements  
11:15—Congregational Singing  
—Worship Offering for Orphanage  
—Special Music, Host Church  
11:30—Union Meeting Message, Rev. LaRue Davis  
12:00—Lunch

#### *Afternoon Session*

- 1:00—Devotions, Rev. Charles Brown  
1:10—Report of State Convention  
1:40—Business Period  
2:15—Closing Hymn and Benediction

#### **ALBEMARLE LEAGUE UNION**

Mr. J. T. Keech, President

- 7:30—Devotions, A Leaguer  
7:40—President's Message  
7:45—Appointment of Digest Committee  
—Roll Call of Leagues

- Minutes of Last Union  
—Recognition of Ministers  
—Announcements  
8:00—Congregational Singing  
—Special Music  
8:15—Business Period  
8:30—Program, Trinity Leagues  
9:00—Closing Hymn and Adjournment

#### **SUNDAY SCHOOL CONVENTION**

Rev. L. E. Ambrose, President

#### *Morning Session*

- 10:00—Devotions, Rev. Winford Brickhouse  
10:10—Welcome Address, Local Sunday School Superintendent  
—Response, Rev. Ralph Osborne  
10:15—President's Message  
10:25—Sunday School Lesson, Mr. Oscar Webster  
10:50—Enrollment of Ministers  
—Recognition of Visiting Ministers  
—Reading of Minutes of Last Convention  
—Sunday School Reports  
—Announcements  
—Congregational Singing  
—Worship Offering for Orphanage  
—Special Music, Host Sunday School  
12:00—Sunday School Convention Message, Rev. Hubert Burrese  
12:30—Lunch

#### *Afternoon Session*

- 1:30—Devotions, Mr. D. A. Furlough  
1:45—Business Period  
2:30—Adjournment

### **Rev. Damon C. Dodd to Conduct St. Mary's Revival**

The fall revival meeting at the St. Mary's Free Will Baptist Church, New Bern, North Carolina, will be held October 1-12, 1956. The Rev. Damon C. Dodd of Nashville, Tennessee, will be the evangelist during this meeting. Mr. Ray E. Turnage, also of Nashville, will serve in the music department.

The pastor of the church, the Rev. Cecil H. Campbell, has the following to say about these two servants of the Lord:

"Mr. Dodd is one of the outstanding evangelists of our denomination and I am sure that he will do his best to represent the cause of the Lord Jesus Christ. Mr. Turnage is the executive secretary of the National League Board and also is serving in a position at the Free Will Baptist Bible College in Nashville, Tennessee."

### **White Oak Hill Church Revival and Home-Coming**

The White Oak Hill Free Will Baptist Church located five miles northeast of Bailey, North Carolina, is now holding a revival which will continue through Saturday evening, October 6, with the Rev. Joe Ange of Durham, North Carolina, as the evangelist. A cordial invitation is extended to everyone to attend the remainder of this revival.

The annual home-coming of the church will be observed on Sunday, October 7, following the climax of the revival services.

Home-coming services will begin with Sunday school at 10:00 a. m., followed by the morning service at 11:00 a. m. Dinner will be served on the church grounds at the noon hour. The afternoon services will consist of special music and preaching by "The Stewards" of Mayo, Virginia.

All former pastors and members are cordially invited to attend and enjoy the day of worship and fellowship. All visitors will also be welcomed.

### **New Sandy Hill Church Host to Meeting**

The Second District Union of the Western Conference of North Carolina will convene with the new Sandy Hill Church on September 29, 1956. The following is the program which has been planned for this meeting:

#### *Morning Session*

- 10:00—Congregational Singing  
10:10—Devotions, Rev. C. R. Ethridge  
10:20—Moderator's Remarks  
—Welcome, Mrs. J. O. Bunn  
—Response, Mrs. Icie Lamm  
—Seating of Visitors and Ministers  
—Roll Call of Ministers  
—Roll Call of Churches  
10:50—Orphanage Report  
—Special Offering for Orphanage  
11:00—Worship Service, Rev. Dee Bisette  
—Alternate, Rev. L. H. Boykins  
12:00—Lunch

#### *Afternoon Session*

- 1:00—Song Service  
1:10—Devotions, Mr. Charles Morgan  
1:20—Business Period  
—Officers and Committee Reports  
2:55—Song Service  
3:00—Benediction

## **Home-Coming at the Church**

MARIETTA D. WILLIS

It's always such a pleasant thing

To hear the people pray and sing;  
To see them walking down the aisle

With sober faces or a smile.  
And when the sermon's at an end,  
To clasp the hand of an old, old friend;  
Friends who've been away so long,

Now strolling about among the throng.  
Dinner is served upon the ground  
And nature's blessings do abound.

Some of the faces there are new,  
And others are older, not a few.

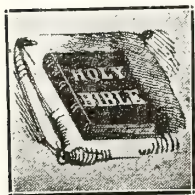
It makes us think of times gone by  
When we were young; how time does fly!

So then before we've had a chance  
To talk with all, or get a glance;  
The church again rebounds with song,  
So back we enter with the throng,  
To hear again the people sing

In praises to the Lord our King.  
But now we look and dim the sky,  
So with a sigh we say good-by.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**QUESTION:** I would like for you to explain the ninth chapter of Romans, especially Verses 11-14, so as to give a correct view on predestination.—Mrs. Aurie Hayes, Arapahoe, North Carolina.

**ANSWER:** In the exposition of this passage of Scripture we must follow the general rule of interpreting a passage of Scripture in the light of its context and also in harmony with every other passage in the Bible that gives light on the subject. This also includes passages that seem to present a counter truth if there be such passages. The observance of this rule is, of course, governed or limited by the knowledge the one expounding the passage or truth has of the whole Bible. Since I fall far short of a complete knowledge of all that the Bible teaches on predestination, what is said here will not give a complete comprehensive view on the subject. When we speak of God's predestinating something we simply mean that He pre-arranges its destiny or end according to His foreknowledge. God has known the end of all things from the beginning so well that He did not wait until He had made the world and the living things that move in it, including Adam and Eve, before He gave Jesus as the Lamb of God that taketh away the sin of the world, but instead He offered Him as the Lamb slain before the foundation of the world. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8). Compare John 3:14-17; Isaiah 53:7; John 1:29; 1 Corinthians 5:7; 1 Peter 1:19; Revelation 7:10; 12:11; 14:1; 15:3; 17:14; 19:9; 21:22.

Having done this He knew how to plan every feature of worship from the time He killed animals (Genesis 3:21) to make complete coverings to serve instead of the fig-leaf aprons, in the direction of Cain and Abel in a proper mode of worship (Genesis 4:4; Hebrews 11:4), together with all of the Old Testament saints that offered blood sacrifices in worship. This, of course, includes the tabernacle and temple with each feature of their ritual. The continued burnt offering, the daily lamb, the morning and the evening sacrifices, as well as the two goats, the slain goat and the scape goat that were offered on the day of atone-

ment with all else included in Jewish worship. These served as an index finger pointing to the time when Christ should actually die on the Cross for our sins. He was the antitype that each of these types represented and continued to call the attention of the worshipers to as they participated in this type of worship service. God the Father, you see, had prearranged (predestinated) the sacrifice of His Son on Calvary and was pointing to it daily, weekly, yearly, etc., keeping His followers reminded that they were redeemed sinners, redeemed by one arranged to be offered as a sacrifice by the divine counsel before the earth was created. We are reminded of the same sacrifice, viz., that of Christ on the Cross when we partake of the Lord's Supper. In this we look back to the Cross and Christ's suffering there for our sins. We are to continue this practice until He comes.

It was prearranged that the Jews continue in their type of worship until He came the first time. It has been predestined, pre-planned, that we take the Lord's Supper until He comes the second time and takes us to be with Himself. Jesus knows us now much better than we know ourselves. Matthew 10:29, 30 tells us that neither a sparrow falls from the tree nor a hair from our heads but that He knows about it. In Romans 8:27-30 we are told that God searches all things, that He knows the mind of the Spirit, that all things work together for good to them that love God, etc. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29). In this verse we have the basic truth that underlies all Biblical teaching on the subject of predestination.

God has always known how many people would be born as descendants of Adam, when Adam would commit his first sin, how many descendants of his would be lost, how many saved, every thought each would think or have from birth to the grave and what experiences of all kinds each would have. Knowing all this and loving everybody He provided the kind of means of salvation that would make certain the largest per cent of saved people. When He made you and me in His own image after His own likeness, free moral agents,

beings with the power of choice between good and evil, then He limited Himself in His relation to us. He could not deal with us as though we were a robot or mechanical device. He could only deal with us in the sphere in which He placed us and in which He predestinated or planned to keep us. In this realm He offers us certain things but cannot or will not force us to accept them. He first made it possible for Adam to have fellowship and happiness with Himself in that pure, free from sin state in which He created Adam and Eve. Eve and Adam chose their own ways rather than God's way. God knew that they would do this before He made them, but still He made them for His own glory. He does not want any one member of the human family to be lost, therefore He has provided a way of escape from this sinful condition in the gift of Christ. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9); "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matthew 23:37); "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name (John 1:12); "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9, 10). Now God invites us in pleading and enticing language to accept His way promising eternal life to those that come to Him. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

These Scriptures together with many others throughout the Old and the New Testament make it clear that God has not arbitrarily condemned anyone to eternal destruction without having first provided a way of salvation and then inviting him to accept His provision.

(To be continued)

Never reach your final conclusions until you must.—J. H. Smith.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

*"For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).*

Soon after the death of my father, in December, 1931, my mother asked me a question which is one frequently asked and which demands much thought to be able to correctly answer. Her question was, "Will we be able to recognize our loved ones in heaven?" I assured her that I believed we would know each other there and quoted to her the words of the text. These words seemed to satisfy my mother just as they have proved a source of satisfaction to thousands of others in their days of loss of loved ones.

Soon after the death of one of the leading preachers of our denomination, his almost invalid widow asked if I thought her husband could look back to this earth and know of her suffering while left here to do the best she could without his love and care. My answer there was that she would always have his love and the God would provide someone to care for her; and that he would look forward to that time when her suffering would be over, and they would be together, this time forever.

It is a question of no little difficulty to determine what the difference shall be between our present bodily state where soul and body are united, and that in which we shall be out of the body and we are dependent for its solution upon the Word of God. It would seem, however, first of all, that there is no warrant whatever for the materialistic idea that the soul is unable to feel or to act without bodily organs. The state of trance, prophetic vision, the apostles being caught up to the third heaven and hearing unutterable things, would all seem to point in the opposite direction. Still, the question whether we shall know the loved ones who have gone into eternity before us when we get there is one that interests us all and must be answered in the light of Scripture, not so much by direct affirmation as by reasonable inference. This question I shall try, by God's help and direction, in this and subsequent articles, to answer. For we know that they have not ceased to exist, and, if saved, they are in heaven. But when we enter the many mansions habitation, shall we know them,

and they us?

The poet has asked the question in the following lines:

"When the holy angels meet us,

As we go to join their band;

Shall we know the friends that greet us

In that glorious spirit-land?"

Millions have gone through the gateway of death, but none have returned to tell us of what is there, so that we cannot adduce the testimony of experience. Reason would point in favor of heavenly recognition, rather than against it. It would be reasonable that those we have known and loved here, we shall know and love in heaven. It would be irrational to suppose that any such transformation shall take place at death as shall destroy the affections God has put into our hearts and has bidden us to cherish. It

would be a dreary thought that human friendships are only for earth; that they end in death, and that we shall enter heaven, one by one, as strangers in a strange land, unremembered and unrecognized by those we have loved and who have loved us in this world; that the mother who has watched with tenderest love, in sickness and in health, the child that has gone before should be to that child in heaven as if she had never known it. It is a cold, hard, repulsive thought. We know that love is right. God is love and commands us to love one another. All the divine precepts unite in this. Friends in Christ here shall meet as friends there. Praise God for that assurance!

(Continued next week)

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### CHRIST FOR ALL OUR NEED

1. Christ is our Salvation (Luke 2:27-30).  
If you have found Christ you have found salvation (Luke 19:9; Isaiah 12:2; 49:6).
2. Christ is our Life (Colossians 3:4).  
Christ spoke more upon this than upon any other subject (John 10:10; 1 John 5:12).
3. Christ is our Teacher (John 3:2).  
We are invited to come and learn from Him (Matthew 11:29; Acts 1:1).
4. Christ is our Strength (Philippians 4:13).  
What a discovery Paul made—not he but Christ (Galatians 2:20; Ephesians 6:10; Psalm 18:2).
5. Christ is our Peace (Ephesians 2:13, 14).  
He came not to "make peace"—He is our Peace (Colossians 1:20; Romans 14:19).
6. Christ is our Victory (1 Corinthians 15:57).  
Victory now and victory in the future life (Romans 8:37; Philippians 3:20, 21).
7. Christ is our Hope (1 Timothy 1:1).  
Plans of men fail—Christ brings hope (Colossians 1:27; Daniel 7:13, 14).



# THE BLESSED MAN

REV. J. F. MILLER

**B**LESSED is the man that walketh not in the counsel of the ungodly, . . ." (Psalm 1:1). The word *ungodly* means wicked, sinful or impious. When a Christian, by his own volition, walks in the counsel of the ungodly he will find himself unhappy. The word *counsel* means advice or consultation. When a Christian begins to seek advice from the ungodly man he finds himself in a state of confusion.

The unregenerated man does not have a mind that is subject to spiritual things. Romans 8:7 says, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Therefore if a Christian seeks counsel from the ungodly man, he finds his interest divided between the spiritual and the carnal; and no man is big enough to be happy when his interest is divided.

" . . . nor standeth in the way of sinners, . . ." (Psalm 1:1). It is not to be understood that Christians are not to associate with sinners, but that they are not to stand in their sinful ways. They should, by their ways, testify to the sinner of the new life and the new-found joys of the spiritual life.

" . . . nor sitteth in the seat of the scornful" (Psalm 1:1). When a man, by his

own choice, sits in the company of the scornful, he puts himself in a relation to his Creator and Maker in which he has no right to expect to be happy. And at this very point the devil takes the advantage of the Christian, suggesting to him that happiness may be found by partaking of the things which are part of the life of the ungodly man. No happiness is found in the things of the world, for the man who has had a born again experience.

" . . . his delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:2). The blessed man delights in the law of the Lord. The godly man finds such joy in the planning of his life in the will of God that he has no desire for the trashy, perishable things of the world.

The blessed man has the assurance of the fruitfulness of his life. " . . . he . . . bringeth forth his fruit in his season; . . ." (Psalm 1:3). What could bring more joy to the heart of a man than to see the fruits of his labor in the souls that he has won to the Lord? " . . . he that winneth souls is wise" (Proverbs 11:30).

In the gospel according to John we have the challenging truth of fruit bearing in three degrees—*fruit, much fruit and more fruit*. Men who have a Godlikeness are separated from the world, and are kept by the power of God through faith ready to be revealed. They have assurance of peace, joy and satisfaction in this world, and in the world to come eternal life.

What more could any man wish for than that which has been promised him by the God who never fails—the God who is able to keep and does keep every promise that He has made to His obedient children. To obey is to be happy. It is our duty to obey, and God in return will make us happy. Blessed is the man who believes God.

## WHO IS RESPONSIBLE?

(continued from page four)

ordained and put over our churches. Should we not be careful lest we ordain a man who is not qualified? Are we not taking things out of God's hands? "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (1 Timothy 5:22).

"A good thing about telling the truth is that you don't have to remember what you said; but a good memory is needed once you have lied."—*Highland Park, Michigan, Church Bulletin*.

"It is not the amount of our praying that brings about our forgiveness but the greatness of the mercy of God."

## Seven Great Invitations

1. The invitation to Noah and his family (Genesis 7:1).  
Interesting in that it is a type to us (John 14:4; Acts 4:12).
2. The invitation to the patriarch Abraham (Genesis 12:1-3).  
Another type—called out people (Hebrews 11:8-10; Acts 15:14; 2 Corinthians 6:17).
3. The invitation to come for soul rest (Matthew 11:28-30).  
It is the desire of man to seek rest and peace (Philippians 4:7, 9; Isaiah 55:1-3).
4. The invitation to receive the Spirit (John 7:37, 39).  
A gift promised to every believer (Romans 8:14, 15; John 16:7).
5. The invitation to accept the great salvation (Luke 14:17).  
The invitation here in parable form. Jews' reaction (Luke 14:18; Romans 1:16).
6. The invitation to meet the coming Christ (Titus 2:13, 14).  
This invitation sounded out today. To all mankind (Revelation 22:17).
7. The invitation of all invitations (Revelation 22:17).  
The Bible thus closes with an invitation (Acts 2:37-39; 10:34, 36; Mark 16:15, 16).

## It Hurts Me

He who holds a grudge injures himself more than the one against whom he cherishes the spirit of spite. Hatred and malice, like anger and worry, are injurious to the body, since they poison the blood. More serious is the injury which they bring to personality. A bad spirit paralyzes the powers which should help to refine our natures and make for finer character. And this spirit of ill has a strange way of increasing, for "a grudge is the only thing that does not get better when it is nursed." Indeed, nursing a grievance makes it seem worse and causes it to assume still larger proportions in one's mind.—*Selected*.



# NOTES — AND — QUOTES

By J. C. Griffin



## THE HOLY SPIRIT AS PRESENTED BY CHRIST

There are many ideas that men have concocted concerning the Holy Spirit which are unsound, unbiblical and contrary to the evidence set forth by the writers of both the Old and New Testaments. So it is our purpose to give you a few of the facts, as given in the Bible. We shall also discuss some of the teachings of man that are contrary to the Bible.

### *The Holy Spirit Convicts Us of Sin*

Jesus says, in His promise to send the Holy Spirit, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). If we were never convicted for our sins, we would never repent. But the Holy Spirit comes with His convicting power and shows us that we are lost sinners. Thus, seeing ourselves lost and under the condemnation of the Almighty, we are led to confess our sins and seek the Lord Jesus as our personal Saviour. His promise, *Seek and ye shall find*, is then in full effect.

A sinner under conviction can never be happy until he has fully repented of his sins, accepted the Lord Jesus, and become obedient to the teaching of the Lord. When we have met the conditions as to confession and forsaking of our sins and cast all care on Jesus, we are *born again* or born of the Spirit.

### *Born Again—Born of the Spirit*

Jesus said, "... Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). After Nicodemus had questioned Jesus about the spiritual birth, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). We have not found sufficient proof in the Bible to substantiate the doctrine that any man can be born of the Spirit without repenting, turning from sin, and surrendering his life to Christ. As I see it from a careful study of God's Word, no one can be born of the Spirit and say, "I believe in Jesus Christ as my Saviour," until he has been reprov'd and convicted that he is a lost sinner.

The Philippian jailer said, "Sirs, what must I do to be saved?" This jailer realized that he was lost and wanted to be saved. The Holy Spirit had brought this conviction

and he wanted to be saved. Someone may say that there is nothing said about the Holy Spirit in connection with this event. That is true, but Paul says, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Corinthians 12:3). So we believe that it was the Holy Spirit who moved Paul and Silas to sing at midnight and pray. We believe that it was the Holy Spirit who motivated the actions of Paul and Silas and brought about a supernatural manifestation of God's power, causing the jailer to call on the name of Jesus with a yielding of all to Christ. So he was led to obey the teachings of the Lord by washing the stripes of the prisoners, and making them his guests after baptism was received by himself and his household. This leads me to believe that they were *born of water and of the Holy Ghost*.

### *Empowered by the Holy Ghost to Witness*

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Thus we are only able to witness for Christ after that we have truly repented of sins, fully believed in the Lord Jesus Christ as our personal Saviour, and been made partakers of divine nature. Let us notice what Peter says about this divine nature. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). Only a born again child of God can have the divine nature. A person who is born again is born of water and of the Spirit as described in John 3:5.

### *The Holy Spirit Leads God's Children*

"For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). The Spirit of God, who is the Holy Spirit, leads us to repentance, to true conversion, to a true satisfying fellowship with God the Father and the Lord Jesus Christ, and an obedience to the command and the teaching of the Lord Jesus.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

### *The Holy Spirit, an Intercessor*

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27). We are also

told, "... Christ ... also maketh intercession for us" (Romans 8:34). Thus the Holy for us" (Romans 8:34). Thus the Holy Ghost or Holy Spirit and the Lord Jesus maketh intercession for us. So we do not need any other intercessor. The claim of another intercessor is a man-made claim. It is not Biblical.

### *The Names Given to the Holy Spirit*

Some names given to the Holy Spirit are Holy Ghost, the Spirit of Grace, the Spirit of Truth, the Spirit of Life, the Spirit of Promise, the Spirit of God and of Christ. The same attributes that are given to the Father and to the Son are also given to the Holy Ghost or Holy Spirit. This substantiates the fact that the Father, the Son and the Holy Spirit form the Trinity. They are identical, but have different personalities. Jesus says, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17).

Notice that Jesus said, *I will pray the Father, and he shall give you another Comforter*. May we notice the twenty-sixth verse of this chapter: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here Jesus says *I will pray the Father*. Thus the first Person is the Father, the second Person is Jesus, and the third Person is the Holy Ghost or the Comforter. These make three Persons. These three Persons form the Trinity.

Pastor Russell and his children do not accept the Trinity. Some other cult religionists deny the Holy Trinity too. May we notice another verse of Scripture found in John 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Notice again, Christ says, *I will send*. Send from whom? Yes, the Father. What is the Comforter's mission here? *He shall testify of me*.

(To be continued.)

## MISSIONS

(missions from page fourteen)

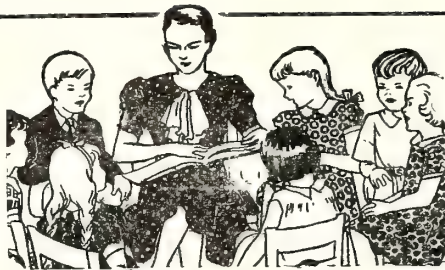
Ohio	2,500	1,958.95	541.05
Oklahoma	6,000	2,345.85	3,654.15
South Carolina	3,800	3,334.75	465.25
Tennessee	8,000	5,568.23	2,431.77
Texas	3,500	1,283.24	2,216.76
Virginia	3,100	2,182.71	917.29
West Virginia	2,500	844.99	1,655.01
Miscellaneous	2,300	1,567.56	1,732.44
	\$93,200	\$58,303.21	\$34,896.79



# STORIES

—FOR OUR—

## BOYS and GIRLS



### "Sunday School Boy"

CHESTER SHULER

**J**OHN opened his eyes and blinked. At first he wondered where he was. The room was not familiar. And then he remembered! He was at Uncle Henry's house, in the big city. And it was Lord's Day morning, at that.

With a bound, John was out of the comfortable bed and getting into his best clothes. He must look his nicest when he went to the big city church. Again, he heard Mom's words, as he was leaving home, "Be real polite, John. And be sure you go to Sunday school. You know you haven't missed in three years. There's a nice, big church just about two blocks from your uncle's home," she had added.

John listened. The big house was very still. Uncle and aunt and cousin Gretchen didn't seem to be awake yet. He looked at his watch. Why—it was getting late! They would miss Sunday school if they didn't soon get moving! Maybe he had better call them—but no, that wouldn't be polite.

At home Sunday school began at nine o'clock. But, of course, they didn't have far to go in the city. Only two blocks, Mom had said. That was O. K. After another fifteen minutes of silence, John began to walk around uneasily. Besides, he was hungry. And then he heard one of the bedroom doors open upstairs. Soft, padded footfalls sounded on the steps, and Uncle Henry came down. He was wearing a robe, and his hair hadn't been combed.

"Hello, there, my boy," he grinned. "What's the matter? Couldn't you sleep well?"

"Oh, yes, Uncle Henry. But it's getting—er—that is, I thought I'd better get up, or we might be late for Sunday school, or something, and—"

Uncle Henry had gone out the front door. Now he returned, his arms full of Sunday newspapers. He tossed the funnies to John. "Umm—" he mumbled, looking at the headlines. "Sunday school, eh? That's right—I suppose you go to Sunday school out in the country, don't you, Johnny?"

John started, and felt queer in the tum-

my. "Oh, yes, Uncle Henry. I haven't missed a Sunday in three years. I'm to have a nice Bible as a reward from our school if I go five years without missing. I wonder, Uncle Henry," he rattled on eagerly, "if they give attendance credit cards at your Sunday school. Mom said I'm not to forget to ask for mine, so our superintendent will know I was in Sunday school today."

Uncle Henry suddenly lost interest in the headlines. "Credit cards, eh—? Oh, I see. Yes, I've an idea they have some, Johnny. Well, now, you see—" Uncle Henry seemed to be having difficulty finding words—which was odd for a famous lawyer, John reflected. "You see, there's usually so much to be done around the house Sunday morning, and we just don't seem to make the grade, you know. But of course—" he hesitated again, and scratched his tousled head, "I know how your Mom feels about such things, and I don't want you to break your record, so-o-o—You know what? I'm going to wake those gals now, and maybe—just maybe, Son—they'll decide to get ready." He bounded up several steps, then paused: "You're quite a missionary, Johnny!"

John listened. There was subdued conversation upstairs. Then banging of some doors, and soft footfalls. After bit, Uncle Henry came bounding down again, dressed, and looking happier. John thought how much he looked like his own daddy used to look, when he "played boy" too! Soon they were eating a hurried breakfast.

John wondered why his uncle kept watching the window. He wondered, too, whether the women were going to Sunday school. But he didn't ask; maybe that would not be polite. They were just finishing breakfast, when Uncle Henry muttered: "I never thought they would do it!"

John turned and saw—Aunt Alice and pretty Gretchen coming down the stairs. Uncle Henry sprang to his feet and urged them to take a bite to eat. But they shook their heads. Gretchen was smiling at John. "Hello, there, Mr. Missionary," she joked. "May we go with you to church, please?"

John felt so happy inside, he was afraid a big tear might come into one of his blue eyes! "Oh, boy!" was all he could say—and then he wondered whether it was polite to say such things in the city!

The doings in the city Sunday school were so different from those in the little church at home that John was kept in wonderment for the next hour.

After Sunday school was over Uncle Henry asked if John would like to go to church. "Sure," he said; "but maybe they wouldn't like it—" He nodded toward the ladies.

"Oh, but 'they' would like to, John," laughed Aunt Alice.

The sermon wasn't so interesting as those at home, because he couldn't understand some of the huge words the minister used, but John enjoyed being there—and especially having his folks with him.

At the noon meal everyone seemed in good spirits. "I believe early rising agrees with us, Henry," smiled Aunt Alice. "I believe I'll go back to that ladies' class again next Sunday. They were as sociable as could be, and I discovered that some of my best friends are members too."

"I liked the girls' class too," cousin Gretchen said. "I never dreamed that Harriet Speece, who works with me in the office, was a member, but there she was, sitting next to me! She made me acquainted with a lot of young folks—and wants me to come back this evening to the youth meeting . . . says there are lots of nice boys come to that!"

Uncle Henry looked at John and laughed, as he slipped him a second hunk of chocolate cake instead of eating it himself. "Well, Mr. Missionary Boy, it looks as though you can report to your Mom that you not only went to Sunday school, and were polite as could be, but you also did a lot of good among the 'city heathen relatives' of yours. For your Uncle Henry's sure going back to that men's Bible class again next week—even if the women do forget to go."

"Don't worry about us, John," Gretchen laughed. "Dad will oversleep if any of us does—it won't be your cousin, I can promise you!"

"Oh, boy," gulped John. "That'll be—great!" He guessed he ought to say something more polite than that, but anyway, he felt very, very happy inside!

Being a Christian, and a Sunday school boy, was O. K. after all—even when visiting in the big city.—My Pleasure.

"Civilized man has learned how to fly, but he has lost the art of walking with God!"—Selected.

"None other than the virgin-born Son of God measures up to the meaning of the name Emmanuel."—Selected.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Attention Youth Chairmen of North Carolina

For several months the young people's Sunday school class of my church had been wondering whom it could secure to replace its efficient class treasurer who would be leaving for college this fall. He had been such an inspiration and challenge to loyalty as he had faithfully performed his duty in the class, but no one could ever think of him stopping short of developing his God-given potentialities by not preparing his life for a nobler and fuller service to God and man.

Recently I met him on the church steps and asked, "When are you leaving for college?"

He dropped his head and said in a despondent tone, "I won't be leaving."

"Why, what has happened?" I asked anxiously.

"Finances. I had hoped until the end that something would work out for me, but it hasn't," he said.

Friends, this was an actual conversation with one of our promising young Free Will Baptist boys, but his case is one of the many that challenge us today. How I wanted to say, "We have the answer to your problem. Provisions may be made for you through our Anna Phillips Loan Fund." But I could not do that.

The Anna Phillips Loan Fund has come to the rescue of many worthy boys and girls and has set them on the road to a successful life of service. Many of our pulpits are filled with men who would testify that they are what they are first, because of the Grace of God and secondly, because the Anna Phillips Loan Fund made its contribution to their lives.

Our day of opportunity for our youth is at hand and they challenge us. God has given us the institutions through which they may be trained. Now, can we afford to fail them?

The Anna Phillips Loan Fund Committee wishes to make the following suggestions:

1. That each local auxiliary youth chairman seek to establish a systematic method of support for the loan fund. This may be done through the use of the Anna Phillips Loan Fund charts that can be obtained through the Free Will Baptist Press, Ayden, North Carolina.

2. That each district youth chairman put the urgent need before our auxiliary conventions as they convene during the next few weeks, and that they ask that consideration of the loan fund be made in the allocations.

There is no worthier cause than an investment in the lives of our Christian youth. Our sincere desire is that we may be able to give assistance to some of our waiting applicants by the second semester of school, and this need may be met with your assistance in this worthy cause.

The Anna Phillips Loan Fund Committee:

Mrs. J. A. Evans, *Chairman*  
Mrs. Lillie Mae Sasser  
Mrs. D. L. Whaley

## Cape Fear Auxiliary Convention

The Johnson Union Free Will Baptist Church, Johnston County, North Carolina, will be host to the Cape Fear Woman's Auxiliary Convention on October 10, 1956. The theme of the convention will be "... he that winneth souls is wise" (Proverbs 11:30).

The following is the planned program for this convention:

### Morning Session

- 9:30—Registration
- 10:00—Song
  - Devotions, Mrs. L. E. Benton
  - "Glad You Came," Mrs. R. Y. Stephenson
  - "Nice To Be Here," Mrs. Percy Woodall
- 10:20—Vice-President's Message, Mrs. Crayton Jernigan
  - Minutes and Roll Call
  - Appointment of Committees
  - Recognition of Delegates, Visitors and New Officers
  - Song
  - "News and Views," Mrs. Carl Dudley, State President
  - Orphanage News
  - Special Music, Mrs. Lester Warrick
  - Morning Worship Offering
- 11:30—Sermon, "Every Christian A Soul Winner," Rev. C. M. Coates
  - Song
  - Benediction
- 12:00—Lunch

### Afternoon Session

- 1:00—Song
  - Devotions, Mrs. Ralph Beaman
  - Singspiration, Led by Mrs. Billy Morris
  - Mt. Olive College News
  - Testimony Time
- 2:00—Business Meeting

—Song  
—Closing Remarks, Mrs. Norvell Dawson  
—Benediction  
Mrs. N. D. Clark Secretary

Fountain, N. C.—The Woman's Auxiliary of King's Cross Roads Free Will Baptist Church met Wednesday night, September 5, in the home of Mrs. Chester Harris. Mrs. Roy Jones read the Scriptures for the evening immediately following the opening prayer by Mrs. Heber Tyson.

Those participating in the program were Lillie Mae Harris, Mrs. Ione Corbett, Mrs. Janie Baker, Mrs. Joyce Bundy, Mrs. Rubelle Manning, Mrs. Laura Harris and Mrs. Louise Harris. The ladies were dismissed by praying together the Lord's Prayer. The twenty members and two visitors were then served refreshments by the hostess, Mrs. Harris.

Nashville, Tenn.—The Woman's Auxiliary of the East Nashville Free Will Baptist Church met at the church on Tuesday evening, August 28, 1956, for its regular meeting and the installation of officers. Mrs. W. A. Suffridge, president, welcomed the seventeen members and three visitors. Mrs. Alma Binkley then led the group in prayer. Mrs. Fannie Polston gave a report on the Cumberland District Auxiliary Convention.

Following the business meeting, an installation service was led by Mrs. James D. Ragan. Officers installed were: Mrs. W. A. Suffridge, president; Mrs. Eugene Taylor, secretary; Mrs. W. B. Harris, treasurer; Mrs. Margaret Keef, corresponding secretary; Mrs. William Hill, enlistment chairman; Mrs. Lawrence Davis, youth chairman; Mrs. W. E. Marshall, study course chairman; Mrs. J. B. Smith, program-prayer chairman; and Mrs. Horace Ragan, personal service chairman.

Tulsa, Oklahoma.—The Woman's Auxiliary of the Trinity Temple Free Will Baptist Church gave a personal shower for its president, Cleo Sawyer. The auxiliary chose this way of expressing that their prayers would be with her throughout the year. Other officers for the year were also elected during the month of August. The average attendance for the month was 26.

Jacksonville, Fla.—The Woman's Auxiliary of the Jacksonville Free Will Baptist Church held its regular monthly meeting in the home of Mrs. D. D. Pinkston. The program chairman, Sister D. E. Bias, took charge of the program. Others participating in the program were Sisters Vreeland, Williams, Morgan and Lamond.

During the business session new officers were elected as follows: Mrs. G. W. Cloud, (continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

September 4, 1956

Dear Prayer Partner,

We here in the foreign mission department like to think of you as a prayer partner in the cause of Christ. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (1 Peter 2:5). We who are saved have an obligation to pray one for another especially to intercede on behalf of lost souls everywhere.

### REPORT FROM AFRICA

Our first preliminary report re—the survey of our African field has just recently arrived from Brother and Sister Stevens. We submit it in part in this letter. "The survey of the Bondoukou Circle of the Ivory Coast has been completed with no mishaps. We felt His presence went before in every circumstance. I will not attempt to give detailed account here, we are working on the report to the mission board, which will include quite a number of typewritten pages, this report will be sent by air mail within three or four days.

"The Ivory Coast is a section of French West Africa and one missionary has put it very well when he said the whole area is a land of spiritual destitution. The Bondoukou (pronounced Bunduku) Circle which has been ceded to the National Association of Free Will Baptists is 150 miles wide and 250 miles long with 185,000 people speaking four major languages. Among such a great host of people there is only one little ray of witness for Christ. A very little church at Koun bears that witness. That church has existed since 1922 when a man from Koun went away to a coastal town to work. There he heard the news of Christ in a foreign language and came back to Koun to tell the news. Through these 34 years many appeals have been sent for missionary help, but to this date that help has not come.

"Lobi people have settled in the northern section of the circle and we spent two days among them. The state of heathenism in which they live surely pulls at one's heart strings. The complete nakedness of the women's bodies is a slight picture of their soul's condition. Only a very small portion, 28,000 of the very large Lobi tribe, live in the Bondoukou Circle. The entire tribe still carry on such heathen practices as:

"1. At the age of 15 every boy and girl is sent into the forest in pairs completely unclothed and there they must learn of each other for one month. This is not marriage at all. It is merely part of the ceremony of initiation into the Lobi tribe. Unless a youth goes through this full ceremony which involves far more than this he is never considered a member of the tribe.

"2. Babies which get sick and thin are said to be turning into an animal so are carried away from the home and deposited in an ant hill to be eaten alive by the ants.

"3. Twin girls or two nboys are allowed to live, but mixed twins are automatically killed at birth.

"The success of any missionary endeavor is determined by the extent to which the nationals (Africans) are willing to take the responsibility of Christ's commission to tell their own people. We feel God has initiated a very wonderful beginning in this regard. At the little Koun Church we found a young man about 19 years of age who has been away to a government school for six years and is eager to go to Bible school. We talked with the Christians at Koun and they feel he is essential there to hold the church together. Also due to the recent death of his father, family responsibilities make it impossible for him to go at present. In school he has learned to read and write French, therefore we are having a Bible correspondence course in French sent to him. I believe he is a very keen and promising young (Free Will Baptist?) pastor. Pray for him; his name is David."

### SPARKS TO BE COMMISSIONED FOR AFRICA

As you perhaps know, Rev. and Mrs. Lonnie Sparks are the first approved candidates for Africa and their commissioning service will be conducted during the missionary conference to be held in the Bible College Auditorium, October 9, 10. We hope to have the Sparks on their way to language school by January 1. Please pray with us to that end.

Speaking of missionary conference, we certainly hope you will attend. Even though the conference will be shorter this year, we believe you will enjoy every speaker. Those who will appear on the program are as follows: Miss Volena Wilson from India; Miss Lucy Wischart from Cuba; Rev. and Mrs. Lonnie Sparks to Africa; Tulane Mooneyham from Africa (Tulane is a brother to our W. S. Mooneyham. He

has been a missionary to Africa the last five years under the Church of God Foreign Mission Board); also Rev. Homer E. Willis of the National Home Mission Board will speak.

Then too, we will have as special guest speaker, Fred C. Schwarz, M.D., surgeon and psychiatrist from Sydney, Australia, now on his fourth world tour. Dr. Schwarz has spoken to many churches and Bible colleges around the world, as well as to civic and service clubs. On various occasions he has spoken to combined meetings of Senators and Congressmen in our nation's capital, as well as to the defense department, the joint chiefs of staff, National War College, central intelligence, etc. These high ranking officials feel that Dr. Schwarz has diagnosed the true nature of Communism to a large degree and has prescribed sound treatment for it.

The message, however, is not political, but deeply spiritual, and is important in any program of Christian education.

The undesignated offerings received during the missionary conference will be equally divided between the National Home and Foreign Mission Boards. You are privileged however to designate your offerings to either department if you so desire. Every church should send a delegate to this conference and a generous offering for the cause of missions. If you need a real "Spiritual Tonic" attend the annual missionary conference on October 9, 10 in Nashville, Tennessee.

### FUNDS LOW THIS MONTH

We have had a short month financially! Need I say more?

Prayerfully Submitted,

Raymond Riggs

Promotional Sec'y-Treas.

## Financial Report

### BOARD OF FOREIGN MISSIONS AUGUST, 1956

Cash in Bank, August 1, 1956 \$14,988.89  
Receipts 7,576.98

Cash to Account For \$22,565.87  
Disbursements 11,041.10

Cash in Bank, September 1,  
1956 \$11,551.77

### STATES QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 2,600	\$ 1,525.87	\$ 1,074.13
Arkansas	2,600	1,615.12	984.88
California	2,600	835.50	1,764.50
Florida	1,600	589.45	1,010.55
Georgia	3,500	1,608.51	1,891.49
Illinois	3,600	2,493.28	1,106.72
Kentucky	1,900	857.60	1,042.40
Maine	300	100.00	200.00
Michigan	12,000	8,217.61	3,782.39
Mississippi	1,600	601.12	998.88
Missouri	9,900	4,340.12	5,559.88
Nebraska	100	38.42	61.58
New Mexico	200	76.80	123.20
North Carolina	18,000	16,317.53	1,682.47

(see column 3, page eleven)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## In the Beginning, God

(Lesson for October 7)

LESSON: Genesis 1:1-31.

GOLDEN TEXT: Genesis 1:31.

### I. INTRODUCTION

God's creative act was that of making the heaven and the earth. God does not explain in detail how He went about His creative work, but He does tell us emphatically that He is the Cause of all things, "*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. . .*" (Vv. 1, 2). There are those who say that perhaps millions of years transpired between the action of God in Genesis 1:1 and Genesis 1:3. This they surmise because science says rock formations in the earth show the earth to be much older than the approximately six thousand years of which the Bible tells. It is altogether possible that this might be so; however, it is not necessarily so because the God who created the earth could have created the rock formations to appear much older than they are. We must also keep in mind the fact that time, as we know it, did not begin to be reckoned until after the fall of man. Years of time in which people grow old and die is a product of the fall of man from the high and holy estate in which God originally created him. The days of God's creative activity before the fall of man cannot necessarily be reckoned in terms of our days of time; for God, being eternal, cannot be limited.—*The Bible Student* (F. W. B.)

We were privileged once to look at the sky through a small telescope. Jupiter's moon could be seen and thousands of hidden stars appeared. The world's largest telescope, located in California, reveals the fact that stars and other heavenly bodies cannot be numbered. There are untold millions of them. It is easier to believe in a Creator, God, than to believe that the universe could come into existence by chance.

### II. HELPFUL HINTS

1. There was a beginning to everything that has been made, but He who made all things is eternal (Genesis 1:1).

2. No formless void is entirely hopeless

if the Spirit of God is allowed to brood upon it (Vs. 2).

3. The Word of God is so powerful that anything He speaks is sure to come to pass (Vs. 3).

4. God is Light, and wherever God is allowed to have His way there is going to be light (Vv. 3-5).

5. God can gather or distribute the waters, and He can also cause them to abound with life (Vv. 9, 20).

6. In obedience to the command of God the earth is still bringing forth herbs, grass and trees bearing fruit (Vs. 11).

7. Man was made to be like God and to share His dominion; he failed, but God's plan for him will not fail (Vv. 26, 27).

8. God not only created various forms of life, but made every provision for the maintenance of such life (Vv. 28-30).

—*The Bible Expositor.*

### III. ADDITIONAL TRUTHS

1. "*In the beginning God created the heaven and the earth*" (Vs. 1). The time when God created the heaven and the earth is unknown to man, nor is it important to us. In fact, this phrase, *in the beginning*, antedates time as we know it, and probably refers to an epoch in the remote past. The most important fact of this verse is that sometimes, somewhere, of His own will and by His own power, without substance and independent of external influence, the eternal and almighty God created the universe.

Everything was good when it came from His hand, even the first man and woman were sinless, innocent, holy and good. But sin came in and brought hardship, sorrow and death upon Adam and upon his seed, dooming them to the judgment of hell. But while the serpent was still on the scene, the Lord revealed His plan to provide a Saviour who would crush his head and banish him to the lake of fire, where he and his servants will be punished forever.—*The Bible Teacher* (F. W. B.)

2. Cressy Morrison, in his book, *Man Does Not Stand Alone*, which created a sensation a few years ago, calls attention to many factors necessary to life on this earth of which people do not ordinarily think. One is concerning the speed of the earth's rotation. Mr. Morrison says:

"The earth rotates on its axis in twenty-four hours, or at the rate of about one thousand miles an hour. Suppose it turn-

ed at the rate of a hundred miles an hour. Why not? Our days and night would then be ten times as long as now. The hot sun of summer would then burn up our vegetation during each long day, and every sprout would freeze in such a night.

"The sun, the source of all light, has a surface temperature of 12,000 degrees Fahrenheit, and our earth is just far enough away so that this 'eternal fire' warms us just enough and not too much. If the temperature on earth had changed so much as fifty degrees on the average for a single year, all vegetation would be dead and man with it, roasted or frozen. The sun's temperature is marvelously stable, and during millions of years has varied so little that life as we know it has survived."—*Selected.*

3. When one considers the wonders of the world we live in, with its endless variety of plant and animal life, and the various forces discovered, one stands in wonder and awe. A few simple illustrations will be sufficient: The wonders of the human eye, which seems to project objects at a distance but which in reality are but pictures focused on the retina of the eye; the marvels of electricity, radio, and radar. In the presence of marvels all around us, surely we, too, can exclaim with the psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all."

How presumptuous, how stupid, how silly for would-be scientists to have written volumes, through the generations, in an effort to explain the universe on any other basis than "*In the beginning God*"! Their learned speculations are often disproved by each succeeding generation.

4. A young man told an elderly lady there was no God.

"Well," said the lady, "I have not studied such things, but since you have, can you tell me from whence comes this egg?" "Why, of course, from a hen," was the reply. "And where does the hen come from?" "Why, from an egg," Then the lady inquired: "Which existed first, the hen or the egg?" "The hen, of course," rejoined the young man. "Oh, then a hen must have existed without having come from an egg?" "Oh, no, I should have said the egg was first."

"Then I suppose you mean that one egg existed without having come from a hen?" The young man hesitated: "Well, you see—that is—of course, well the hen was first!" "Very well," said she, "Who made that first hen from which all succeeding eggs and hens have come?"

"What do you mean by all this?" he asked. She replied, "Simply this, I say that He who created the first hen or egg is He who created the world. You can't explain the existence even of a hen or egg without God, and yet you wish me to believe that you can explain the existence of the whole world without Him!"—*Selected.*



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## 168 Register for Fall Semester

The fifteenth year of the Free Will Baptist Bible College, Nashville, Tennessee, opened with the registration of 168 students, according to Mrs. J. B. Hall from the registrar's office.

Late enrollees are expected to raise the registration to the highest in the school's history.

Of this number 69 are new students with 99 being returnees. Men students number 111 and women 57. Housed in school dormitories are 103 as compared to 65 outside students.

The students come from 17 states and one foreign country. North Carolina leads with most students registered. Massachusetts, New Mexico, Oregon and Pennsylvania are new states.

The breakdown by states is as follows: North Carolina, 47; Alabama, 15; Oklahoma, 13; Georgia, 11; Missouri, 10; Tennessee, 9; Arkansas, 8; Mississippi, 8; Texas, 7; Michigan, 6; California, 5; Virginia, 5; South Carolina, 4; Florida, 3; Illinois, 3; Ohio, 2; West Virginia, 2; New Mexico, 2; Iowa, 1; Kentucky, 1; Massachusetts, 1; New Hampshire, 1; New Jersey, 1; Oregon, 1; Pennsylvania, 1; Cuba, 1.

## Improvement Program For Bible College Planned

REV. JAMES F. MILLER

Plans have been adopted for the promotion of the improvement program for a greater Bible college. These plans were adopted by the Board of Trustees of the Free Will Baptist Bible College, Nashville, Tennessee, and approved by the National Association while in regular session July 11 and 12, 1956, at Huntington, West Virginia.

The executive committee met in Nashville, Tennessee, August 21, and adopted

the following plan:

FIRST, to set a goal of \$50,000 for the erection of the first building in said improvement program. This building is to be a wing joined to the Memorial Auditorium and will be used for a dining hall, kitchen and students' lounge. The committee hopes to raise the first \$50,000 by April 1, 1957. If this amount can be raised by that date, it is reasonably safe to say that this building can be ready for use by the opening of school in the fall of 1957.

SECOND, James F. Miller, chairman of the Board of Trustees, has been employed to go on the field to promote the program.

We need five hundred \$100 gifts to reach the first goal. Special checks made payable to the Free Will Baptist Bible College Improvement Fund are being prepared and will be furnished to every individual, to every church, Sunday school, woman's auxiliary, league, etc. wishing to make a gift to the improvement fund of \$100 or more. This does not mean that a church or a subordinate body or an individual could not give more than \$100; neither does it mean that a church or any of its auxiliaries which could not give \$100 would be deprived of the privilege of giving what they were able to give. If all will give as we are able to give, it will be easy to raise \$50,000 by April 1, 1957.

My plan as the promotional agent will be to solicit the cooperation of our pastors and lay leaders, together with the cooperation of the associational leaders in every state. It will be impossible for me to visit every church, but I want every church and pastor to know that we are depending on you. I hope to go into many of the associations and help to build up such organizations as will best promote the cause of our Bible college in the several associations. If I am not able to get to your church or association, I will be glad to give you any help that I can from my office which will be set up at the college October 1. After that date you can write me at 3609 Richland Avenue, Nashville, Tennessee.

All of us need to understand that this improvement program is separate and apart

## THE MAIL BOX

### Change of Address

"Will you please publish my change of address from Box 56, Saratoga, North Carolina, to Box 327, Pinetops, North Carolina, telephone 3501. Thank you."—Rev. Hubert Burress.

### Rev. Shutes Moves

"We moved last Thursday to Thomaston, Georgia. I will pastor the church here and go out to state associations and on itineraries when I can get one. Please run a change of address for this department in *The Free Will Baptist* for several issues.

"So many doors are being closed until I didn't see anything for me to do but to accept some church work.

"Mrs. Shutes can continue to keep the books and we can carry on much of the work by correspondence. I will get to as many associations in October and November as possible. I hope to be able to make some itineraries during the year.

"The Lord blessed in our first services yesterday. Pray for us in this new work and the superannuation work also."—Rev. K. V. Shutes, Route 5, Thomaston, Georgia.

from the general program of the college, and funds raised for this cannot be used for the operating expense of the college.

I propose to keep our people informed on the progress we are making through the church papers.

### Woman's Auxiliary

(continued from page thirteen)

president; Mrs. D. E. Bias, enlistment chairman; Mrs. R. E. Armstrong, study course chairman; Mrs. Vreeland, program-prayer chairman and personal service chairman; Mrs. W. W. Lamon, stewardship chairman; Mrs. Ethel Norton, recording secretary.

The meeting was closed with prayer by Sister Edna Pinkston. A lovely covered dish luncheon was enjoyed following the dismissal. The next meeting will be with Sister Ethel Norton.

"The strength of the Lord is operative in those who are in fellowship with Him."



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 3, 1956



## THAT FRIENDLY TOUCH

Folks like to feel your friendly touch.  
Some think life does not offer much.  
Some are discouraged, lone and sad.  
The world to them seems cold and dead.

Help me forgive my neighbor near.  
Help me to speak a word of cheer.  
Help me to be a friend in need.  
Help me be kind in act and deed.

I'll try to be a happy lad.  
I'll try to make my neighbor glad.  
I'll try to have a cheerful face  
And make the world a better place.

—Songs of the South Seas.



# EDITORIAL

## SUPPRESSION OF TRUTH

When asked why the Catholic church forbids Catholics to read certain books and see certain plays and movies, John Cogley, executive editor of *The Commonweal*, a weekly journal for Catholic laymen gave an interesting answer. We quote his answer, in part, from his article, "What is a Catholic," in *A Guide to the Religions of America*:

"What a Catholic believes by faith, he believes absolutely. He is ready to take the Church's word on what constitutes a danger to this faith.

"Catholics regard their Church as a moral teacher. When books, plays, movies, etc., are forbidden, it is because it is the Church's judgment that, for the ordinary person, such books, plays, etc., may provide either a temptation to sin, a false religious understanding, or a challenge to faith which he is not equipped to handle. Many of the works on the index of forbidden books are theological studies written in good faith by devout Catholics; the Church has proscribed them because they contain some theological error. . . ."

This dictatorial type of activity seems odd to us as a congregational people who are bound together in larger organizations merely for the benefit of fellowship and forming policies to recommend for acceptance by the local bodies if they feel that such recommendations will help them render a fuller service to the Lord. However, with reference to obscene literature, we are firmly convinced that local churches and heads of families should use every means at their disposal to discourage and, if possible, suppress the reading of trash that is wreaking such havoc among our young people, and even our adults. Pastors might well speak out in no uncertain terms to their people as did the Reverend Ronald Creech, pastor of the First Free Will Baptist Church of Florence, South Carolina, in his mid-week church bulletin of September 25. He said:

"I have become more increasingly alarmed at the lax attitude of Christians toward the reading material of their children. . . ."

"Christians in general, and the Christians who are members of this church in particular, are absolutely not as concerned as they should be at what their children read. When a child can rattle off a dozen names of gangsters or movie stars and has to think long and study hard to remember a dozen names of Bible characters, it is time not only to think but to weep and repent.

"The Bible is not being read. Parents are not providing good Bible story books and Christian literature for their children. The result is that the minds of the young folk are being filled with crime, sex, love, murder, etc. . . ."

We earnestly commend this faithful pastor for sensing the grave problem which plagues all our churches to some extent, and for his fearlessness in attacking it. Along with his bulletin he included a tract, *The Truth About Comic Books*, published by Back to the Bible Publishers, Lincoln, Nebraska, which gives some astonishing facts about the tragic effect of comic books upon the lives of children.

While we are striving to remove trashy literature from our homes and the hands of our people, let us be careful that we are not suppressing the truth. Those hands should not be left empty, but given literature which is uplifting and character building. From what the Catholic editor said about his church's strict supervision of the reading of his people, we have come to understand more fully why a certain thing happened in one of our pastorates. We had to buy a number of New Testaments for our daughter to

take with her to school at this place so that she would have access to one when she wanted to read the Bible during the school day. The reason was that Catholic children attending that junior high school were continually borrowing her New Testament to read for themselves. These children told her that they were not permitted to have Bibles in their homes; and, being so hungry to know what God says for them, they could only receive that message by conniving to read it at school without the knowledge of their parents or their priest.

We Protestants are horrified by such strict censorship. But are we not, in great measure, as guilty as the parents of these children? Let us consider some pertinent facts:

(1) Every child should have a Bible of his very own as soon as he is old enough to read. There are many homes which contain only a family Bible, and some homes which do not even possess one Bible. Many parents who say they are not able to buy a Bible for each of their children spend much more money than the Bibles would cost on luxuries, or waste it on baubles.

(2) Throughout the more than two years we have been at the Free Will Baptist Press we have been striving to expand our Sunday school, league and other religious literature so that churches might be able to do a better job of giving our people the truth. We are delighted with the fine response from our churches in orders for this material; but some churches, either because they are unaware of the value of this material or are hesitant to invest the additional money required to purchase it, are still not taking advantage of the assistance it can give them.

(3) *The Free Will Baptist*, our weekly denominational publication, should go into every Free Will Baptist home. It is the voice of God speaking through Free Will Baptist writers to all age groups of our people. Any Free Will Baptist who has something worth saying for God has access to expression through its columns. It publicizes what our people are doing and keeps them informed as to what others are doing. It knows no state, national or continental boundary lines. It ministers to even the little one through its *Children's Page*. Are you a subscriber, and are you contributing to its effectiveness?

(4) The shelves of the book room at the Free Will Baptist Press are filled with informative, interesting Christian literature and activity material for people of every age group. We shall be happy to send catalogues and other publicity material to anyone requesting them; and you may order this material from us at prices which compare favorably with that of other publishing houses and book stores.

Are we suppressing the truth by failing to provide reading material which is character building and will present Christ to our children?

Volume 71

Number 39

## THE FREE WILL BAPTIST

October 3, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Forster

Subscriptions Payable in Advance

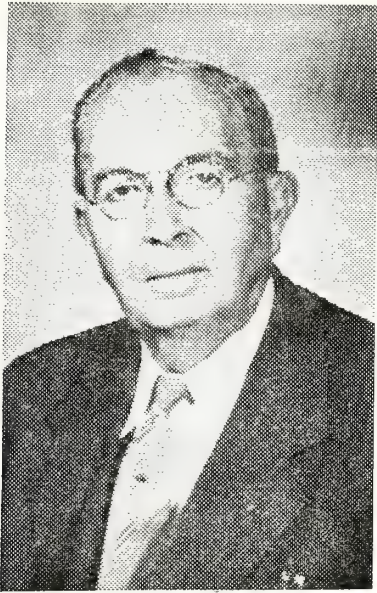
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# North Carolina State Mission Board



*Rev. J. W. Alford, Secretary-Treasurer  
Route 1, Morehead City, N. C.*

He will receive and disburse all funds, and will keep all records for the board. He urges that all churches in the state send their mission offerings—state and national, home and foreign—through his office. He gives assurance that all earmarked offerings will be forwarded to the proper agency exactly as they are designated. He asks this so the board will have a record of all offerings made to missions from the state.

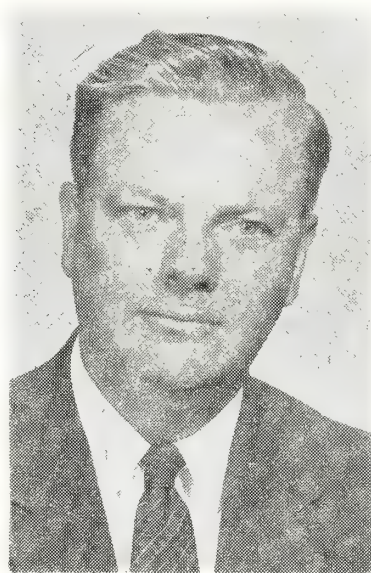


*Rev. Rashie Kennedy, Public Relations  
Director  
P. O. Box 913, Greenville, N. C.*

He will have charge of publicity through press, radio and television, together with all other contacts in the field of public relations.

We are pleased to introduce to our readers the North Carolina State Free Will Baptist Mission Board which will serve during the 1956-57 convention year. The board had a meeting on September 18 in Washington, North Carolina, to reorganize after the North Carolina State Convention, in its recent annual session, re-elected the Reverend N. Bruce Barrow to succeed himself on the board.

The Reverend James A. Evans, vice-chairman, is not shown because a picture was not readily available. He will preside at meetings of the board and otherwise assist the chairman in all his duties.

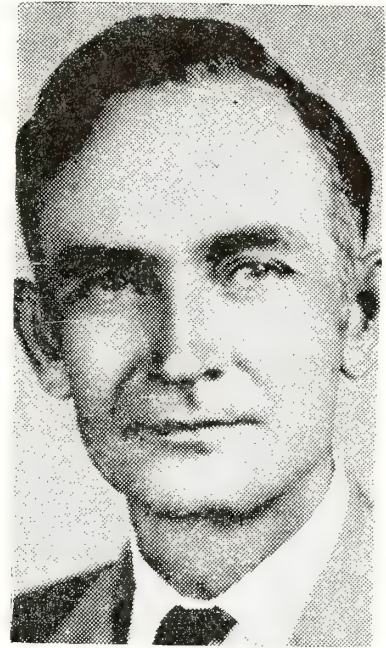


*Rev. N. Bruce Barrow, Chairman  
Lucama, N. C.*

He will direct all fund raising campaigns and will represent the cause of missions at conventions, associations, union meetings, etc. He will direct the general activities of the board.

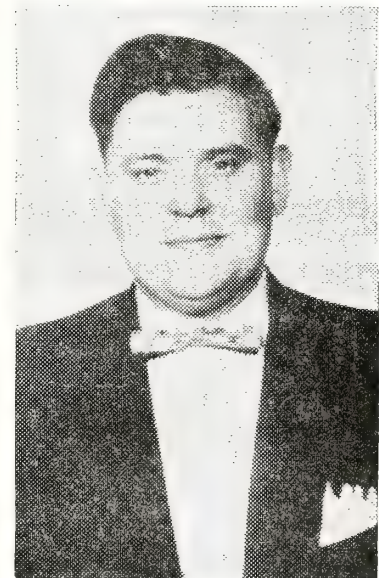
The Reverend Homer E. Willis, promotional secretary for the board, has been living in Greensboro, North Carolina, where he began a work which was organized into a Free Will Baptist church on Sunday night, September 30. He has also been active in establishing other preaching points which have good possibilities of being organized into churches also.

Since receiving the information for this page from the mission board, we have received information that Mr. Willis has resigned his position with the board to become promotional secretary for the National Home Mission Board. He will live in Nashville, Tennessee, and occupy the office at 3601 Richland Avenue of that city.



*Rev. D. W. Hansley, Librarian and Architectural Director  
Columbia, N. C.*

He will have charge of films, books and church and parsonage plans. He will assist churches in selecting plans for new buildings.



*Rev. H. E. Willis, State Missionary under  
Board Direction  
P. O. Box 994, Greensboro, N. C.*

He has been employed by the board for the purpose of establishing new churches and mission points in the most needy places. Names and addresses of Free Will Baptists in towns and communities where we do not have churches should be mailed to him.



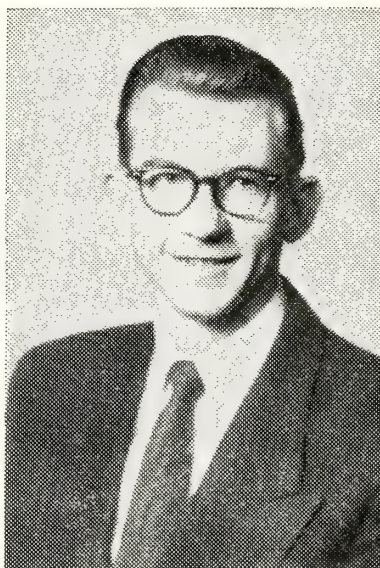
# The Secret

Rev. Durwood Long, Pastor  
Harmony Church, Lake Butler, Florida

(Editor's Note: This message was delivered to the South Georgia Association of Free Will Baptists by the writer on September 21, 1956.)

MULTITUDES have heard of the unusual service under the preaching of the Rev. Jonathan Edwards in Enfield, Connecticut, in 1741. During the sermon, "Sinners in the Hands of an Angry God," sinners cried aloud for mercy and agonized in conviction. What was the secret of this wonderful meeting when a town was turned from open sin to a revival which led to righteousness? The facts concerning the accomplishments of the early Church lead one to ask, what was the secret which gave ignorant and unlearned men the ability to defy the Roman Empire successfully, to heal the lame, to restore the dead and to produce genuine flames of evangelism. What was the secret? It was not in their talent to speak, nor to sing, nor to argue. It was most certainly not in their wealth and influence; for they had no wealth to speak of, and their influence was negative. Was the secret political power? Assuredly not, for they wielded none. Was the secret in the doctrine? No! It was in none of these. The secret of the revival in Enfield, Connecticut, as in the success of the early Church, lay in prayer. A special prayer meeting was held in Enfield the day before Edwards' sermon. Prayer was a constant practice of the early Church.

As one attempts to describe prayer, he finds that he is at a loss for words, and must use similes or metaphors to begin to define prayer. Prayer is many things, in this light. It is the bow which sends home the promises of God; it is want felt, help desired and faith to receive of God. Prayer is the pulse of the soul, the breath of spiritual life, and the genuine mark of conversion. It is the winding-up of ourselves by communion with God. Prayer is the thirsty seeking water—and like a pitcher, it carries the water of life. It is the burdened pleading for relief. Prayer is helplessness casting itself upon all-power, infirmity leaning upon strength, and misery wooing bliss. Like a miner, prayer uncovers gold and jewels to us. It is unholiness embracing purity to its bosom, and becoming clean; it is corruption panting for immortality and in-



REV. DURWOOD LONG, B.S., A.B., M.A.

corruption. Prayer is the flight of a soul to the bosom of God.

There is a dearth of real prayer in the world and a surplus of unreal prayer. The man who prays in difficulty will not always pray when things are pleasant; but the man who prays in smooth seas will pray in the storm. Many are as the Irishman, who, in the midst of a squall upon the sea, prayed, "Lord, I've never asked You for anything and if You'll get me out of this, I'll never ask You for anything again."

Real prayer is spiritual communion with God, even without spoken words. Moses is said to have cried aloud, yet he spake not a word. Hannah prayed earnestly, but with only moving lips. Words, we are convinced, are the baggage of prayer. Prayer is the laying hold of God by fervent desire. In this, the heart is the main matter; for without heart, prayer is nothing but hypocritical mockery. There is more grace in the bray of a mule, or a cackle of a hen than in a prayer without heart. Though one be nursed in the lap of piety and wrapped in the garments of religion, prayer without heart is mockery. With little heart, prayer is a failure. Someone's real prayer might go like this, if he really prayed his heart's thoughts: "Dear Lord, I'm thankful that I'm better than others. I made a great effort to come to church, though I didn't want to. I came—aren't you glad,

God? When the offering plate was passed, I unfolded a dollar bill into it—and God, I'm expecting four more back tomorrow. The minister asked us to pray for old so and so, but there's no use, is there Lord? You and I know that he's gonna get saved. Well, I'd rather be fishing today, God, or rather have gone to the show last Sunday, but since this is the only way to get to heaven, I suppose I'll stick around here. Bless me and mine, Lord, in mine and Jesus name. Amen." Success does not appear to prayerers without heart, but is inevitable for those who pray from heart and with heart.

The church would do more, be more and say more if it possessed the secret. With this secret in possession, the church is powerful. Follow the power of the early Church in Acts, especially in the first part. With this secret, the church becomes what Christ intended for it to be, a spiritual body. More or less understood in view of power and spirituality is unison. There is no greater unifying force in the world than that of prayer. From the National Association down through the various local associations and to the homes of every individual member, prayer would make us a solidified group. With the secret in possession, the church becomes a victorious group, overcoming the enemies in Satan, the world and the flesh. Prayer will also embolden a church, as it makes it zealous and God glorifying. It guides the church in its course of action while making it flexible to the will of God, one of the greatest objectives of prayer.

Without the secret, God's Church becomes stagnant—a social organization. It ministers become mixers instead of separators, the deacons become corporate directors, and the Sunday school becomes a farce. In effect, the church becomes backslidden when it loses the secret. It is powerless and because of this, there are no revivals nor souls won to Christ. Sinners laugh to hear that the church is praying for them. God's group also becomes strife-ridden as a result of non-possession of the secret. If anyone thinks withdrawal is the solution to strife and disagreement, examine the history of the United States, especially the period 1840-1865, when few problems were solved by conflict and withdrawal. The church in general, becomes non-accomplishing without prayer.

There are many detriments to prayer in our churches. One has said, "I deeply value the man who can lead me to the truth but I value still more deeply the man who can lead me to the throne." This is the need—leadership. Yet, this is one of the greatest detriments to possessing the secret—non-spiritual leadership. Many ministers become so involved with church administrations and material progress that the secret is lost. Deacons who do not, will not



and cannot pray provide a poor example, and the secret slips through the grasp. Sunday school teachers who would be frightened out of their wits to lead in prayer keep the secret from coming fully into the possession of the church. Other church leaders who are non-spiritual deduct from the total power of the church. Perhaps the greatest detriment, however, is a malicious heart. Where there is hatred, there is no prayer. Never be fooled. Hatred corrupts prayer and pollutes every petition you make. Still of greater importance in the list of detriments is *lack*—lack of willingness to do what is in your power to do is a serious detriment. There is also a lack of faith in God, and a lack of a sense of need, all of which damage seriously our chances of appropriating the secret.

To obtain this secret, there must be a

desirable program of prayer. The church meeting must remain strictly that, instead of a third preaching service. There must be a youth prayer program. It may be a separate mid-week service, a special part of league, or a special evening during the week, but it must be there. There has to be an encouraging and exemplifying of family altars. The leaders should provide information in order for the church to pray intelligently. A prayer box, or some other way to share requests, will be provided in the desirable program. There will be special prayer services of officers, before, after, or during certain services. The methods are not especially important, but the objective is—the possession of the secret. Whatever way, let us make ourselves *prayer conscious* and find the secret.

estly sought the Lord, and was saved. Then God used him in a powerful way, and he became a Methodist elder. If this man had failed to yield himself to God, he would have brought swift destruction upon himself. In Romans 1:18 Paul said, “. . . the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” So this man was holding the truth in a sinful heart, and thereby bringing a swift judgment upon himself.

God Almighty is not to be trifled with, just as electricity is not to be trifled with. “. . . Let every one that nameth the name of Christ depart from iniquity” (2 Timothy 2:19). Many a man has cut the life-line that has bound him to his God by making some blasphemous statement, thereby bringing down upon himself the wrath of God. Pharaoh did just that when he told Moses, “Who is your God that I should obey Him?” Right then God turned him over to a hardness of heart to go his own way, and he and his army were drowned in the Red Sea. He that will not receive the love of the truth shall be given over to a hardness of heart to believe a lie and be damned.

Man can reject the truth so long that he will have no desire whatsoever to accept it. Man can linger so long in the valley of indecision until the patience of God will be exhausted, and God will step aside to let him fall. Indecision can be as fatal as rejection. “He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Proverbs 29:1). Ecclesiastes 12:1 tells us that “. . . the days . . . come . . . when thou shalt say, I have no pleasure in them.” In 2 Chronicles 36:16 we read, “But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people till there was no remedy.”

When men and women fail to hear God's messengers, fail to read their Bibles, and turn a deaf ear to God's Spirit, it's just like tearing up a road map when one is on a long unfamiliar journey. It's just like the headlights on your car going out leaving you lost in the darkness, or like driving your car without a steering wheel.

David said, “Thy word is a lamp unto my feet, and a light unto my path” (Psalm 119:105). Not only did he say this, but he further said, “. . . in his law doth he meditate day and night.”

When trouble is so high you can't climb over it—so wide you can't walk around it—so deep you can't dig under it—the only way to beat it is to WADE RIGHT THROUGH IT!

## WHAT IS TRUTH?

NAAMAN BORDERS

Waverly, Ohio

**W**HEN Pilate was sitting in judgment in the trial of Jesus, our Lord told Pilate, “I came into the world to bear witness of the truth. Everyone that is of the truth heareth My voice.” Pilate said to Him, “What is truth?” But before He had time to answer him, Pilate went out unto the Jews and said, “I find no fault in Him” (John 18:37, 38).

When we speak of *truth* we generally mean that it's a statement which is not false. It has this same meaning in the Bible but in a much deeper sense. In Psalm 119:142 we read, “. . . thy law is truth.” Let us now notice some other Scriptures pertaining to the word *truth*. “. . . his truth shall be thy shield and buckler” (Psalm 91:4). “. . . the truth of the LORD endureth for ever. . . .” (Psalm 117:2). “Buy the truth, and sell it not; . . .” (Proverbs 23:23). “The law of truth was in his mouth, . . .” (Malachi 2:6). “And ye shall know the truth, and the truth shall make you free” (John 8:32). “. . . I am the way, the truth, and the life: . . .” (John 14:6).

Jesus didn't say, “I will speak of the truth,” but he said, “I am the truth.” So it seems that the *truth*, the *Word* of God and God *Himself* is what the word *truth* means in the Bible. The Bible itself, which is only paper and ink, is not really the Word of God, but it speaks of the Word of God. If every Bible in the world were burned up, the law of the Spirit of God would be the same. The psalmist declared that His word endureth for ever. The Bible declares that His words abide in us. So the Word of God is infinitely more than paper and ink.

The Bible tells us how to find God. God is everywhere all the time, and the Bible is the way or the compass pointing us to God and the truth. Jesus is not the Son of God because the Bible says so, but the Bible says so because He is the Son of God. For instance, two and two do not make four because the principles of arithmetic say so, but the principles of arithmetic say so because two and two do make four.

The laws of God are written in nature; they are written in our hearts and consciences. We break the laws of nature and we suffer; we break the laws of the Spirit and we suffer. That is one reason we suffer so much in this world, or at least we could avoid much suffering if we would not break so many laws of God. If we violate the laws of nature ignorantly, we suffer; and if we violate the laws of the Spirit ignorantly, we suffer just the same. So it behooves us to study the Word of God and see what He means by the laws of the Spirit. In Chapters 7 and 8 of Romans, Paul speaks of the law of sin leading to death and the law of righteousness leading to life. “. . . the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:2).

Sometimes we can break the laws of the land and get by with it, but this is not so with the laws of God or the laws of the Spirit. I once knew a man who began preaching just for the salary he was to receive. The same man later confessed that he had not been converted, but he was honest enough to preach the Word straight; he preached himself under conviction, earn-



# NEWS NOTES

## Shady Grove Church Announces Home-Coming

Shady Grove Free Will Baptist Church located 10 miles south of Dunn, North Carolina, and 6 miles west of Newton Grove, North Carolina, announces that its home-coming day and harvest day offering will be held on Sunday, October 14, 1956. The services will begin at 10:00 a. m. with Sunday school followed with the regular worship hour at 11:00 o'clock with the pastor, the Rev. Norman Q. Adams, speaking. The harvest day offering will be made processionaly during this hour. A picnic lunch will be held at the noon hour.

The afternoon services will begin at 1:30 p. m., featuring gospel singing by a quartet and a speaker, the Rev. J. O. Fort, editor at The Free Will Baptist Press, Ayden, North Carolina.

The church reports that, "Preparations are being made for a gathering of 4,000 people, as it is to be believed that many will be anxious to hear Brothers Adams and Fort and to renew friendship with the many members and friends who reside in the local area. Further announcements will be made as the present plans culminate."

## 2nd Session of Central Florida Association Held

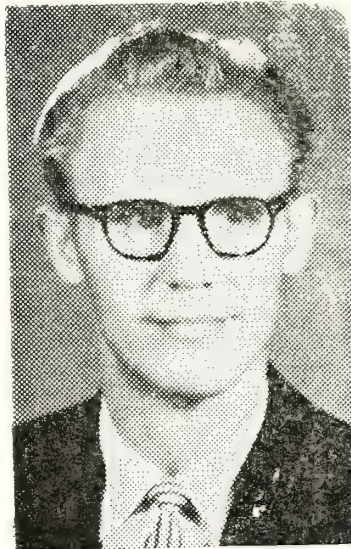
The second session of the Central Florida Association met September 14, 15, 1956, with the First Free Will Baptist Church of Auburndale, Florida. The association was organized in 1954 with four charter churches which are the Center Hill Church, Plant City Church, Lakeland Church and the Auburndale Church. The newly-organized church of Orlando, Florida, was received into the association.

A memorial service was held on Saturday for all the deceased members of the association, conducted by the Rev. Raymond Roberts of Lakeland. An ordination service was conducted by the Reverends Johnston, Bradshaw and Roberts. During this service five ministers for the service of the Lord were ordained. The ladies of the local auxiliary served lunch and dinner at the church each day. Lebanon Church of Lakeland, Florida, will be host to the associational meeting scheduled for next year.

## Christian Chapel Church To Observe Home-Coming

The annual home-coming of the Christian Chapel Free Will Baptist Church, Lenoir County, North Carolina, will be held Sunday, October 7, 1956. The morn-

## Revival at First Free Will Baptist Church, Kenly, N. C.



The Rev. Norman Adams, pastor of the First Free Will Baptist Church, Kenly, North Carolina, announces revival services beginning October 7, 1956, and continuing through October 13. Rev. Adams will be the evangelist for the revival.

There will be special singing each night. Everyone is cordially invited to attend the services.

ing services will be conducted in the usual manner with the Rev. S. A. Smith of Beula-ville, North Carolina, bringing the morning

## Coming Events

October 9-10—Annual Missionary Conference, Nashville, Tennessee

October 10-11—Albemarle Conference of North Carolina, Free Union Church

October 13—Rockfish Conference of North Carolina, Hickory Grove Church, Rockfish Station

October 17-18—Western Conference of North Carolina, Holly Springs Church, Johnston County

October 19-20—Pee Dee Association of North Carolina, Cedar Branch Church, Columbus County

October 24-25—Eastern Conference of North Carolina, Friendship Church, Jones County

October 27—Mt. Moriah Association of North Carolina, Mt. Moriah Church, Hamlet

November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County

message. Lunch will be served at the church at the noon hour. All former pastors and members are especially invited to attend.

The Sunday night services will mark the beginning of fall revival which will continue throughout the week. Services will be conducted each night by the Rev. J. B. Starnes. The public is invited to attend these services.

## Edgewood Church Now Holding Revival

The Edgewood Free Will Baptist Church, Macesfield, North Carolina, is now holding its fall revival which will continue through October 7, 1956. The Rev. Robert Lee Norville is the evangelist for the meetings which are being held at 7:30 p. m. He is being assisted by the pastor of the Edgewood Church, the Rev. Billy Jackson. Everyone is asked to be in prayer that wandering souls may return to the house of the Lord.

## Rev. Seldon Bullard Resigns Pastorate

The Rev. Seldon Bullard has resigned the pastorate of the Mable Avenue Free Will Baptist Church, Kannapolis, North Carolina, to accept the pastorate of the First Free Will Baptist Church, Morehead City, North Carolina. He will assume his new duties approximately October 28.

## Youth for Christ Rally At Jacksonville Church

The Youth for Christ Rally will meet at the Jacksonville, North Carolina, Free Will Baptist Church on Saturday evening, October 6, 1956. The Rev. Lee Whaley is pastor of the church.

The speaker for the evening will be the Rev. J. C. Griffin, pastor of Ruth's Chapel Church, New Bern, North Carolina. Everyone is cordially invited to attend this rally.

## Shiloh Church Announces Home-Coming

Shiloh Free Will Baptist Church, Pine-town, North Carolina, will hold its annual home-coming services on Saturday, October 20, 1956. The business session will be held on Saturday as usual, but the dinner will be held on Sunday, October 21, instead of on Saturday as has been the custom for years.

The church extends a cordial invitation to its members who have been away, to all former pastors and friends. There will be special singing during the services.

## Rev. Jim Finly to Hold Florida Youth Revival

A youth revival at the First Free Will Baptist Church of Auburndale, Florida, began September 30, 1956, and will continue



throughout two consecutive weeks. The Rev. Jim Finly of Orlando, Florida, a young man just recently ordained into the ministry of God, is the evangelist for the services. The Rev. Elvie Johnston is pastor of the church.

Mrs. Mamie Page, reporter, says, "We extend a cordial invitation to all within reach of our church to come and help us, giving this young minister your prayers and support by your presence. To those who cannot be with us, we extend a plea to remember our revival in prayer."

### Revival Services at Aspen Grove Church

Revival Services will begin at the Aspen Grove Free Will Baptist Church, Wilson County, North Carolina, on Sunday night, October 7, at 7:30. The Rev. Earl Glenn of the Wilson Free Will Baptist Church will do the preaching.

The Rev. M. E. Godwin, pastor of the church, extends to the public a cordial invitation to attend and to be much in prayer for a successful revival at the Aspen Grove Church.

### Hugo Church Announces October Revival

The Rev. J. C. Lynn, pastor of the Elm Grove Free Will Baptist Church near Aylen, North Carolina, will be the evangelist for a revival at the Hugo Free Will Baptist Church, Route 2, Grifton, North Carolina, on October 8-15, 1956.

The pastor of the Hugo Church is the Rev. Frank Davenport. Everyone is invited to attend these services.

### Rev. Henry Melvin to Preach Rose of Sharon Revival

Revival services will be held at the Rose of Sharon Free Will Baptist Church, Martin County, North Carolina, October 7-13, 1956, with the Rev. Henry Melvin, pastor of the Reedy Branch Free Will Baptist Church near Winterville, North Carolina, as the evangelist. The Rev. C. D. Hamilton will assist Brother Melvin in the services.

Home-coming will be observed by the church on October 14, following the climax of the revival on October 13. All former pastors and members are invited to attend both the revival and the home-coming services.

### New Church Organized At McCall, S. C.

The First Original Free Will Baptist Church of McCall, South Carolina, was organized the first Sunday in August, 1956, with 16 charter members. The church is on full-time basis and has a league, woman's auxiliary and Sunday school. The church has been worshipping as a home mission

### Rev. Rivenbark to Conduct Selma Revival



the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, will be the guest evangelist for a week's revival in the Selma Original Free Will Baptist Church, Selma, North Carolina, beginning Sunday, October 7, 1956. Services will begin each evening at 7:30 o'clock with the Rev. Billy Ray Creech directing the singing.

The pastor, the Rev. Albert T. Coates, extends a cordial invitation to everyone to attend.

point under the direction of the South Carolina Home Mission Board, until the church was set in order.

The Rev. O. M. Hilburn, pastor of the church, states:

"The church building in which we worship is property of the Plymouth Textile Manufacturing Company and is located in the Old Mill Village. In cooperation with the company and the superintendent, Mr. Johnson, we have recently installed modern conveniences for the public and a nursery room for the advantage of mothers with little ones. Everybody is welcome to worship with us. Our theme is not creed, but Christ."

### Home-Coming at Rock of Zion Church

The annual home-coming will be observed at the Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, on Sunday, October 7. The services will consist of Sunday school at 10:00 a. m. and morning worship at 11:00 a. m., with the pastor, the Reverend Willet L. Moretz, preaching on the subject, "The Christ of the Ages, the Hope of the World." Dinner will be served on the grounds following the morning message, and the afternoon will be taken up with special music and talks. Those who have special music are invited to come and render their numbers. All members, former pastors and friends are urged

to attend and enjoy the fellowship of the day.

### N. C. 5th Eastern District Sunday School Fellowship Meeting

The Oriental, North Carolina, Free Will Baptist Church, will be host to the Fifth Eastern District Sunday School Meeting on Friday night, October 5, at 7:30 o'clock. The president is W. R. Sandlin, and the vice-president is W. C. Eastwood. The following is the scheduled program for the meeting:

- 7:30—Fellowship in Song
- Welcome, Superintendent of Host Sunday School, G. C. Woodard
- Response and Scripture Reading, W. C. Eastwood
- Business, W. R. Sandlin Presiding
- Program
- Special Singing, Oriental Ladies' Quartet
- Message, Rev. R. L. Edwards
- Gospel Singing, New Bethlehem Trio and Gospel Quartet
- Benediction, Rev. R. L. Edwards
- Refreshments and Fellowship

### Fall Revival at Gray Branch Church

The annual fall revival at the Gray Branch Free Will Baptist Church near Deep Run, North Carolina, will be held October 8-13, 1956. Services will begin at 7:30 each evening.

The revival will be conducted by the Rev. R. J. Reynolds of Charlotte, North Carolina. He will be assisted by the pastor, the Rev. J. B. Starnes. Special singing is planned for each service led by Rev. Starnes. The public is cordially invited to attend these services. The church solicits the prayers of everyone for this revival.

### Saints' Delight Church Announces Revival

The Rev. Walter Nobles announces that revival services will be held October 8-13, 1956, at the Saints' Delight Free Will Baptist Church near Ormondsville, North Carolina. The services will begin each evening at 7:30. The Rev. Rashie Kennedy, pastor of the Grace Free Will Baptist Church, Greenville, North Carolina, will be the evangelist.

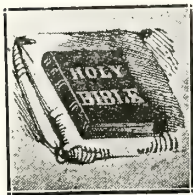
The pastor and the people of the church invite you to pray for a great revival and to attend the meeting as you have opportunity.

A pessimist is one who makes difficulties of his opportunities; an optimist is one who makes opportunities of his difficulties.

Never go out to meet trouble. If you will just sit still, nine times out of ten some one will intercept it before it reaches you. —Coolidge.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**QUESTION:** I would like for you to explain the ninth chapter of Romans, especially verses 11-14 so as to give a correct view on predestination.—Mrs. Aurie Hayes, Arapahoe, North Carolina.

(Continued from last week)

**ANSWER:** "The Gospel of God" or a similar title designation is the most commonly given by the orthodox commentators that I have consulted on Romans. The place of the Jew in the economy of God is a subject that is outstanding in several chapters. Chapter nine is among these. This chapter may be outlined as follows:

1. The apostle's solicitous burden for Israel, 9:1-3. Here Paul, like Moses in Exodus 32:32, is willing to sacrifice his all that the people of his national heritage, those he loves better than his own life, might be redeemed. This is indeed being Christlike and is what Christ requires of us for He has said, "... If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). The Holy Spirit says through John, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16). See Psalm 116:12; Romans 1:14; 15:1; 1 Corinthians 4:7; 6:20; 2 Corinthians 8:9; Galatians 5:24. Romans 9:2 indicates that Paul's love, feeling and attitude for the Jews, his kinsmen or brethren according to the flesh hold him in an abiding submission to God. He does not love them, feel sorry for them and pour out his whole soul in intercession for them now and then when he hears of their being mistreated or when he realizes them to be in danger of God's wrath, but he has offered himself as the go between and will not draw back until he has done all possible to win them to Christ. This surrendered attitude took him into dangerous places, subjecting him to satanic wrath both in synagogues, among hostile Jews and in being brought before gentiles in different positions of authority. Figuratively speaking, he was always in the process of being offered as a sacrifice to Christ and appealed to all Christians to offer their bodies to God (Romans 12:1, 2). He was always being crucified (Galatians 2:20). Every Scripture that gives personal information about Paul after his Damascus road experi-

ence (Acts 9:3-20), gives proof to the fact that he lived the gospel that he preached and he constantly exhorted others to follow him in this kind of a self-sacrificing, self-denying life.

Martin Luther, in his "Commentary on the Epistle to the Romans," Page 120, says:

"The apostle begins this chapter with a strong affirmation and oath, moved to this by an irrepressible urgency. With these words he desires to win their confidence, for he was regarded by the Jews as one who was not at all interested in their salvation: indeed, as one who above all others persecuted them and destroyed their salvation. The blindness of the Jews caused him to give expression to his sorrow of heart and to treat the doctrine of predestination. Their stubbornness practically confirmed what he knew long before, namely, that not the (work) righteousness of him that runneth, but the gracious purpose of the merciful God is the cause of man's salvation."

C. R. Erdman, "Epistle of Paul to the Romans," Pages 101, 102, makes the following comment:

"The Christian church would never lack converts if all its members or even its ministers felt for their friends and fellow countrymen the deep concern expressed by the apostle, Paul, for his kinsmen the Jews.

"He has been gazing with rapture upon the present blessedness and future glory of Christian believers; and as he now turns to consider the unbelief of his own people, Israel, the contrast causes him to cry out with anguish of heart. He attests the truth of his statement by affirming that he speaks as one whose life is centered 'in Christ' and whose 'conscience' is under the direct influence of 'the Holy Spirit.'

"The intensity of his feeling is emphasized by describing it as 'great sorrow,' and as 'unceasing pain' of heart. He does not specify the cause of his grief, but leaves it to be implied; but he solemnly attests his sincerity by stating that, if thus he might secure the salvation of his people, he could wish himself 'anathema,' 'accursed,' and so separated 'from Christ.' He does not assert that such a wish is actual or that such an end could be accomplished by such means. Here we must avoid 'the error of explaining the language of feeling as though it were that of reasoning and re-

flection.' Paul thus expresses his unmeasured devotion. He was like Moses, who prayed for his guilty people, 'Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.' So the apostle is expressing his willingness to make any sacrifice to accomplish the salvation of Israel."

2. The apostle points out seven advantages that belong to the Jews of which the gentiles are destitute (Romans 9:4, 5).

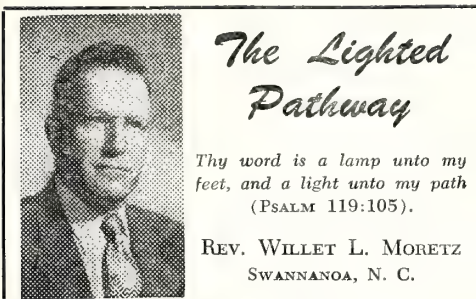
(1) Adoption is the first of these. Webster says of adoption, "The admission of a person to a more intimate relation." It is a Roman legal term which describes or points out the act or means by which one was placed as an heir or made the heir of another. The Encyclopaedia Britannica, Volume 1, Page 177, says, "Adoption is the act of a person taking upon himself the position of parent to another who is not in fact or is not treated by law as his child, and the person so acting is recognized by the law as having the right and duties of a parent by nature."

A. R. Fausset, "Bible Encyclopaedia and Dictionary," Page 18, says, "... By the Roman law of adoption, which required a due legal form, the adopted child was entitled to the father's name, possession and family sacred rights as his heir at law. The father was also entitled to his son's property and was his absolute owner."

In a real sense of the word God adopted Israel under the form of the old covenant. He sent Moses to deliver her from Egypt. The blood of the pascal lamb on the doorpost was the sign. God being Israel's Father, protected Israel against the death angel and then at the Red Sea against both Pharaoh's army and the flood waters of that sea that killed Pharaoh and all his forces. Even though He is punishing Israel a little while for her disobedience, by, figuratively speaking, breaking her as a tame olive branch from the olive tree and grafting the church a choice wild branch in and by letting her city, Jerusalem, be trampled under foot for a season. Yet He says over and over again, "I will remember my covenant with Israel. . . . I will restore her." All Christian Jews that I know who try may much more easily come into a clear understanding of God's word. Timothy Stone, Hyman Appelman and Solomon Birnbaum, serve as examples to illustrate this fact. I marvel at their insight into the word of God. They are some of God's ancient covenant people that accept their place in the New Covenant. They have many advantages as they do this. God speaks of Israel in such terms as, "When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1), and "... my son, even my firstborn" (Exodus 4:22, 23). "... a peculiar treasure unto me

(continued on page thirteen)





(Continued from last week)

As we continue our thinking on the subject of "Heavenly Recognition," I shall ask that we consider, along with the text used at the beginning of these messages, 1 Corinthians 13:12, the words of David in 2 Samuel 12:23, upon being told of the death of his son, "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." Surely there are no stronger words in the Bible to support the doctrine that we will surely know our loved ones in the next. Else what comfort could David have found in the idea expressed in the words, "I shall go to him"?

In the story of Dives and Lazarus, found in the 16th chapter of Luke, Abraham says, ". . . Son, remember that thou in thy lifetime receivedst thy good things, . . ." (Luke 16:25). So, too, we know that we must give account to God for all that we have done here on earth. Shall we, then, remember everything else, and yet, in regard to the closest, sweetest ties of our earthly lives, that so largely influenced our thoughts, words and actions here, memory shall be a blank? Those who have loved and helped us, whom we have loved and helped, shall they be forgotten forever? And if memory lives on, and if love lives on, can there fail to be reunion and recognition in the life beyond? I like to think in the words of the poet:

If all be swept from memory, and no more  
A recognition win,  
Than if no breathing life had gone before—  
Than if they had not been:  
The tender things, the nameless ministries  
That once made life so fair—  
The sweet experience of a thousand things—  
Could any angel change?  
Nay, let me hold the sweet conclusion fast,  
That the pure memories given  
To help our joy on earth, when earth is past,  
Shall help our joy in heaven.

But now to come to the Scriptures for more direct evidence to bolster our hope of heavenly recognition, we read over and over, when any of God's ancient people died it was said, "He died and was gathered to his fathers," or "to his people." Those statements cannot refer simply to the burial of the body. Abraham was buried far away from the resting place of his fathers. Moses was "gathered to his fathers," and

yet he was buried on Mount Nebo, "and no man knoweth of his sepulchre." Jacob "yielded up the ghost and was gathered to his fathers," yet he was not buried for forty days afterward. And we could go on indefinitely. The meaning evidently is that the departing ones went to join their ancestors in the great beyond, and the thought is that of one's kindred and friends gathered and were waiting to receive him. "I shall go to him, but he shall not return to me," cries David on the death of his child. He plainly believed that his child was living in another world, and that when his own course was ended he would meet him, and know him, and love him as before.

Recognition runs all through Jesus' account of the rich man and Lazarus. Abraham knew the rich man, for he recalls his

life to him. The rich man recognized Lazarus and begged for his help. The rich man also recognized Abraham whom he had never known in the flesh.

In the mount of transfiguration, also, Moses and Elijah appear as companions, although Moses was in heaven five hundred years before Elijah.

I believe I shall clasp my mother's hand up there again. I believe you will know at once and love the little darling child you gave up to God, that you will again be by the side of your Christian husband to be parted no more, that your sainted wife is waiting for you on the other side, and that pastors will meet their dear flocks there and rejoice with them throughout all eternity.

(Continued next week)

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### SEVEN THINGS TO NOTE IN NEW TESTAMENT CONVERTS

1. They received the Word of God (Acts 2:37, 41).  
They therefore believed on Christ (Romans 10:9, 10; John 5:39).
2. They repented of their sins (Acts 2:38).  
No forgiveness without repentance (Luke 24:47; 1:76, 77; 13:3-5).
3. They made a public confession (Romans. 10:10).  
This is not secret discipleship (Matthew 10:32, 33; 1 John 4:15).
4. They received Christian baptism (Acts 2:38, 41).  
One Lord, one faith, one baptism (Acts 16:30-33; Galatians 3:26, 27).
5. They were given the Holy Spirit (Acts 2:39).  
This was promised to every believer (John 7:37-39; Romans 8:9, 16).
6. They continued in the things of the Lord (Acts 2:42).  
They were steadfast in these things (John 8:31, 32; 1 Corinthians 15:58).
7. They were added to the Church by the Lord (Acts 2:47).  
This made them a part of the Lord's body (1 Corinthians 12:18; Acts 5:14; 11:24).



## Presence of the Creator

While sitting by the ocean side one day on a beautiful sandy beach, I watched the restless water go to and fro as far as sight could see across the waters. The sky was blue above me and beautiful to every eye. The sand beneath my feet rolled around fast. Then I marveled at the beauty God touched nature with and the Creator in sightseeing was there alone. The soft breeze blew gently on my face and seemed to whisper to me, "God in nature is here; He who made all wonders and these of today is standing by you in helpful understanding of this nature display."—Elder A. J. Jenkins, D. D., Lit. D., MacArthur, Ohio.

## Subscription Honor Roll

Mrs. C. M. Whaley, Richlands, N. C.	15
A. B. Bryan, Benson, N. C.	14
Mrs. J. J. Blizzard, Deep Run, N. C.	12
Rev. C. L. Patrick, Walstonburg, N. C.	12
M. B. Hutchinson, McArthur, Ohio	10
Mrs. Jessie G. Ball, Raleigh, N. C.	8
Mrs. Reuben Greene, Spring Hope, N. C.	8
Mrs. F. A. Lewis, Lowland, N. C.	8
Owen Thomas, Four Oaks, N. C.	8
Mrs. Paul Ferrell, Portsmouth, Va.	6
Mrs. Carmen Martin, Smithfield, N. C.	6
Mrs. Rudolph Vause, Timmons ville, S. C.	5
Duffie M. Lynch, Scranton, S. C.	5

Happiness is a sunbeam which may pass through a thousand bosoms without losing a particle of its original ray; nay, when it strikes on a kindred heart, like the converged light on a mirror, it reflects itself with redoubled brightness. It is not perfected till it is shared.—Jane Porter

## Your Minister's Prayer

I do not ask  
That crowds may throng the temple,  
That standing room be priced;  
I only ask that as I voice the message,  
They may see Christ!

I do not ask  
For churchly pomp or pageant,  
Or music such as wealth alone can buy;  
I only ask that, as I voice the message,  
He may be nigh!

I do not ask  
That men may sound my praises,  
Or headlines spread my name abroad;  
I only pray that, as I voice the message,  
Hearts may find God!

I do not ask  
For earthly place or laurel,  
Or of this world's distinctions any part;  
I only ask, when I have voiced the message,  
My Saviour's heart!

—Winterville N. C., Church Bulletin.

## His Peace Is Ours

Jesus says: "My peace I give unto you, not as the world giveth give I . . ." And the world cannot take it away. Other goods, however precious, may and must perish, but the promise of Him, who gave this peace is: "Your joy no one taketh away from you." And is it needed? Oh, how can you live, die and meet God and judgment, without being reconciled to God and having this peace? It is for you.—K. Meckel.

## THE MAIL BOX

### NAMES OF FREE WILL BAPTISTS WANTED

"If anyone knows any Free Will Baptist people in or near Cocoa, Eau Gallie, Melbourne or Titusville, Florida, who wish to meet other Free Will Baptists, please contact me at the address given below. We are living at Eau Gallie and wish to see our denomination planted here as we feel that there must be many Free Will Baptist friends living or connected with Patrick Air Force Base. If you who read this will send your friends names and addresses to me, we shall be humbly grateful."—G. W. Cloud, P. O. Box 461, Eau Gallie, Florida.

### DESIRES A TENT

"I have been in the Free Will Baptist denomination for ten years, and attended the Free Will Baptist Bible College in Nashville, Tennessee. During this time I have organized three churches and hope and pray that I will be able to organize more.

"I have been up north holding tent revivals from which churches were organized. God has laid it on my heart to get a tent so I can go out and hold revivals and organize churches; I hope to have a tent by next summer.

"I am calling on all churches to help me in getting this tent. Please take up a free-will offering to help in this cause. All the money I receive will go toward purchasing a tent. We want our denomination to grow until we have a Free Will Baptist church in every town in our state.

"Please send all offerings to the address given below."—Rev. Charlie W. Maness, 10 East Wade Street, Wadesboro, North Carolina.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Mrs. Betty Jane Mercer

On July 4, 1956, God saw fit to call Mrs. Betty Jane Mercer to share heaven's glories with the redeemed. We just can't understand when we look through this veil of sorrow, but we do have a great consolation that God does all things well and that we will see her again face to face.

She was an untiring charter member of the Cabin Free Will Baptist Church, Duplin County, North Carolina, until her health failed her completely. She then kept her truth in God's promises. We are sure that "Aunt Betty" could say, "It is well with my soul." She was a kind and affectionate wife and mother, proving to be the joy and pride of her family.

The community at large is grateful to the Power of existence that "Aunt Betty" was a part of our universe.

Mrs. Roy Kennedy, Chairman  
Obituary Committee



# NOTES — AND — QUOTES

By J. C. Griffin



## JESUS CHRIST BEGOTTEN BY THE HOLY GHOST

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they come together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:18-23).

If none of the other Scripture writers had said anything about the conception of Jesus Christ except Matthew, the above would be sufficient to prove that Jesus Christ was *begotten by the Holy Ghost and born of a virgin*. Remember that Mary was a *virgin*, not just a *young woman* as the new revised edition of the Bible says. There are thousands and thousands of young women who are not virgins, but the mother of the Lord was a *virgin*.

Luke says, "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there

shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. . . . For with God nothing shall be impossible" (Luke 1:26-37).

Both Matthew and Luke say that Mary conceived by the *Holy Ghost*. So I prefer to believe what God tells by these inspired men. Again, we turn our attention to Pastor Russell, the founder of the doctrine of Millennial Dawn; and may we say that the doctrine of Russell is going into every nook and corner as it is heralded by his followers, namely, Jehovah's Witnesses.

In his book, *False Doctrines and Fanaticism Exposed*, Pages 33, 34, E. E. Shelhamer says: "Jesus in His prehistorical state was a mere creature (Volume 1, Pages 174, 179, 184). The book expressly teaches that our Lord, prior to His incarnation during His earthly life, was only a creature, higher indeed in the rank of being than the angels, yet, like the angels, a created being. This is the doctrine of Socinian which the reformers rejected with abhorrence; of modern Unitarians, which all evangelical Christians repudiate."

Over against this fatal error we set the majestic words of the inspired John 1:1. "In the beginning was the Word, and the Word was with God, and the Word was God." In Verse 14 we read, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Again we quote God's Word: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1 John 4:1, 2). Therefore, to say that Jesus Christ was a mere creature, and then to make Him no more than man, is to deny the Word of God as recorded in both Matthew 1 and Luke 1.

Brigham Young said, in the *Journal of Discourses*, Page 50, "When the Virgin Mary conceived the Child, Jesus, the Father had begotten Him in His likeness. He was not begotten by the Holy Ghost. And who is His Father? He is the first of the human family." Thus, Brigham Young disputes the plain Word of God as stated by both Matthew and Luke, both of which say that Mary conceived by the Holy Ghost. We prefer to believe the Bible rather than any man's theology. If Jesus Christ was begotten by the first of the human family, as stated by Brigham Young, He was only *man*. But John says, as referred to before,

the Word (*Christ*) was made flesh: that is, He was the incarnate God.

## The Holy Spirit, a Person

The doctrine that the Holy Spirit is a material substance is unbiblical. It is a perversion of the Scripture. Why should Jesus Christ attribute to the Holy Spirit *personal pronouns*, if the Holy Spirit is a *material substance*? We will now examine the words of Christ which we prefer to accept and rest our salvation on rather than the words of Joseph Smith, Brigham Young, Orson Hyde or any other man on earth or any man that has ever lived on earth. Let us notice the words of Jesus Christ: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). Notice the personal pronoun, *him*. How far from reason would it be to say, "The material substance is come," or "I will send Him (material substance)." In John 16:7-15 the pronoun *he* is used ten times, *himself* is used one time, and *him* is used one time.

In John 14:26 Jesus says, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Notice the pronoun *him* in this verse also. Also notice that *He* is a *Teacher*. We prefer the teaching of the Holy Spirit or the Holy Ghost as translated in the King James Version of the Bible.

## He Maketh No Mistake

My Father's way may twist and turn,  
My heart may throb and ache,  
But in my soul I'm glad I know,  
He maketh no mistake.

My cherished plans may go astray,  
My hopes may fade away,  
But still I'll trust my Lord to lead  
For He doth know the way.

Tho' night be dark and it may seem  
That day will never break;  
I'll pin my faith, my all in Him,  
He maketh no mistake.

There's so much now I cannot see,  
My eyesight's far too dim;  
But come what may, I'll simple trust  
And leave it all to Him.

For by and by the mist will lift  
And plain it all He'll make,  
Through all the way, tho' dark to me,  
He made not one mistake.

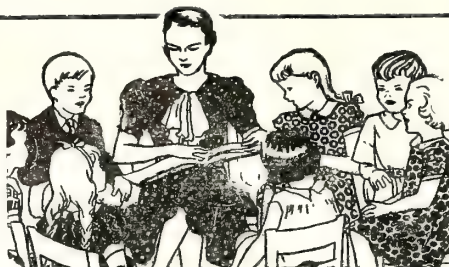
—Selected by Mrs. W. J. Paul, Columbia, Tennessee.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### THE SKATES

Lorena Haines

**S**EVENTY-THREE, seventy-four, seventy-five, and one last grimy quarter made two dollars. He had enough! Tony Garcia's face broke into a grin of anticipation and his eyes shone with delight as he finished counting the hoard of nickels, dimes, and pennies with the one lone quarter making up the required amount. The skates were still in the window of the Variety Store; he had seen them only this morning on his way to school. There they stood shining and with their bright tan leather straps folded neatly: guaranteed roller bearings too! It had taken much working after school, and the selling of many papers to save up that much money, more than what he had to give to his papa for to help buy the frijoles for the rest of his brothers and sisters. But now he had it, and soon he, Tony Garcia, would be skating up and down the sidewalk with the rest of the boys and girls at school. Tony was completely happy as he tied up the precious hoard in the corner of the old handkerchief and thrust it far back under the broken edge of the porch that adorned the front of the Garcia family's adobe dwelling. The sun was still hot although almost set, and Tony was about to start off down the dusty unpaved street to join in the ball game with the other boys on the corner lot when he heard his mamma call from the kitchen door:

"Tony! Tony! These water buckets need to be filled."

"Yes, Mamma, I am coming." Tony did not try to get out of helping his mother since he had learned about Jesus at the Spanish Mission in El Paso. It was true that sometimes he found himself about to act like the "old" Tony, but then he thought of what Jesus would want him to do since He had been invited to come and live in Tony's heart, and always Tony found it easy to do the right thing. It surely was a wonderful thing to have Someone living in his heart to help Tony do what he should, just as the mission Sunday school teacher had told them it would be. Yes, he was glad that he, too, had invited Jesus to come and live in his heart.

Tony brushed by his sister Lupe, who sat holding the baby in her lap in the very

doorway, and picking up the two large empty buckets went across the yard and across the next lot to the one dripping hydrant that served six families for water in the Mexican quarter near the river. Carrying the two sloshing buckets back to the porch, Tony set them down long enough to pour the tin wash pan full, and taking them in the house to his mother, returned and began to wash his face and neck in the pan, for he had just remembered that tonight was the night at the mission when the man who had been to many lands was going to tell them of this "home mission" many things. Also Tony had long urged his papa and mamma to come to the mission, and at last they had promised to come tonight if all went well.

Tony scrubbed his face until it shone, and neatly combed his damp uncut black hair at the cracked mirror beside the door before reminding his papa and mamma of their promise.

After much urging, they finally agreed to leave the baby with Lupe and Carlotta and taking Pedro who was five and Juan who was seven they set out for the bus line with Tony, right after their supper of frijoles and tocos. The city was teeming with life for it was spring and the evenings were warm in this border city, but Tony pressed on determinedly past the "movie" houses as his papa and mamma would like to stop and just "look at the signs" on each one, and so it was that the singing was just begun as the Garcia family, led by Tony found seats in the mission hall.

"There's not a friend like the lowly Jesus, No not one, no not one!"

sang the strangely-mixed crowd of some thirty-five people in the mission hall, and Tony joined heartily in, for he had been here before many, many, times, and had invited Jesus to come into his heart over a month ago. It is true that he was one of those who sang of his "freend" and of the "lonely" Jesus, but what he lacked in knowledge was more than made up by his fervent feeling, and who can say that the music was not perfect by the time it reached the heavenly listeners?

His papa and mamma did not sing, but

Tony noticed that his papa's shoe beat faintly in time to the music.

After three or four songs had been sung and announcements of future services had been made the pastor arose and introduced a tall and smiling man as Dr. Gladwell, missionary and social worker just returned from Europe, "who will," said the pastor, "speak to us in behalf of the needy children of Europe."

Tony and his family listened carefully as the man told of hungry and cold boys and girls in Europe and of how each one could help here in the United States by saving, and giving as much as he could to buy food and shoes and clothes for those in other lands who did not have so many blessings as we here in this country have. He told particularly of twelve-year-old Tony Stacconi of Italy, who had walked more than two miles through the snow without shoes to get a loaf of black bread for his sick mother.

Tony Garcia felt his heart ache as he listened to the story of that other Tony, who did not have shoes. Suddenly, he remembered the old handkerchief tied tightly around his precious money; he would give that, that the other Tony might have shoes in the bitter cold of Italy. Then swiftly came to mind the long-desired skates, and in Tony's heart the battle was on, and battle it was for Tony had not long had Jesus living in his heart, and the desire for the skates was strong. Finally came the thought that Jesus had given much more than skates for him, and surely that other Tony was as well loved by the Lord Jesus as He, Tony Garcia, was. Was it not a fact that he had much more of most everything than he needed? He would do it! And quickly at the very first of the call to give, up went Tony's brown hand and he cried:

"I geeve two dollair for the shoes for Tony. Shoes are more better than skates to buy! Yes?"

Tony did not see the look of amazement that came into his papa and mamma's eyes for they knew of the long-desired skates and the savings to buy them. Here was a fine way to live and by their own boy Tony too! Perhaps, they, too, should ask the mission Jesus to come and live in their hearts, as Tony had so often told them of doing. They had been somewhat mystified by this up until now, but this, this was something they could understand.

Quite a few of the others who were present also pledged or gave, and in the end it was a surprisingly large amount that was raised to help the needy, from those, who they, themselves, lived far below what most of us think to be the absolute "standard of living."

As the Garcia family trudged home after the service, Tony's heart was filled with the



honest glow that comes from "giving unto others," and it seemed almost more than he could contain, when his papa suddenly spoke up and said:

"Tony, thees asking Jesus to come and leeve in your heart; is it hard to do? Weel He come into enybody heart?"

"Yes, Papa, He is good and will come een and leeve een your heart if you ask." Tony hastened on with the Scripture he had heard so often at the mission, "He say in the Book, 'Come unto Me . . . and I will give you rest.'"

"I weel do it," Tony's papa replied, "and we weel go to mission church many time, eh, Mamma?"

"Si, si, Papa. I geev Heem my heart when I hear our Tony geev Heem the two peso," said Tony's mamma.

Tony's heart swelled with gladness. It surely was a truth as the Book said, "Give, and it shall be given unto you." He had given the skates, and Jesus had given him, Tony Garcia, his papa and mamma to go with him to the mission church. Tony was glad.—*Gospel Herald*.

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Albemarle District Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention of North Carolina will meet with the First Free Will Baptist Church, North Bonner Street, Washington, North Carolina, on Thursday, October 18, 1956. The theme for the meeting will be "Profitable Inspiration." The following is the scheduled program for the day:

### Morning Session

- 10:00—Devotions, Mrs. Edwin Roper
- 10:15—Welcome, Mrs. Helen Singleton
- Response, Mrs. Jesse Gaskins
- President's Remarks, Mrs. Lonnie Davenport
- Recognition Time, "Who's Here?"
- Appointment of Committees
- Reading of Minutes and Roll Call of Auxiliaries
- Orphanage Time, News and Report
- 11:00—Congregational Hymn and Offering for Orphanage
- Time for Visitors to Speak
- 11:25—Special Music and Announcements, Host Church
- 11:30—Sermon, "Inspirational Doctrine," Rev. J. C. Griffin
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Mrs. Lee Williams
- 1:15—Hymn Singing, "Your Request," Led by Host Pastor, Rev. Charles Keith
- 1:30—Report of Committees
- Special Music, Host Church
- Afternoon Message, "Missionary Opportunities of Our Day," Mrs. J. C. Griffin
- Installation of Officers, Led by Mrs. W. A. Willoughby
- 2:30—Benediction and Adjournment
- Program Chairman, Mrs. Delsie I. Waters

Lola, N. C.—The regular program meeting of the Woman's Auxiliary of Pilgrim's

Rest Church was held at the church on Monday night, September 10, 1956. The president opened the meeting with a song and prayer. She then read John 16:7-15 for the devotions.

Those taking part on the program, which dealt mainly with the Holy Spirit, were Mrs. Claud Day, Mrs. Ruth Lupton, Mrs. Janet Daniels and Mrs. Arthur Goodwin. Following the discussion of the topics, the ladies sang a closing hymn and Mrs. Arthur Goodwin pronounced the benediction.

Turbeville, S. C.—The Marie Hannah Circle of the Horse Branch Church met with Mrs. Clyde Welch for the August meeting. There were thirteen members present and five visitors. Mrs. Charles Thigpen brought a message on "God's Ideal Woman." During the business session \$38 was collected for the circle's adopted child. Plans were also made to begin a quilt for the missionaries.

The following officers were elected by the Horse Branch Auxiliary: Mrs. Ellie Johnson, president; Mrs. Bessie Mellette, vice-president; Mrs. Carolyn Robinson, recording secretary; Mrs. Virginia Hobby, corresponding secretary; Mrs. Mildred Green, treasurer; Mrs. E. D. Coker, youth chairman; Mrs. N. C. Gibbons, G. T. A. chairman; Mrs. Belda Johnson, Y. G. A. chairman; Mr. Fletcher Johnson and Rev. Monroe Harrell, Y. B. A. chairmen; Mrs. Winnie Thigpen, study course chairman; Mrs. Grace Thomas, program chairman; Mrs. Eva Hicks, personal service chairman; Mrs. Bessie Mellette, enlistment chairman; Mrs. Virginia Hobby, publicity chairman; Mrs. Mildred Green, stewardship chairman; Mrs. Annie Gibbons, orphanage chairman.

The next meeting of the Marie Hannah Circle will be October 5, 1956, with Mrs. Oneal Welch. Mrs. Mary Lese Floyd will have charge of the program.

Manning, S. C.—On Saturday evening, September 8, 1956, a woman's auxiliary was organized at the Manning Free Will Baptist Church. The ladies met at the parsonage with Mrs. Reedy Saverance in charge. Seventeen charter members were enrolled and the following officers were elected:

Miss Blanche Bryant, president; Mrs. Isabelle Ard, vice-president; Mrs. Reedy Saverance, youth auxiliary chairman; Mrs. Naomi Ridgeway, study course chairman; Mrs. Louise Richlong, program-prayer chairman; Mrs. Corine Rhodus, personal service chairman; Miss Willa Ardis, recording secretary; Miss Olympiah Bryant, corresponding secretary; Mrs. Eddy Smith, treasurer. The auxiliary will meet each month in the homes of its members.

## South Carolina Woman's Auxiliary Convention

The South Carolina Woman's Auxiliary Convention was held Saturday, September 22, at the Horse Branch Church, Turbeville, South Carolina. The president, Mrs. Rufus Coffey, presided over the day's activities. The theme for the day was "Redeeming the Time." The song leader, Rev. Eugene Waddell, was assisted at the piano by Mrs. Reedy Saverance.

Highlighting the day's activities was the presentation of a combination film strip and slide projector and screen to the speaker, Miss Lucy Wischart, as a gift from the convention.

Officers elected to fill vacancies were: Mrs. W. C. Edwards, vice-president; Mrs. Ronald Creech, study course chairman; Mrs. Myrtle Carnes, assistant recording secretary; and Mrs. Norman Ard, youth chairman.

Mrs. Rufus Coffey

(continued on page fourteen)

## Questions and Answers

(continued from page eight)

above all people: . . ." (Exodus 19:5).

(2) Glory is the second of these advantages which being a Jew assures one. R. C. H. Lenski, "Interpretation of St. Paul's Epistle to the Romans," Page 585, says, "Connected with the sonship bestowed on Israel was 'the glory,' the *kebod Yahweh*, Jehovah in the pillar of cloud by day and of fire by night; plus 'the glory of the Lord' that rested in a cloud on the Tabernacle and upon the mercy seat, called the *Shekinah* by the Jews, Exodus 40:34; Leviticus 16:2; and other passages."

(3) The covenant is placed third in the series of advantages assigned to the Jew. I knew several people that wanted a certain tract of land while three of them discussed

(continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Billy Graham Indorses Dr. Fred C. Schwarz

In the following letter evangelist Dr. Billy Graham indorses Fred C. Schwarz, M. D., noted surgeon and psychiatrist from Sydney Australia, now on his fourth world lecture tour. Dr. Schwarz will be the guest speaker at the seventh annual Missionary Conference being held at the Free Will Baptist Bible College, Nashville, Tennessee, October 9, 10, 1956.

Dr. Fred Schwarz  
c/o Pastor H. W. Jefferies  
1302 S. E. Aukery  
Portland, Oregon

Dear Fred:

I have already heard excellent reports of your ministry in Washington and the contact in New York. They were greatly pleased and challenged by your conversation and address. I am certain the Lord has opened a wonderful door there, and that much good will come of it. You are a faithful servant of the Lord, and I believe He is using you to advance His Kingdom in this particular message He has given you. It is certainly needed at this hour.

We shall be upholding you to the Throne of Grace as you minister in Portland. I have many friends there and the Lord has much people. Harold Jefferies is one of my dear friends. Please give him my love and regards.

Thanking you again for your help, I am  
Cordially yours,  
Billy Graham

## Seventh Annual Missionary Conference

The seventh annual Free Will Baptist Missionary Conference will be held October 9, 10, 1956, at the Free Will Baptist Bible College, 3609 Richland Avenue, Nashville, Tennessee, with the noted surgeon and psychiatrist, Dr. Fred C. Schwarz, as the guest speaker. The theme for the conference will be "... and ye shall be witnesses unto me ... (Acts 1:8). The following is the scheduled program:

*Tuesday Evening, October 9*

- 7:30—Music, Directed by Mr. Ross Dowden
- Scripture Reading and Prayer, Rev. Mark Lewis, Chairman of Board of Foreign Missions

- Special Music
- Words of Welcome, Dr. L. C. Johnson
- Response and the Conference in Review, Rev. Raymond Riggs
- Greetings, Missionaries on Furlough—Miss Lucy Wischart and Miss Volena Wilson
- Solo, Miss Lucy Wischart
- Missionary Offering
- Introduction of Speaker, Dr. L. C. Johnson
- The Speaker, Dr. Fred M. Schwarz, Sydney, Australia
- Subject: "The Heart, Mind and Soul of Communism"

*Wednesday Morning, October 10*

- 8:30—Music, Directed by Mr. Dowden
- Scripture Reading and Prayer, Rev. Harvey Hill
- "Our Witness in Cuba," Miss Lucy Wischart
- 9:00—Special Music
- "The Gospel Witness in Africa," Rev. Tulane Mooneyham
- 9:45—Music, Mr. Dowden
- "Our Witness at Home," Rev. Homer Willis

10:30—Recess

11:00—Music, Mr. Dowden

- Prayer
- The Speaker, Dr. Fred C. Schwarz
- Subject: "The Communist Missionary and Evangelistic Program"

12:15—Adjourn

*Wednesday Afternoon*

- 1:30—Missionary Prayer Band, Everyone Invited
- 2:00—Music, Mr. Dowden
- Prayer
- "Our Witness in India," Miss Volena Wilson
- 2:45—"What I Did Not Expect on the Mission Fields," Miss Lucy Wischart (A special message for waiting and prospective candidates)
- 3:30—Adjourn

*Wednesday Evening*

- 7:30—Music, Dr. Dowden
- Scripture Reading and Prayer, Rev. Eugene Waddell
- Special Music
- "My Call to Witness," Anita Sparks
- Message, Rev. Lonnie Sparks
- Commissioning Service
- Missionary Offering
- Benediction

## WOMAN'S AUXILIARY

(continued from page thirteen)

## State of Texas Elects Woman's Auxiliary Officers

The Texas Woman's Auxiliary Convention met in June at the Good Hope Church, Henderson, Texas. The following officers

were elected for 1956-1958: Mrs. C. B. Thompson, president; Mrs. O. E. Fulton, enlistment chairman; Mrs. Gaston Clary, youth chairman; Mrs. T. V. Kankey, personal service chairman; Mrs. Bob Trant, study course chairman; Mrs. A. F. Halbrook, program chairman; Mrs. H. Ray Berry, secretary-treasurer; Mrs. Huey Gower, field worker.

The following resolutions were also adopted by the convention:

(1) That this convention pay \$25 in to the Youth Encampment Fund.

(2) That this convention pay \$15 to the Wesley and Aileen Calvery Fund, and also urge the women of our auxiliaries to pray for the Calverys and to write to them.

(3) That this convention give the speaker of the morning, Rev. Everett D. Hellard, an honorarium of \$10.

(4) That our ministers be urged to attend our conventions. We welcome their counseling and prayers.

(5) That the new list of officers and copy of resolutions be mailed to each auxiliary in the state.

(6) That we extend a rising vote of thanks to the host church for splendid hospitality shown the convention.

## Facts About Missions

There is a mighty "GO" in the word "GOSPEL."

It is impossible to bring the world to Jesus, but we can take Jesus to the whole world.

God is the Head of the missionary movement. The devil is the advance leader of the opposition.

You will never win the world for Christ with your spare cash.

Have you the Master's permission to stay home?

—Highland Park, Michigan,  
Church Bulletin.

## A TINY PREACHER

Martin Luther once said: "I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put crumbs upon my windowsill, especially at night. He hops to a little tree near by, and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—*The Gospel for the Youth*.

When two men in a business always agree, one of them is unnecessary—William Wrigley, Jr.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Ten Commandments

(Lesson for October 14)

LESSON: Exodus 20:1-17.

GOLDEN TEXT: Exodus 20:3.

### I. INTRODUCTION

Today we shall study the unique historical document which God gave to His people for their government at the time He led them out of the bondage of Egypt. This document, the Ten Commandments, stands alone as the first code of laws given in writing for the government of His people. Furthermore, because God is unchangeable and His relationships with men remain always the same in true essence, this document has lived throughout the millenniums to serve as the basis for true religious worship and good moral conduct. During the Christian era governmental documents at all levels have been drawn upon the basis of the truths contained in the Ten Commandments, the Constitution of the United States of America being an excellent example.

Let the student take note that God has the same right to dictate laws to him by virtue of the same threefold argument which He gave to the Israelites. We are His because He created us, because we have chosen Him as our God, and because we daily enjoy the bounteous blessings out of God's heart of great mercy.—*The Bible Student* (F. W. B.)

### II. HELPFUL HINTS

1. Though Moses was the human leader employed, the hand of the Lord delivered His people (Vv. 1, 2).

2. The God who made us, and then saved us by His grace, will not share His honor with the gods of the world (Vs. 3).

3. Those who worship and serve other gods bring trouble to themselves and to their unborn seed (Vv. 4-6).

4. Reverend and holy is the name of the Lord, and those who misuse it are guilty of sin (Vs. 7).

5. The Christian's Sabbath is the Lord's day, and should be observed as a day of rest and worship, as Verses 10 and 11 strongly suggest and recommend.

6. Children who honor their father and mother will usually respect their parents' God (Vs. 12).

7. The same law that forbids the shed-

ding of blood also forbids the act of adultery (Vv. 13, 14).

8. To admire an object that belongs to another is not wrong, unless and until the admiration creates a covetous desire for the object. We should be happy to see our neighbor possess admirable things, and we may desire things like his without being covetous. But a desire that will cause us to pull shady deals in our efforts to secure what another has is to contradict this last of the Ten Commandments.—*The Bible Teacher* (F. W. B.)

### III. ADDITIONAL TRUTHS

1. The editor of a small weekly newspaper in a Nevada town was in need of some material to fill up his columns, so he had his compositor set up the Ten Commandments, and he ran them without making any editorial comment. Three days after the paper was published, he received a letter saying, "Cancel my subscription. You're getting too personal."—*Christian Victory*.

2. In many of the teachings of Jesus the moral demands of the Decalogue reappear. He embodied the essence of the Decalogue in his own ethical precepts. Instead of lowering the standards of conduct, he elevated them to such an extent that they would be hopeless of attainment through one's own efforts and apart from the strength which comes from God.

Thus Jesus says that a man who hates his brother is a murderer, even if he never lifts a finger against him.

3. A magazine article some years ago told about a Japanese young man who was traveling in the United States. He said, "I saw a Japanese boy on a train listening to an American mother and her son. The mother said to the son, 'Son, go and bring me a drink of water.' The son replied, 'I won't do it.' That Japanese boy jumped as if a dynamite bomb had exploded under him. It appalled him. He had never seen anything like it. You might cross Japan from every direction of the compass, and you would never see anything that approaches that, where a child would say to his parent, 'I won't do it.'" Concerning this matter, some Americans might learn something from the Japanese.

The fifth Commandment has been further strengthened by the Holy Spirit. See Ephesians 6:1-3.

### 4. WHAT DEFIANCE OF THE SEVENTH COMMANDMENT LED TO

Here is a story that I clipped from a Washington paper. It tells of a very modern young couple who defied this ancient code. She, according to her opinion, was a thoroughly emancipated young woman, he an emancipated young man. But somehow they could not see it through. They were found one day locked in each other's arms in their gas-filled apartment. On the table was this letter written by the woman: "We have been accustomed to laugh, Fred and I, at the moral code as a set of man-made rules to frighten timid folks into being good. But we have learned through our own experience that the wages of sin is death, yea, many times worse than death, hell on earth."—*Dr. Clovis G. Chappell*.

The seventh Commandment was strengthened by Jesus according to Matthew 5:27-28.

5. *Thou shalt not bear false witness against thy neighbour.*

The character of the neighbor must not be impugned. This command implies false testimony in court, misrepresentation, slander, talebearing and gossip. Talebearing is a terrible crime (Proverbs 6:19; 11:13; 20:19; 18:8; 26:20). An unruly tongue is set on fire by hell and does hellish work (James 3). With what ease and seeming pleasure some Christian people even can utter false statements about others and circulate slanderous reports!

Some people stress the word *against* in the ninth Commandment. Remember that Ananias and Sapphira didn't lie against Peter or anyone in the young church, but they were struck dead for acting a lie. See Acts 5:1-11.

6. One cannot easily overestimate the importance of Mount Sinai. The apostle, Paul, reminded us that the law was our schoolmaster to bring us to Christ. It established a standard of righteousness and justice in a world that had no standards. Our Congolese friends never having heard of the law, practiced polygamy and child marriage. They buried the live baby with the dead mother. They murdered twins. They turned the aged women out into the jungles to be devoured by beasts. They practiced slavery. Their moral relations were horribly vile and degraded. They gave the poison cup to the one suspected of witchcraft. They were filthy in body and mind. Fear and superstition held them under a reign of terror. All this was true because they had no law of God and therefore no standard of righteousness. All idolatry, all paganism, is lawlessness. In fact, this is true of all sin.—*The Bible Expositor*.

The time to look down on your neighbor is when you're bending over to give him a lift!—*Selected*.



## Questions and Answers

(continued from page thirteen)

LIBRARY  
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DURHAM, N. C.

COM

it giving the reasons why each should own it, a fourth who knew a friend of the owner got busy and secured the deed through his friend. Appearing on the scene later, he nonchalantly discussed the subject with them affirming finally that none of them needed to worry, for he had had the deed recorded in the county courthouse and that a copy of it was in his pocket. He still owns the land after fifteen years and the others are without it because the owner signed a document entitling him to it. Gentiles may wrangle as much as they please, Jews have a covenant that will never be the property of gentiles. We, that are Christians, have something in the form of the new covenant which is far better, but we do not have that which has been assigned to them. Palestine is among the covenant blessings they have a contract or covenant to and which we shall never have. They are blood descendants of those who obeyed God and left Egypt against human reason, crossed the Red Sea, then later Jordan, etc. Our forefathers were probably cannibals at that time, disobeying God in every possible way.

(4) The giving of the law is the next

advantage mentioned here. The fact that Israel had the law gave her an opportunity to obey it. Our ancestors needed to contact the Jews before they could get the law and learn its precepts. "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Romans 10:21; 11:1).

(5) Serving God was the next advantage to the Jew. The gentile could only serve as tradition helped him. In most cases this was so steeped in superstition and idols that it required more effort on his part so much so that in Isaiah 53:6 God declared all to be gone astray, turning after his own way. The serving of the law through the tabernacle kept reminding the Jew that Jesus was coming, whereas the gentile in every form of traditional worship and service to his idol was driven further

from nature and therefore further from God.

(6) The promise of a redeemer was symbolized by the offerings from Cain and Abel on down. The Jews had the correct symbols offered in the right way which assured them of forgiveness and cleansing in Christ's blood as long as they acted obediently. The gentiles were engaged in what Abraham was before his call and actually did not know what they worshiped. God said that they worshiped demons. The Jews through the law could know that God was going to raise him up a prophet (Christ) like unto Moses. He had promised it.

(7) Christ was given to the world through the Jewish nation. A virgin who descended from David brought Him forth in a miraculous virgin birth so that in a peculiar sense He is the Jewish Messiah which does not hinder Him from being the Saviour of the world.

(To be continued)

## Christmas and All-Occasion Greeting Cards

This beautiful line of Scripture cards is designed to retail at \$1.00 per box and is an outstanding value at that price.

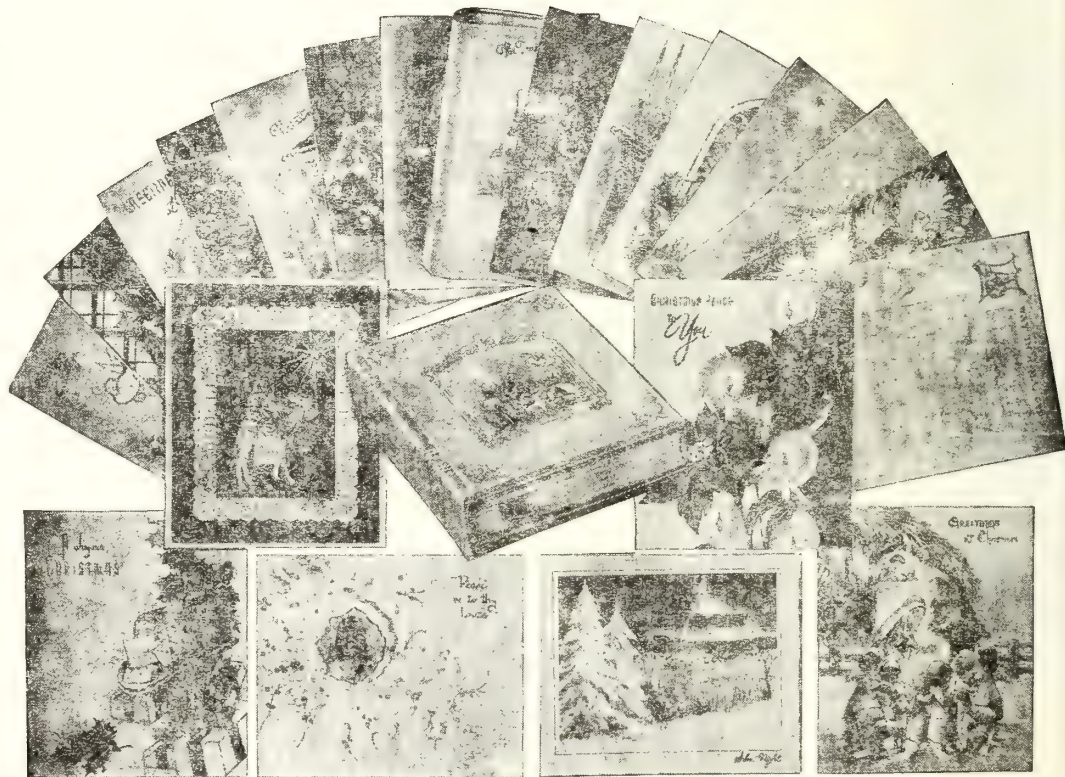
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## Free Will Baptist Press - Ayden, N. C.

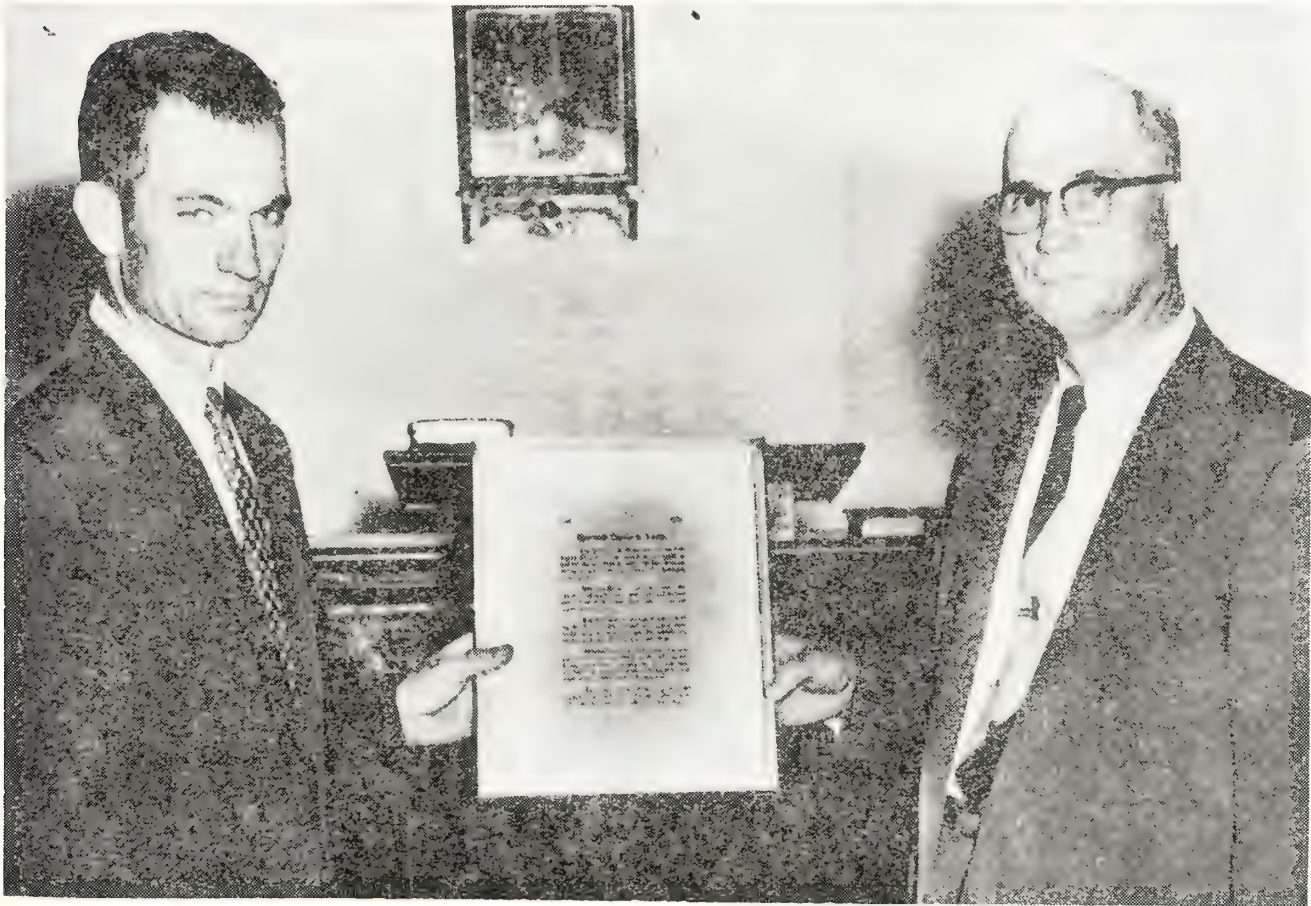


# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 10, 1956

## REV. L. R. ENNIS PRESENTED TRIBUTE



Pictured above are the Rev. L. R. Ennis and Mr. Ermon Godwin Jr. immediately following Rev. Ennis' farewell sermon to the Shady Grove Free Will Baptist Church, Sampson County, North Carolina, on August 26, 1956. Mr. Godwin, a member of the board of deacons of the Shady Grove Church, presented the tribute pictured above to Rev. Ennis in behalf of the church for his years of service to the church, 1948-1956. The tribute, printed in gold lettering and framed in gold, read as follows:

"The members of Shady Grove Free Will Baptist Church wish to express our gratitude to God for the manifold blessings we have received during the past eight years under your guidance as our pastor.

"Your steadfastness, your adherence to the teachings of God's Word, your faithfulness and loyalty to the cause have been a source of inspiration to us.

"You have been as a good shepherd leading his flock in paths of truth and righteousness, encouraging us always to seek the straight and narrow path that leads to life everlasting.

"Cherished memories indeed are your compassionate prayers on behalf of the sick and suffering, your deep yearning for the lost, your constant and consistent study of God's Word, and your desire to know and to do His will.

"We pledge to you our undying love and gratitude and pray God's blessings upon you as you continue your high calling in Christ Jesus."



# EDITORIAL

## HYMNAL

A joint committee composed of members of the Board of Publications and Literature of the National Association of Free Will Baptists and the Board of Directors of the Free Will Baptist Press has received authorization from both the boards to effect the publication of a Free Will Baptist hymnal. The committee has asked the editor to serve as its secretary to handle its correspondence.

The over-all objective of the committee is to assemble and offer to our people a hymnal which will meet the needs of our churches in all their services of worship. This is going to be a herculean task in view of the fact that it must be designed to serve so many different geographical areas throughout the nation where people are acquainted with, and accustomed to singing, many different songs and types of songs. However, with the cooperation of our people from all the areas of the denomination, it will not be an impossible task.

The use of the word, *hymnal*, indicates to us that the committee desires to include a great number of the old hymns which have lived throughout the years. We believe that our people need many of these selections which, when they are sung, will voice the joyous overflow of their hearts in praise and adoration to God who is their Father. As a minister and a pastor, we have had our own heart stilled and conditioned for bringing the gospel in sermon by the congregation's having sung some of these worshipful, Spirit-filled hymns before we began the message. We have also observed that the congregation, too, was conditioned by the Spirit to receive the message.

On the other hand, we have had the trying experience of occupying the sacred stand to bring God's message when the songs which had been sung were not in keeping with the occasion of worship. The singing had reacted unfavorably on both the preacher and the worshipers so that it was difficult to sense an atmosphere of worship in the service. We hope our people are coming to realize, more and more, that singing is not just an activity to fill up space and consume a part of the service time, but is an integral part of our worship designed of God for a special purpose.

We furthermore believe that, in addition to the hymns that serve to express man's worship to his Maker, a serviceable book should contain gospel songs which testify to others of our faith in Christ and urge them to come to Him for salvation. These songs have a place of particular importance in our evangelistic services. The committee will perhaps encounter greater difficulty in selecting these songs because of the wide variety from which these songs may be selected.

We hope the committee will also include a limited number of choruses for children, some solos, duets and choir numbers in the hymnal. A wise selection of songs for special occasions should also be included, together with appropriate responsive readings, a topical index and an alphabetical index.

This is the thinking of the editor as to some of the contents of an adequate hymnal for our denomination. What is your thinking? Elsewhere in this issue of *The Free Will Baptist* you will find an insert which we hope you will cut out, fill in the names of songs, publishers and writers, and send to us, together with a letter making any suggestions which you think will assist the committee in making the hymnal serviceable to you in your church work. The committee has asked us to use this method of securing information as to what our people want in a hymnal. We shall keep all of your correspondence on file for serious consideration in making

up the contents of the hymnal. Let us urge you to please give the committee this much needed information.

There are also a number of song writers in our ranks, whose addresses we do not have; and there are also some publishers of songs among us. The committee is anxious to contact these people and get their suggestions, together with copies of songs which might be included in the hymnal. If you are a song writer, or if you know the names and addresses of any of our song writers, will you please write us giving this information.

Financial arrangements for publishing the hymnal have been made as follows:

By mutual agreement of the two boards concerned, the Free Will Baptist Press will finance the publication of the hymnal. The Free Will Baptist Press will be the distributing agent to handle the sales. All proceeds from its sale will accrue to the Press until all the expenses of publication have been paid; thereafter, all net proceed from sales of the hymnal will be divided equally between the two boards.

If our people will help the committee in bringing out a hymnal which will meet our needs to the extent that it will sell at a profit, the denomination will receive the total benefit of all the money which is cleared. The Free Will Baptist Press, being a nonprofit organization, devotes all of its profits from all of its sales to the expansion, improvement and development of denominational projects, especially the enlargement and improvement of the literature program of the denomination. The Board of Publications and Literature of the National Association, also a nonprofit organization, is dedicated to sponsoring more and better literature for the denomination. At the present time, this board is in dire need of funds with which to publish a denominational history and other pieces of literature.

In conclusion, let us remind you that the success of this project will, in great measure, depend upon whether or not the hymnal is adequate and acceptable to our people. You can have a part in selecting its contents if you will give us your suggestions. The men who will work with the editor in assembling the materials and supervising the printing of the hymnal are two of the most highly qualified men in the field of church music. The Rev. I. J. Blackwelder will represent the Board of Publications and Literature, and the Rev. R. N. Hinnant will represent the Board of Directors of the Free Will Baptist Press. Both men have had wide experience and training in church music, and both are among the leading ministers of the denomination.

Please send all your suggestions and contributions to J. O. Fort, Editor, The Free Will Baptist Press, P. O. Box 507, Ayden, North Carolina.

Volume 71

Number 40

## THE FREE WILL BAPTIST

October 10, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter

Manager..... L. A. Dunham  
Editor..... J. O. Fort

Subscriptions Payable in Advance  
6 Months ..... \$1.00  
1 Year ..... 2.00

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# To Whom Shall We Go

Rev. A. B. Bryan

Route 1, Benson, North Carolina

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

**J**ESUS was upon the earth for thirty-three and one-half years. At the end of His thirty-second year He had become a popular figure. It seems as if He was seeking to come to a climax in teaching His disciples. The multitude knew Him to be a miraculous man, and spoke of Him as some great prophet, and were following Him, some because of genuine love, some for the loaves and fishes, and others possibly for the excitement and thrill of the crowd. Jesus taught them that He would set up a Kingdom, and the disciples understood it to be an earthly kingdom. They rejoiced at the thought of Christ as their King, and they were about to take Him by force and make Him their King (John 6:15). Jesus, knowing of their misunderstanding, began to speak of His spiritual Kingdom in such terms until their finite minds could not grasp the direct meaning. Some of them began to murmur and became peaved because they could not understand Him. Jesus told them in unmistakable terms that His Kingdom would not be an earthly kingdom, and "... many of his disciples went back, and walked no more with Him" (John 6:66). He then turned to the twelve and said, "... Will ye also go away?" (John 6:67).

These penetrating words were uttered in trying moments. It took courage and real faith to stand the test under such circumstances. Some who had been faithful were turning away, and it seemed that all He had been instrumental in accomplishing was about to fail. The thought of an earthly kingdom with the miraculous Christ as King had become faith in vain.

This is a direct question to the Christian church and to its membership: Will ye also go away? How much disappointment can the Modern Christian undergo today and continue to be a true disciple? It is said of a certain Christian family that they worked hard, and saved until they had a comfortable, well-furnished home. Suddenly the mother was taken ill, unto death; the friends came to mourn the loss of a lovely mother and companion. While the funeral was in session, their home and

all their belongings were destroyed by fire. The dear husband, reconciling himself, as best he could, and still weeping said, "The Lord gave it all to me, and has allowed it to be taken from me; I know no one else on whom I can depend." I am afraid that when the going becomes hard for many of us, there will be the losing of faith and the turning away from Christ.

Above all, the apostle, Peter, had the right spirit, and a penetrating question for the entire race: *To whom shall we go, thou hast the words of eternal life?* On whom else shall we depend for life? Heaven says, this is the Christ, even from the fall of man in Eden. Satan acknowledges through the man among the tombs that Christ had the greater power. Earth obeys His word. The waves cease their rolling at the command of Christ, disease is cured, and the withered hand is restored. Mother nature bursts into materialism at His command; the loaves and fishes feed the multitude with His blessing. Death had to release Lazareth in His presence; the sun refused to shine at His crucifixion. The whole creation of God says *life has its abode in Christ*. "I am the bread of life" (John 6:48). "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: ..." (John 6:51). Plant life receives its nourishment from the soil of the earth in order to live and bear fruit. When nourishment and moisture are gone, it withers. We know that God formed man of the dust of the earth. All the substance of his body was of mother nature, and did not require a miracle for its form, but "... God ... breathed into his nostrils ... and man became a living soul" (Genesis 2:7). Thus, man is like God, intelligent, has the power to reason for himself, and will exist or live forever.

We must note that man was placed in the third world or sphere of God's creation. He was not placed in plant life, although his body is of the earth or ground. He was not placed in the physical or animal world alone, although he is a tangible being, for "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Man is God's higher creation, and has been placed in His spir-

itual world; therefore, we must deal with him on the strength of the latter. Since man sinned and became of the fallen nature, we must deal with him according to sin, salvation, and man, an eternal living soul.

*To whom shall we go?* Not to plant life, for it springs forth with the season, in co-operation and at the call of mother nature. Not to physical or animal life for it fades away because of sin and the fallen nature. Tangible things just cannot endure. Man comes forth in the spiritual realm, opens up as a flower—first, the bud, then the full bloom which soon fades away. Thus, he goes to complete spiritual light or spiritual darkness, whichever he chooses. If he is to be saved, he must use his power of reason, and find restitution in Christ. He must be bought back by his rightful Owner, the One who formed him and breathed into his nostrils the breath of life, causing him to be a living soul.

There are two sides to the spiritual realm with a great gulf fixed between. Man's destiny is obtained by his decisions in this life, while his mind is capable of making worthwhile and concrete decisions. *Choose ye this day whom ye will serve. Choose you this day which side of the gulf you desire to live on.* Man is making decisions every day for physical life, as if he could safely trust in the physical or animal world, and often shuns the fact that spiritual decisions are being made also. Which way is your decision? Do you choose to go away or find restitution in Christ from all sin?

## A Basket of Beans

Rowland Hill, a famous preacher, was going down a street, when he saw a drove of pigs following a man.

"This," said Hill, "excited my curiosity so much that I determined to follow. I did so; and to my great surprise I saw them follow him to the slaughter-house. I said to the man, 'My friend, how did you induce the pigs to follow you here?'"

"He replied, 'I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me.'"

"And so it is," added Hill, "that Satan has the basket of beans under his arm; and he drops them as he goes along, and what multitudes he induces to follow him to an everlasting slaughterhouse!"

Are you one who is being led by him?—*Selected.*

No one is qualified for heaven until he first confesses that by nature he is qualified for hell.—*Highland Park, Michigan, Church Bulletin.*



# Facts About Superannuation

Rev. K. V. Shutes  
Route 5, Thomaston, Georgia

**F**IRST let us look at the meaning of the word *superannuation*. *Super* is a prefix which means above or over. The word *superannuate* means to dismiss from service, or cause to retire on a pension on account of age or infirmity.

We Free Will Baptists have retired most of our aged ministers without a pension in the care of their children, loved ones or friends. Shall we continue to do this, or do we want to amend our doings of the past?

How long has the program of superannuation been carried on in the National Association of Free Will Baptists? In the year of 1945 this phase of our denominational work was instituted. The Superannuation Board of the National Association of Free Will Baptists set up a plan whereby the eligible ministers of our churches could be endowed. In that same year there were 25 policies issued to Free Will Baptist ministers. Then in 1946 only one policy was issued; in 1947 there were three issued; in 1948 six were issued; in 1949 we fell back to three again; in 1950 we came up to four; in 1951 we went down to one; in 1952 we came back up to three; in 1953 we advanced to 11; in 1954 we went down to two, and in 1955 four were issued.

Why were there no more policies issued in this period of ten years? The answer is this: The income to the board was so limited that they could not take on more than the board could pay half of the premiums, and only about 10 per cent to 25 per cent of the Free Will Baptist ministers are interested in such a program. Then too, there are so many state and local associations and churches that will not let one visit in them to tell the people about it, and many of them do not know anything about this program of our churches.

It will take from 15 to 25 years to awaken our people to the importance of such a program, at the pace we are going. But if you could travel the states as I have done and find the great number of ministers, who have worn their life out in the ministry and are not getting one dime from their association, it would break your heart.

Who can get this endowment that is offered through the National Board of Superannuation? Any Free Will Baptist minister or missionary between the ages of 21 to 55

may apply for it.

How can one get it? You may write to the National Superannuation Board in care of Rev. K. V. Shutes, Route 5, Thomaston, Georgia, for information. If the ministers who are interested would write to the above address, and state their name, age, address, and whether they want endowment at 65 or endowment at 70, also furnishing us with the name and address of their chairman of board of deacons, we would be happy to write to their churches and see if we can get them to pay half of their premiums.

Why call on the churches to help? Because we have over 1700 ministers, and a great number of them would like to be endowed, but the income to this board will not even pay the secretary's salary and traveling expenses, and running expenses of the office. If we could get the churches to pay half of their pastors' yearly premiums, and the pastors pay half, we could go fifty times faster with this program.

We have a great number that are paying half of their pastors' premiums, and a few that are paying all of the premiums. A number of these pastors were already endowed when I began serving as promotional secretary for the board. In the cases of all of the fellows who have been endowed since I came in office, their churches have either paid all or half of their initial premiums, with the exception of two, and these two paid all of their premiums themselves.

If every minister who was endowed before September, 1955, will write us and give us the name and address of his chairman of board of deacons, we will do our best to get his church to match his half of the yearly premium on his policy. Some of the ministers are including this in their churches' yearly budgets. This is a good plan, and if more of them would do this, it would save us from having to write every year to remind the churches about their obligations.

The next question is, how much insurance can a minister get through this board? The National Superannuation Board agreed in a meeting last February not to exceed \$2000 for the present time. The board hopes that in time to come it will be able to offer more.

What will it mean to have a \$2000 en-

dowment? It means that if the minister should die before he reaches the age of 65 or 70, his widow would get \$2000 plus accumulated dividends. If he has the disability rider, and should get disable to preach before he reaches the age of 56, he would draw \$10 per month per \$1000 insurance, and at his death his widow would still get the face value of the policy, plus accumulated dividends. Should the minister live to be 65 or 70 he could draw the full face value of the policy, or he could draw it in monthly installments. If he is still able to preach when he reaches the age that the policy matures, he may leave it with the company to draw dividends until such a time that he would need it.

What about the old men who need help now? The National Board of Superannuation urges every state to set up a state board to raise money as they see fit and can, and that all the state money for this cause be channeled through the state board; the board is to keep 75 per cent of the funds raised in order to be able to have something to give the aged ministers who need help now. This should be done on a merit basis. The other 25 per cent should be sent to the national board to help operate an office and pay half of the ministers' premiums on endowments.

We will be happy to send to your state superannuation board the bylaws and rules regarding superannuation, if you will write for them.

Some of you may be wondering why I accepted a pastorate and moved the office from Nashville, Tennessee, to Thomaston, Georgia. The reason is that there were so many closed doors in states, associations and churches, and because so many of our ministers have shown no interest in this program. I do not believe in the law of force in religious matters. We will carry this work on principally by correspondence. I will visit as many associations as possible, and will make an itinerary along as we can.

I hope you will join us in prayer that our people will be awakened to the need of such a program as this, and that we will become concerned for those who have worn themselves out in the ministry.

Remember that October is designated as *Superannuation Month* by our national association. Let us make it the greatest month ever in doing something for the aged ministers who blazed the trail ahead of us, and to help endow the younger man so that when he is old he will have an income.

Is the minister not as worthy as one who has served in the armed forces of our country? Is he not as worthy as the one who has worked at some occupation, and today is drawing Social Security, or will be in the future? Jesus said, "He that is of the gospel should live by the gospel, and the laborer is worthy of his hire."



# Superannuation Month In North Carolina

Rev. Wilbert Everton, Chairman-Treasurer  
of North Carolina Superannuation

**I** AM happy that it is now my privilege to be working with the North Carolina Board of Superannuation. Since it is my desire and prayer that I may be able to carry on the administrative work of this board as efficiently as it has been done heretofore, I am extremely anxious that all North Carolina Free Will Baptist churches make liberal offerings during the month of October to the cause of superannuation. As you may be reminded, October is the month set aside by the state convention as superannuation month.

We have seen the work grow slowly in the past. However, may we remind ourselves that it has grown as much and as fast as we, the Free Will Baptists of North Carolina, have permitted it to grow.

I am sure that the twenty-three retired ministers and the twenty-three ministers' widows would join me in expressing their genuine gratitude for what has been done in the months and years gone by; but let us do more. Read the challenge of God to His people when He said to Moses, "... speak unto the children of Israel, that they go forward" (Exodus 15:15). This has been the marching order of the children of God down through the ages. May these words ring out in our hearts and minds as we move on in this great work for the Lord Jesus Christ.

The monthly checks of the ministers and widows are very small, but yet these people are depending upon them. There was a time when our church was depending upon these dear old servants of God. They did not fail. Will you now fail them?

Let us renew in our minds the truth of God's Word which teaches us that we are our brother's keeper. Can you really say, "I have done what I could?" I am afraid your answer would be, "No." Then may I urge you to come to the rescue of these who so much need your help.

I plead with the leaders of our church that they bring this very worthy cause to bear upon the mind of everyone during this month. Please send a liberal contribution this month, and regular gifts throughout the year, to Reverend Wilbert Everton, Route 3, Wilson, North Carolina. We

must hasten to these places while the invitation is open.

## *Last Report from Secretary*

Since this is my last report as state missionary, I would like to express my appreciation for the cooperation shown me since

I came to the state of North Carolina. These six months have been really days of activity. The Lord has blessed our efforts, and your prayers have been our strength. This state is open to us; we must go and start churches while we can. And let me add that it can be done. Please pray for me as I go to Nashville, Tennessee, to take the work as promotional secretary and treasurer of the National Home Mission Board.

I should like to particularly express my appreciation to the Rev. Rashie Kennedy, chairman of the North Carolina Mission Board, and to Rev. N. B. Barrow, treasurer, together with the other members of the board—Rev. J. W. Alford, Rev. James A. Evans, and Rev. David W. Hansley—for the work they have done for the cause. This work must go on! Pray as the board decides whom to call for the work. The Lord bless you all!

## CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

### Report on Mount Olive Junior College

(Editor's note: This is a part of the annual report of Mount Olive Junior College made by President W. Burkette Raper to the North Carolina State Convention of Free Will Baptists on September 12, 1956.)

**M**OUNT Olive College was chartered by, and is owned and operated by, the North Carolina State Convention of Free Will Baptists. It is to this convention that the college is responsible; it is also to this convention that the college must look for its support. This convention must assume financial responsibility to the college to the same degree that it exercises control over its operation.

#### *The Objective of the College*

Mount Olive Junior College was established because this convention realized that our denomination could not make progress, or even survive, without a sound program of Christian higher education. "The objective of the college is to train and educate young men and women for Christian life and service, thus preparing them for useful vocations and successful living in the home, the church, the school, the community and the world."

We believe that if we are to have an educational institution that can adequately serve our young people, it must be an ac-

credited college. An accredited college is one that is approved by an association of other colleges. An accredited college is absolutely essential for an educational program that helps to train teachers, doctors, nurses, chaplains, lawyers, social workers, engineers and foreign missionaries. Our entire denominational program of foreign missions is in serious jeopardy unless we develop an accredited program of higher education.

Accreditation does not mean that our college would be controlled from the outside. We continue to choose our own faculty members, include whatever courses of study we desire, and regulate student life as we think best. Accreditation simply means that we measure up to certain required standards such as an adequate library, properly equipped science laboratory, sufficient income, a trained faculty, etc.

Mount Olive Junior College expects to have met all requirements for accreditation by the North Carolina College Conference during the current school year. We have already had a preliminary visit from the State Department of Education and we are looking forward to a full-scale investigation this fall.

#### *Who May Attend Mount Olive Junior College*

The college is open to both men and women. Our program of study is designed (continued on page sixteen)



# NEWS NOTES

## Saint Paul's Church Praises Revival Services

The Saint Paul's Free Will Baptist Church of Elizabeth City, North Carolina, held its revival August 19-26, 1956, with the Rev. Jack A. Green of Greenville, South Carolina, as the evangelist.

The church reporter, Yvonne Owens, submits the following report from the church:

"Saint Paul's Church has recently witnessed its most successful revival in a number of years. Through Rev. Green's great work, twenty-eight persons made decisions for Christ and many Christians were drawn much closer to God. Each service was well attended with members and visitors from surrounding cities and communities. Special singing was enjoyed each night. During the two weeks' period, seven persons became members of the church, making a total of twenty new members since January.

"Our Sunday school has had good attendance also this year, with an average

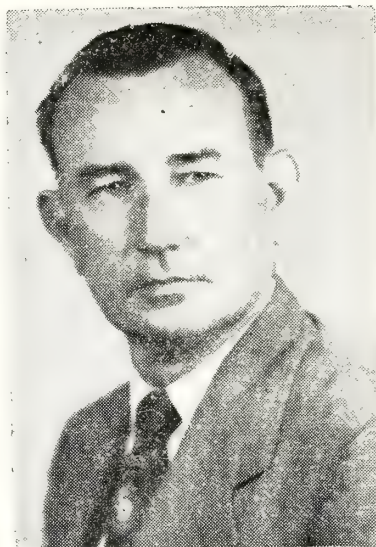
## Crawford to Conduct Ormondsville Revival



The Rev. R. B. Crawford, pastor of the Greenville, North Carolina, Free Will Baptist Church, will be the guest evangelist for revival services at the Ormondsville, North Carolina, Free Will Baptist Church, October 21-28. The Rev. Roger Tripp of Ormondsville will conduct the singing for the meeting.

The pastor, the Rev. S. A. Smith, and the church extend an invitation to each and everyone and urge all members to attend these revival services.

## Rev. Walter Carter, Evangelist, For Piney Grove Revival Services



Revival services will begin Monday, October 15, 1956, at the Piney Grove Free Will Baptist Church, Duplin County, North Carolina, with the Rev. Walter Carter of East Rockingham, North Carolina, as the evangelist.

The public is cordially invited to attend these revival services.

of 85. The highest number attending was 120. We have 106 on roll at the present time. We have added two rooms for use of the Sunday school.

"As you can see, our church is steadily growing, and we desire the prayers of all Christians."

## Coming Events

October 13—Rockfish Conference of North Carolina, Hickory Grove Church, Rockfish Station

October 17-18—Western Conference of North Carolina, Holly Springs Church, Johnston County

October 19-20—Pee Dee Association of North Carolina, Cedar Branch Church, Columbus County

October 24-25—Eastern Conference of North Carolina, Friendship Church, Jones County

October 27—Mt. Moriah Association of North Carolina, Mt. Moriah Church, Hamlet

November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County

## 12th Annual Session of N. C. Albemarle Conference

The twelfth annual session of the Albemarle Conference of North Carolina is now in session, October 10, 11, at the Free Union Church, Beaufort County, North Carolina. Those conducting devotions during the conference are Mr. Oscar Webster, Mr. J. T. Keech, Rev. Ralph Osborne and Rev. Winford Brickhouse. Rev. Sam Kennedy has charge of the welcome address, and Rev. L. E. Ambrose is bringing a message during today's morning session.

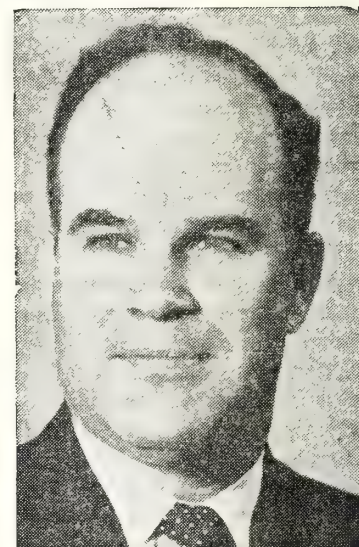
Rev. Walter Reynolds will conduct a memorial service during the conference. The convention sermon for Thursday, October 11, will be brought by the Rev. LaRue Davis. The various reports and the business are being taken care of during all sessions of the conference.

## Liberty Church Announces Home-Coming

The Liberty Free Will Baptist Church near Manning, South Carolina, will observe its annual home-coming on Sunday, October 14, 1956. All friends, members, former members and former pastors are invited and urged to attend.

Services will begin with the Sunday school at 10:15, followed by the morning sermon. A picnic dinner will be served on the grounds at the noon hour. The afternoon services will include special songs by groups and the congregation.

## Amory, Miss., Church Announces Revival



The Amory, Mississippi, Free Will Baptist Church announces that its revival will begin October 17, continuing through October 26. The Rev. Damon C. Dodd of Nashville, Tennessee, will be the evangelist for the meeting.

The Rev. M. L. Hollis, pastor of the church, says, "Every born again Christian is asked to pray for the success of this meeting."



The church says, "Come and let's have a joyous day together."

### Faith Church Announces Revival Services

The Rev. James Earl Raper will be the evangelist for revival services conducted in the Faith Free Will Baptist Church, Route 1, Kinston, North Carolina, October 15-21, 1956. Mr. Raper is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and is now continuing his studies in Columbia Bible College, Columbia, South Carolina.

Rev. Raper will be assisted by the pastor, the Rev. Frank Davenport. An invitation is extended to everyone to attend the services.

### 68th Annual Session of Liberty Association

The sixty-eighth annual session of the Liberty Association of Free Will Baptists of West Florida will meet October 19, 20, 1956, with the Pleasant Hill Free Will Baptist Church located 6 miles south of Bonifay, Florida. The moderator will be Chester A. Huckaby and the vice-moderator, A. B. Cook. Wayne Hicks will be acting as secretary-treasurer.

The following is the scheduled program for the meeting:

#### Friday Morning Session

- 9:30—Singing, Directed by Rev. W. E. George
- 10:00—Call to Order
- 10:05—Church Letters
- 10:15—Welcoming and Receiving of Visitors
- 10:30—Report of Credentials Committee
- Seating of Delegates
- 10:45—Recess
- 10:55—Singing, Directed by Rev. W. E. George
- Special
- 11:15—Message, Rev. Wayne Hicks
- 12:00—Announcements and Benediction

#### Friday Afternoon Session

- 1:00—Devotions, Brother Hughes
- 1:15—Memorial Services, Rev. Chestnut
- 1:30—Correspondents
- 1:45—Committee Reports
- 2:15—Sunday School Convention Report, Mrs. Oma Owen, Field Worker
- 2:30—Mission Board Report, Rev. W. B. Hughes, Secretary
- 2:45—Call for Church Letters
- 2:50—Miscellaneous Business
- 3:00—Announcements

#### Friday Evening Session

- 7:00—Singing, Directed by Rev. W. E. George
- 7:15—Testimony Time
- 8:00—Message
- 9:00—Benediction
- Saturday Morning Session**
- 9:30—Singing, Directed by Rev. W. E. George
- 9:45—Devotions, Woman's District Auxiliary Convention
- 10:00—Call for Church Letters, Corresponding Delegates Renewed
- 10:15—Business Session
- 10:30—Recess

- 10:40—Singing and Testimonies
- 11:15—Message
- 12:00—Announcements and Benediction
- Saturday Afternoon Session**
- 1:00—Devotions, Brother R. O. Johnson
- 1:15—Reports
- 1:30—Appointment of Corresponding Delegates to Sister State and National Associations
- 2:00—Final Report of Nominations Committee
- 2:20—Report of Secretary-Treasurer
- 2:30—Report to All Standing Boards
- 2:45—Election of Officers
- 3:00—Miscellaneous Business
- Rising Vote of Thanks
- Adjournment

### Grifton, N. C., Church Holds Revival Services

The Rev. E. E. Edwards of Chocowinity, North Carolina, will be the evangelist in a series of revival services in the Grifton Free Will Baptist Church, Grifton, North Carolina, October 12-20. The services will begin each evening at 7:45.

The Rev. C. J. Harris, pastor of the church, extends a cordial invitation to the public to attend these services.

### Croatan Church, Host To Youth for Christ Rally

The Croatan Free Will Baptist Church located between New Bern and Cherry Point, North Carolina, will be host to a Youth for Christ Rally on Saturday night, October 13, 1956, at 8:00 o'clock.

Everyone is invited to attend this rally and to enjoy the Christian fellowship.

### Miss Volena Wilson Visits N. C. Churches

Miss Volena Wilson, missionary home on furlough from India, will visit the following North Carolina Churches:

Wednesday, October 17, 7:30 p. m.—

Winterville Church, Winterville, Rev. Walter Reynolds, pastor.

Thursday, October 18, 7:30 p. m.—Bethany Church, Pitt County; Rev. Walter Reynolds, pastor.

Friday, October 19, 7:30 p. m.—East Greenville Mission, Greenville; Rev. Frank Davenport, missionary.

Saturday, October 20, 7:30 p. m.—Youth Rally, Hull Road Church, Greene County; Rev. Michael Pelt, pastor.

### Rev. Homer Willis Resigns Position

The Rev. Homer Willis of Greensboro, North Carolina, has resigned as state missionary to accept the position of promotional secretary-treasurer for the National Home Mission Board. Mr. Willis will assume his duties at an early date in the Headquarters Building, Nashville, Tennessee.

All correspondence to the National Home Mission Board should be mailed to him at 3801 Richland Avenue, Nashville, Tennessee. Mr. Willis succeeds the Rev. Damon C. Dodd as promotional secretary-treasurer.

### East Greenville Mission Secures Place of Worship

The mission in East Greenville, North Carolina, which is under the direction of the Rev. Frank Davenport, has rented a house on the corner of Hamilton Street and Jefferson Drive in the Colonial Heights section of that city in which to hold religious services.

The schedule of services is as follows: Sunday school each Sunday morning at 9:45; morning worship at 11:00; mid-week prayer services each Wednesday evening at

(continued on page ten)

## Recommended Hymns and Gospel Songs

A joint committee from the Board of Directors of The Free Will Baptist Press and the Board of Publications and Literature of the National Association of Free Will Baptists is beginning its work of selecting songs and other materials for a proposed church hymnal to be published by the two boards. What are some of the numbers that you would like to be included in the hymnal?

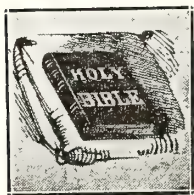
The editor of *The Free Will Baptist* is asking that you fill in the blanks below with five selections which you would recommend to the committee. When you have filled in the blanks, cut out the entire article and send it to J. O. Fort, Box 507, Ayden, North Carolina. If you have copies of the words and music of the songs which you select, please include them in the letter. The editor will present your selections to the committee for consideration.

Title	Writer	Publisher
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# Questions and Answers

## ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: I would like for you to explain the ninth chapter of Romans, especially Verses 11-14 so as to give a correct view on predestination.—Mrs. Aurie Hayes, Arapahoe, North Carolina.

(Continued from last week)

Answer: 3. The apostle turns our attention to the difference between the natural descendants of Abraham and the Christian Jews who are also his spiritual descendants (Romans 9:6, 7). In Romans 9:6 the Holy Spirit wants His readers to understand that even though Israel as a nation does not appear to be in the limelight of God's special blessing and watchcare, as she was at times in the past, yet the word of God to Abraham, Isaac, Jacob, David, etc., will bring forth its fruit. God has promised Palestine to Abraham's descendants as an eternal heritage. See Genesis 12:2, 3; 17:21; 21:10-12; 28:13-22. He has promised to bless them that bless Abraham and his descendants and to curse them that curse Abraham or his descendants, and now as Paul pens the words of this text the Romans are making it almost unbearable for Israel. Furthermore, Israel as a nation is hostile to Christ and His followers. Rome acted as the agent in authority as Christ was condemned and was crucified at the persuasive demands of the Jews. How may the Holy Spirit explain all this through Paul? It is simple because all the natural descendants of Abraham are not included in the true heirs of Abraham, that is, spiritual heirs or heirs of the promise, God's promise to Abraham. All of the national Israel are not to be the recipients of God's promise and of His grace because all that Israel herself regards as Israel are not thus regarded by God.

In Romans 9:7 an ancient truth is brought into the forefront to remind Israel that God Himself has the right to point out the chosen heirs of the covenant or promise and that He has from the beginning exercised that right for He did not even include all the natural descendants of Abraham in the covenant, but only Isaac and his descendants. "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country" (Genesis 25:5, 6).

"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman" (Galatians 4:30).

In Genesis Chapters 12—21 God makes it clear that Isaac, the son of Sarai, the heir that God promised Abraham and Sarai for over 25 years before his birth, is the one and only one of Abraham's sons through whom the special blessing must come. Abraham and Sarai expressed their impatience in waiting for the fulfillment of God's promise when Sarai gave Abraham her maid as a second wife as was the common practice among heathen at that time, but God did not honor the fruit of this unholy union with the promise. Neither does He honor the descendants of Katurah, a later wife, in the covenant. There is no human reason given for God's making such a choice. So far as we can see or so far as we might know, either of Abraham's other sons could have been chosen of God as heirs of His special promise, but this was not according to God's sovereign will. Knowing this should be sufficient for us. No more questions should be asked while we are in the flesh and only see through, as it were, a glass darkly; as spiritual values are brought before us. I knew of a father who, while weeding his flower garden was asked many more questions than he could answer by his three-year-old daughter, as to the reason for pulling out the healthy rag weeds and leaving the much smaller and uglier flower plants. The more answers that the father gave, that to me were reasonable, the more puzzled this little girl was and the more impossible were her questions. That would about fit our case were we to sit down and try to fathom the depths of God's wisdom; "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33).

God's reasons are sufficient in each choice He has made. We are not called upon to understand everything in God's Word, but rather to accept by faith and obey. See 1 Samuel 15:22, 23. That is what Abraham did. There is no doubt in my mind but that God's foreknowledge of Abraham's attitude in this choice influenced God in

the choice of Abraham rather than Lot or some one else that He knew would act differently. If you are a Christian you were chosen in Christ before the world was made. God chose you because He wanted to. That's reason enough; nevertheless, God tells us that it is according to foreknowledge that He chooses each of us. We might foolishly quiz God for the reason of His choice of Jacob rather than Esau, who was according to custom in line for the blessing and inheritance. The first answer in God's Word tells us that God did not will to do so. Again God tells us that Esau was a vain person and that he despised the birthright.

Man's reasoning would have never brought out the latter fact, but God's foreknowledge was sufficient for Him to tell Rebecca before the children were born which would be accepted and which rejected. In our case now in this the church age, God chooses or has chosen all the "whosoever will" and rejected all the "whosoever will not." John 3:16, 36; Mark 16:16; Matthew 11:28-30; Romans 10:9-11 and Revelation 3:20 bear out this fact unquestionably. Both God's sovereign will and His immutable nature have designed it thus.

All the affairs in our experiences upon the earth, our relations to God, to each other, and to the destructive forces of both soul and body are so minutely covered in God's plan for us, both in the future and at the present time that He now knows every thought of our hearts, every plan in our purpose and when each physical, mental and spiritual change shall take place. See Matthew 10:28-30; 1 Corinthians 3:19, 20; 1 Chronicles 28:9. This being true God knows how and is able to make wise choices and advantageous plans that for the time being may seem unreasonable to the puny foresight of man's comprehensive ability. God's choices or elections are all made according to His unlimited knowledge or omniscient grasp of the past, present and future. The wise head of a successful business does not limit his plans for that business to its present status in the business world of the present, but he cautiously considers the history of that business, the world conditions including social, economic, political, etc., and expands or curtails according to his judgment. He is limited because he has to guess about the future on the basis of the present and past. God knows the end from the beginning so He can make every single choice advantageous to His great purpose of saving the most possible souls in the time allotted to evangelize the world.

(To be continued)

Man talks of the survival of the fittest but the glory of the gospel is that it transforms the unfit.—*Highland Park, Michigan, Church Bulletin.*





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

(Continued from last week)

As we begin the last article in our thinking on the subject of "Heavenly Recognition," let us read again two of the passages which we have been considering, namely 1 Corinthians 13:12 and 2 Samuel 12:23.

Yes, I believe we shall all know each other in heaven and shall look into each other's faces and see the joy beaming there and shall all break forth into the glad eternal hallelujahs!

And now what practical lessons may we find from all the foregoing? They are many, but we will confine ourselves to three as follows:

First—This hope should make our earthly lives holier and better in the service of God. Friends are waiting for us in heaven; such a thought should lift us above the beggarly elements of the world; it should restrain us from sin. The benediction of such a hope should kindle in our breasts a strong desire for holy things and an impulse to better living.

The story is told of a pastor who called at the home of one of his parishioners and found, seated in the doorway, a little boy with both hands extended upward, holding to a string. "What are you doing here, my little friend?" inquired the minister. "Flying my kite, sir," was the prompt reply. "Flying your kite!" exclaimed the pastor; "I can see no kite; you can see none?" "I know it, sir," responded the lad, "I cannot see it, but I know it is there, for I feel it pull." Then the story continues with an explanation to the illustration just given: "A few years back, the angels came and bore far above us, out of our sight, one that was very dear to us. The attachment of our hearts was not broken—the connecting ties were lengthened, not broken. We loved her while here; we love her still. She loved us while in the flesh; we are sure that she loves us none the less in her new condition. Rising higher and still higher in the heaven of heavens, we feel her influence. She is with Christ and, attracted by gentle influences, we are tending towards her peaceful home with the prospect of the same glorious companionship."

Second—This truth should make us true and tender friends to each other in this life. I know that it is not possible to be

friends with all people, for there are those who will not let you be their friend, but the Bible teaches, "If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18). If you thought that you should never know or love the friends of earth after this life, you would number them with temporal things, and it would cramp and chill all earthly affections. But how deeply, how tenderly, we may love each other here when we know that the separations of life are but brief, and that heaven shall view the renewal of them in an unending union. How gentle our words, how tender our dealing with others, how patient and forbearing shall our lives be, holding our friends in such light as this!

Third—This truth appeals to the unconverted, too. They have sainted friends

and loved ones in heaven they want to meet, perhaps they promised that they would meet them as they bade them farewell here, and yet they cannot meet them unless they turn from sin unto God through Christ.

The following lines by an unknown poet are worthy and appropriate, I think, to close these devotional thoughts on this subject:

"As one who travel-worn and weary—  
Weary of wandering thro' many scenes—  
At length returning homeward, sees afar off  
The white cliffs of his father-land; and ere  
The laboring ship touches its sacred soil  
Leaps on the pier where around him press  
His children, kith and friends, who in a  
breath

Ask of his welfare, and with joyous tongues  
Pour all their love into his thirsting ear."

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## Christian Living In the Early Church

Examples of Christian life for the believer

1. They were grounded in Christian doctrine (Acts 2:42).  
Correct teaching essential to successful living (John 8:31, 32; 1 John 3:1-3).
2. They were ever eager to receive the Word (Acts 8:4, 8).  
Showing a willingness to continue searching (Acts 10:33; 2 Timothy 2:15).
3. They were depending upon the power of prayer (Acts 12:5).  
One thing that they knew—they prayed—He answered (Acts 4:24, 25, 31; Hebrews 13:8).
4. They were faithful in their worship (Acts 2:42).  
They realized where to find strength (Acts 20:32; James 4:8).
5. They were gathering about the Lord's Table (Acts 20:7).  
Making Christ the Center of their worship (1 Corinthians 10:16, 17; 11:24, 25).
6. They were noted for their liberal giving (Acts 2:44, 45).  
The secret—"They . . . gave their own selves" for service (2 Corinthians 8:5; 9:13; Acts 20:35).
7. They were abounding in love one for another (Ephesians 1:15).  
Following Paul's teaching and examples (John 13:34, 35; 2 Thessalonians 1:3).



## NEWS NOTES

(continued from page seven)

7:30. The mid-week service on the evening of October 17 will not be held, but a special service will be held on Friday night, October 19, with Miss Volena Wilson, missionary on furlough from India, speaking.

### Gray Branch Church Revival Dates Corrected

In a previous issue of *The Free Will Baptist* revival dates for the Gray Branch Free Will Baptist Church, Lenoir County, North Carolina, were given incorrectly. The revival will begin Monday night, October 15, 1956.

An invitation is extended to everyone to attend this revival.

### Home Coming At Pleasant Plains

The annual home-coming service at Pleasant Plains Church, near Selma in Johnston County, North Carolina, will be held on Sunday, October 14, beginning at 11:00 a. m. The regular service will be followed by dinner on the church grounds. All former pastors have been extended a cordial invitation to attend the service, and all former members, present members who live away from the church, together with children of members and friends of the church are urged to come back home for a great day at the old church.

Rev. L. E. Ballard, the pastor, announces

that there will be special song features, including a program by a group from the Children's Home at Middlesex.

### Bethany Church To Observe Home-Coming

The annual home-coming of the Bethany Free Will Baptist Church, Pitt County, North Carolina, will be held Sunday, October 21, 1956. The morning service will be conducted by the pastor, Rev. Walter Reynolds of Ayden, North Carolina. Lunch will be served on the church grounds at the noon hour. Following the lunch hour at 1:30 there will be a singspiration service with singing groups from the near-by churches participating in the service. All former pastors and members are especially invited to attend.

### Revival at Grant's Chapel Church

Revival services will begin at the Grant's Chapel Free Will Baptist Church, Seven Springs, North Carolina, on Sunday, October 14. The Rev. Johnny Eason, a student of Mount Olive College, Mount Olive, North Carolina, will deliver the messages during the entire week, beginning each night at 7:30.

(continued on page fourteen)

## Christ for Our Every Need

1. Christ—His Life—Our Example (1 Peter 2:21).  
We are exhorted to follow Him (John 12:26; 1 John 2:6; 1 Corinthians 11:1).
2. Christ—His Death—Our Substitute (Romans 5:8).  
"Just as if I had died" (M. S. Trans.) (1 John 4:10; 1 Corinthians 15:3).
3. Christ—His Resurrection—a Pledge of Our Future Life (John 14:19).  
He alone demonstrated power over death (Romans 1:4; Acts 17:18; Romans 8:11).
4. Christ—His Ascension—to Prepare Us a Home (John 14:2).  
He left His followers with a promise of comfort (Ephesians 1:14; Hebrews 11:10, 14-16).
5. Christ—His Intercession—Our High Priest (Hebrews 7:25).  
We are invited to come to the Father through Him (1 John 2:1; John 16:23, 24).
6. Christ—His Return—Our Hope for the Future (1 John 3:2).  
How dark the future without this hope (1 Thessalonians 4:16, 17; Philippians 3:20, 21).
7. Christ—His Kingdom and Rule—the Saints' Reward (Revelation 3:21).  
A just reward reserved for service (Luke 19:15, 17; Revelation 5:10).

Today, said the psalmist, I am filled; "my cup runneth over." Tomorrow and forever I shall be with the Lord, dwelling in His pavilion. If trouble overtakes me and sorrow wounds me, goodness is following me; if the archers of sin should shoot me and mistakes should confuse my steps, mercy will help goodness to relieve me, for she, too, is on my track, not far behind; and, beyond the days of this life, I shall continue to live—in the house of the Lord forever.—Selected.

## THE MAIL BOX

### REV. WIGGS AVAILABLE FOR EVANGELISTIC WORK

"I am now pastoring Union Chapel Church, Beaufort County, North Carolina, and Mosley's Creek Church, Dover, North Carolina. In addition to this pastoral work I would like to secure some evangelistic work with other churches. I would appreciate it if any church who is interested would contact me at my home address."—Rev. N. D. Wiggs, Cove City, North Carolina.

### AVAILABLE FOR EVANGELISTIC WORK

"I have been a regular reader of *The Free Will Baptist* for about 35 years. I subscribed for the paper when I was a teen-ager.

"I should like to announce that I have resigned the pastorate of the Slocumb Free Will Baptist Church, Slocumb, Alabama, a church which I organized in November, 1955. I am now available for evangelistic work anywhere I may be called.

"I received my training in the Ayden, North Carolina, Seminary and Eureka College of the same town. I have had 30 years' experience as pastor, evangelist and organizer of churches.

"I am a member of the Board of Publications and Literature of the National Association of Free Will Baptists."—Rufus Hyman, Slocumb, Alabama.

### CHANGE OF ADDRESS

"I would like to notify the public that I now have a new address, since I have recently changed pastorates."—Rev. L. S. Anthony, Route 3, Thomaston, Georgia.



# NOTES — AND — QUOTES

By J. C. Griffin



## THE HOLY SPIRIT

The personality and deity of the Holy Spirit are set forth in the attributes which are given to Him. They are also set forth in His works. He was with the Father in the creation of the world. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:2). Job says, "By his spirit he hath garnished the heavens; . . ." (Job 26:13). "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Psalm 104:30).

### *He Is Omnipresent*

In Verses 7-9 of Psalm 139 it is declared that one cannot get away from the presence of the Holy Spirit. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there" (Vv. 7, 8). No, there is no way to hide from the presence of the Holy Spirit. Hell cannot hide one from the presence of the Holy Spirit. This is one thing that makes hell so terrible. The Holy Spirit keeps reminding the lost soul of his lost estate. Some people here on earth are miserable in the presence of a Spirit-filled believer. I heard a worldly-minded church member say, in speaking of a certain Spirit-filled lady, "She makes me miserable; I just cannot stand her."

The Holy Spirit makes the lost soul miserable, whether that soul is on earth or hell. That is one reason lost people stay away from the worship of the Lord in the house of prayer. But, my lost friend, when you lift up your eyes in a demon's hell, you will be under condemnation, and you will pray as the rich man did who is described in Chapter 16 of Luke's Gospel.

### *He Is Omnipotent*

Not only is the Holy Spirit omnipresent (everywhere), but He is omnipotent. He has all power as an associate of the Father and the Son. He is equal in power. He gave physical strength to David as a shepherd boy to kill a lion and a bear in order to protect the sheep he was guarding.

### *He Is Omniscient*

The Holy Spirit is not only omnipresent

and omnipotent, but He is omniscient. That is, He knows everything. From the foundation of the world He has known of every event in the creation of the universe—what was, is and what is to be to the end and through eternity. The Scripture ascribes to the Holy Spirit the acts and attributes of an intelligent being. He guides, knows, moves, gives information, commands, forbids, sends forth and reproves. He can be sinned against: namely by grief, by being quenched in the life of a Christian, by being treated spitefully, by being rejected by sinners, and by being blasphemed by spiteful unbelievers. There are many Scriptures that substantiate the fact that the Holy Spirit is a Person and a spiritual Personality. Read the following Scriptures: John 16:18; 1 Corinthians 2:11; Genesis 1:2; Acts 10:9; Acts 8:39; Acts 10:19; 1 Corinthians 2:13; Acts 21:11; John 14:26; Acts 13:2; Acts 16:6; Acts 13:4; John 16:8; Genesis 6:3; Mark 3:39; Isaiah 63:10; Acts 7:51; Ephesians 4:30.

### *Impartation of the Holy Spirit*

There are many theories concerning the impartation of the Holy Spirit to the life of man. In the days before the coming of Christ, He seemingly came upon whomsoever He would to impart physical strength, as has already been mentioned in the life of David. He gave wisdom to those whom God was sending forth for special service. While Christ was here in the flesh on the earth, He taught that the Holy Ghost might be received by asking the Father through prayer. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

At the close of His ministry Christ promised to pray the Father; and that in answer to His prayer the Comforter would come (John 14:14; 16:26). In the evening of the day of His resurrection, Christ presented Himself in the midst of His disciples, breathed on them and said, ". . . Receive ye the Holy Ghost" (John 20:22). Christ told His disciples to wait or tarry at Jerusalem until they were endued with power. (Read Luke 24:49.)

On the day of Pentecost the Holy Ghost came upon the whole body of believers and the prophecy of Joel and the promise of Christ were fulfilled. After Pentecost the Holy Ghost was imparted to the Jews by the laying on of hands by the apostles, until the gospel reached the household of Cornelius; then, without the use of man's hands, the Holy Ghost fell on the household and they were saved and baptized with the Holy Ghost. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter,

because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days" (Acts 10:44-48). Here we learn that a person can be saved before water baptism. Baptismal regeneration was not manifested here. They had received the gift of the Holy Ghost, and then they were baptized with water.

Peter was taken up before the Church for preaching to the gentiles. It was then that he said, "And the spirit bade me go with them nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he (Cornelius) showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning (Pentecost). Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:12-17).

According to this Scripture, the gentiles received the same gift that came to all believers on Pentecost. These gentiles were to receive words whereby thy should be saved (Vs. 14). Peter remembered that the Lord had said that He would baptize with the Holy Ghost (Vs. 16). From then until now, the way of Christ has been to baptize into His body all believers upon faith in the Lord Jesus as the Saviour of their soul.

"Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death?" (Romans 6:3). "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13). "For in him dwelleth all the fulness of the Godhead bodily. . . . Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:9-12).

Let "Deserved" be written on the door of hell, but on the door of heaven: "The Free Gift."—*Highland Park, Michigan, Church Bulletin.*



# STORIES

FOR OUR

## BOYS and GIRLS



### The Story of Bamba

Hilda V. Richardson

**B**AMBA was a little boy of the Bokongo tribe in Belgian Congo, Africa. He lived with Nyunga, his mother's eldest brother who was the chief of the tribe and the witch doctor. Bamba spent most of his time hunting wild game with other Bokongo boys. One day while hunting in the jungle they spied a little monkey frisking about among the trees. Carefully they followed the little creature until they had surrounded it to prevent its escape. The boys danced around the monkey gleefully. "Ai!" exclaimed one boy. "It will make good eating!"

"No!" protested Bamba. "I will keep it for a pet."

The boys at once began to fight to settle the argument. Bamba came out on top of the other boy, so according to the rule he got to keep the monkey for a pet.

Bamba took the monkey back to his hut and tied him to the porch post. The monkey soon became tame and friendly.

There was great excitement in the village one day. The favorite wife of the chief had died. It was believed that no person died a natural death, but someone was responsible for each death and must be punished.

"The accused person will have to drink of the poison cup," Nyunga said to Bamba. "You will be my successor. You must learn to assist me."

The village drum was sounded to call everyone from forest and plain together to hear the bad news.

"The person who destroyed my wife must be punished!" Nyunga exclaimed to the people. After he had danced around he ordered, "Let the guilty one tremble and die!"

Everyone began to shake his head and say, "I'm not guilty! I'm not guilty!"

"Let him drink the poison cup. If he is innocent he will not die." A little of the contents of the cup was sufficient to kill a man.

An aged man began to tremble. Immediately the throng was sure that he was the one responsible for Nyunga's wife's death. The poison cup was brought forth and the man made to drink. The mob stood by waving their arms and crying, "The

guilty one must die! The guilty one must die!"

It was not long before the writhing body lay still.

An epidemic broke out in the village following the chief's wife's death. Bamba was among the many stricken with the illness. As he lay in bed the little monkey tied to the porch post went hungry because there was nobody to care for it.

The village drum again was sounded. This time Nyunga was calling the people together to go to the burial ground to get a message from their ancestors regarding what to do about the illness that had struck the village. The witch doctor danced and called upon the spirits of the ancestors over and over again. At last he told the people that he had received the message. Their ancestors had told the witch doctor that the site of the village was unlucky and that evil spirits would destroy them unless they departed. All the people believed what Nyunga said. They hurried to prepare to leave the village.

In a nearby village Doctor Blaine, an American medical missionary and his native assistant, Nagoma, were conducting a clinic. A message reached Doctor Blaine that there was much sickness through the forest. "We will go and see what we can do," he answered.

As he and Nagoma came near the village of Nabou they met people hurrying toward the forest loaded down with as many earthly possessions as they could carry. When Doctor Blaine asked why they were fleeing, the reply was, "Evil spirits will destroy us if we stay here."

Doctor Blaine did not see a living creature in the village except Bamba's little monkey running back and forth on his leash beside the hut door. Inside the hut they found Bamba lying on his mat, unconscious to what was going on around him. Doctor Blaine examined him. "Many will die of sleeping sickness," he told Nagoma. "Take him back to your hut and take care of him and his pet monkey. He will recover. If you do not find his parents when I come again, we will decide what to do with him."

Months passed before Bamba was well

again. He lived in Nagoma's hut. Nagoma had been unable to find the boy's relatives. Bamba attended the village school which Nagoma taught, as well as preaching and caring for the sick. Bamba listened to Nagoma's words. He heard about the Lord Jesus for the first time in his life. He learned to write in the sand and to read from the Bible, their only text book. Between sessions Bamba helped in the dispensary assisting Nagoma wherever he could be of help.

Bamba showed great promise in his work in the dispensary. One day he begged Doctor Blaine upon his visit to the village, "May I learn to cure people as Nagoma does? I have courage. I will study long and hard. My uncle tried to cure people. I will do much better."

Bamba spent the next six years at the mission school. A converted native chief was his teacher. Bamba, too, became a Christian. Three years followed at the mission hospital helping with operations, working in the laboratory. Before every operation they never forgot to pray. Two year's schooling followed his hospital training. He completed his foundation work and passed government examinations for dispensary work.

"How would you like to work under Nagoma?" asked Doctor Blaine to Bamba's delight.

"There is a need in your native village where Nagoma and I found you. People are living there again. Sickness has struck the village. I had planned to go myself but the chief would not welcome me. There is no fellowship between light and darkness. Nagoma is working further away."

"Could I go there to begin my work?" asked Bamba.

"It will be hard for you and dangerous," Doctor Blaine reminded him.

"I am not afraid. The medicine that I will take is stronger than their evil spirits," replied Bamba.

Bamba, with his assistant, went to Nabou. He was in the midst of a crowd of the village natives showing them his pills and medicine and the wonders of the microscope, explaining to them that God used simple means to do His work, when Nyunga came toward them. The crowd was sure that he had come to curse the stranger, and many of them ran away.

"I am Bamba who you thought dead," Bamba told his uncle who did not recognize the young man or believe what he said.

"Do you not know the markings of your tribe?" asked Bamba as he leaned forward for Nyunga to examine the welts on his cheeks. "A white doctor saved me with his medicine and I have brought His medicine to my people."

Nyunga tried to discourage Bamba but he did not forbid him to use his medicine



in the village. Bamba cared for many that were sick and soon they recovered.

One day Bamba's assistant came running to Bamba, "Nyunga is ill," he cried. Bamba hurried to the chief's hut and found him lying on the floor of his hut. Bamba examined him and gave him a shot in his arm. Soon Nyunga opened his eyes and began to get well, but it was many days before he was able to leave his hut.

Besides treating the sick, Bamba organized a village church and read his Bible and preached. As Nyunga became stronger he sat in the doorway of his hut and lis-

tened. A few days later, while Bamba was preaching, he left his hut and approached the circle of people carrying all his fetishes. The natives thought that he was coming to curse Bamba for certain this time, but instead, he interrupted the meeting to say, "My nephew has turned to white man's ways. His medicine proved more powerful than my fetishes. Henceforth, his God shall be my God." He threw down his fetishes and went back to his hut while Bamba, his heart nearly bursting with joy, bowed his head to thank God for what they had all witnessed.—*Gospel Herald*.

Mrs. Haney Buchanan, Mrs. Frank Duvall, Mrs. Cora Adams and Miss Clytie Coffman. Rev. Isbell was named to bring the morning message at the district meeting at Welcome Home Church in December. Rev. J. D. Kinder gave the closing prayer.

Miss Clytie Coffman, Reporter

**Columbia, N. C.**—The Woman's Auxiliary of the Gum Neck Free Will Baptist Church held its monthly meeting on September 13 with 12 members and 2 visitors present. Mrs. W. C. Basnight, president, presided over the meeting. Mrs. Frank Weatherly read the Scriptures, and Mrs. L. T. Jones led the ladies in prayer.

Those participating in the program were Mrs. J. L. Cohoon, Mrs. Willie Armstrong, Mrs. C. A. Jones, Mrs. Minnie Alexander and Mrs. Frank Weatherly. Mrs. Jack Wilkins dismissed the group with prayer. A picnic lunch was then enjoyed on the church grounds, and the ladies spent the afternoon working on the church grounds and the cemetery.

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Quarterly District Workshop Outline

The following is the suggested quarterly district workshop outline for all woman's auxiliaries. The suggested theme is "Fruitful Disciples—Our Need for Such a Time as This." The Scripture is John 15:8, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The program is as follows:

#### Morning Session

- 9:30—Registration
- 10:00—Hymns
- 10:10—Meditations, "Chosen to Bear Fruit" (John 15:16; 2 Peter 4:1-9)
- 10:20—Greetings and Recognition of Auxiliaries and Visitors
- 10:30—"How to Make Our Prayer Seasons Fruitful" (Make special plans for pre-seasonal weeks of prayer.)
- 10:45—"Hindrances to Fruit Bearing" (Matthew 13:1-23)  
—Solo, "Nothing But Leaves for the Master"
- 11:00—"More Fruit Through Better Stewardship"
- 11:15—"Glorifying the Father Through W. N.A.C. Goals for 1957"
- 11:25—Duet, "Have I Done My Best for—Jesus?"  
—Message, "Gathering Fruit unto Life Eternal" (John 4:36; Psalm 1:3)
- 12:00—Benediction

#### Afternoon Session

- 1:30—Hymns
- 1:45—Devotions, "The Fruit of the Spirit" (Galatians 5:16-26) (Flannel-graph may be used effectively.)
- 2:00—Panel Discussion, "Have We Been Fruitful in Every Good Work?" (Use the following question in the discussion: What gains have we made in personal spiritual growth? in strengthening the missions program in our churches? and in reaching the lost of our community? Are we better stewards in all phases of

life? Have we failed to hold some members in regular attendance? Why?)

2:30—Film, "Passion for Souls" (Order from Foreign Mission Board.)

3:00—Adjourn  
Mrs. Paul Pursell  
W.N.A.C. Study Course Chairman

### Woman's Auxiliaries of Antioch Association Meet

The District Woman's Auxiliary of the Antioch Association of Free Will Baptists of Arkansas met Friday, September 28, 1956, near Casa, Arkansas. The theme was "He Leadeth Me." The president, Mrs. Roy McCuin of Welcome Home Church, presided over the meeting. Group singing directed by Miss Clytie Coffman of Hector, opened the morning session, followed by the Scripture reading by the president and prayer by Rev. W. S. Isbell of Russellville. Mrs. F. E. Faurbus of Hickory Grove welcomed the visitors, and Mrs. H. R. Condley of Welcome Home responded.

Rev. J. D. Kinder of Caglesville was in charge of the morning devotions, followed by a solo by Miss Clytie Coffman. Rev. Thomas Brashear of Russellville brought the morning message, and Brother Henry Teel of Hickory Grove prayed the dismissal prayer.

Group singing opened the afternoon session, followed by the Scripture reading by Mrs. Ollie Robertson of Hickory Grove and prayer by Mrs. Henry Teel. Miss Clytie Coffman gave a talk on "Personal Service." Rev. W. S. Isbell then also presented a message.

Delegates named to represent the district at the state meeting in Fort Smith were

### OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### William Guy Ferrell

Mr. William Guy Ferrell of Lucama, North Carolina, departed this life to be with his Lord on August 12, 1956. He leaves to mourn his passing, not only his loved ones but a host of friends and the members of his church which he served faithfully throughout many years.

Mr. Ferrell was born April 17, 1889. On December 5, 1915, he was joined in matrimony to Miss Montie Raper. He united with the Little Rock Free Will Baptist Church on March 18, 1944.

He spent his entire life in Wilson County, North Carolina, except for the years which he spent attending Oak Ridge Military Institute in western North Carolina.

Those who knew him best affirm that he was faithful to his Lord and his church in the things which he did. His manner was quiet and unassuming to the point that he was well loved by his friends and neighbors. He exhibited an excellent spirit of devotion to his family and friends, and was thorough in accomplishing the tasks which he undertook. The good qualities which he portrayed might well be emulated by those who are left behind.

Men who pray much don't brag much.  
—*Amory, Mississippi, Church Bulletin*.



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## The Calverys Write

Just a note to let you know that we have arrived safely in our new home (September 9, 1956) and we are busy trying to get settled back down to normal living.

We managed to rent a very good cement block house and at very reasonable rent so we are thankful for that.

We are trying to get ready for winter. They say it is quite severe here. A jacket feels quite comfortable even now.

The town has forty-two thousand people with really no witnesses. There is a Catholic church and an Episcopal church. None of the towns around have any witnesses of any kind. This morning we attended the Episcopal church. The church has been here forty years and there were only ten people in attendance. There was very little gospel presented in the service. It seemed almost to be a mockery of the true gospel. But the pastor is very friendly and speaks English. He studied in Philadelphia.

There is really a great harvest field here for us to work in. Please pray that the Lord will give us strength to do the job well. Also, please pray that He will raise up workers and helpers for us.

Our first impressions of this town are fine. I'm sure we are going to be happy here. I'm sorry but our address is different from what it was before. It is: 19 Shin Machi, Abashiri Shi, Hokkaido, Japan.

Wesley Calvery

## A Letter from Germany

I received a letter today from Rev. Raymond Riggs in regard to a church over here, and I was very glad to get it. I had just received one from Rev. George W. McLain from Campbell, California.

We have the Youth For Christ group started here; in fact, it has been going two years now, but we are working with it and have been since we have been here in Germany. There are several such groups in this part of Germany and we are seeing many souls saved through them. We have been allowed the opportunity to preach to the different groups and find that there is a lot of the young people here who have an earnest desire to find the Lord and to worship Him in the Spirit.

As to the beginning of a Free Will Baptist church here, there is nothing that I would enjoy more because I believe that

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

we must work while it is day and help all we can to win the lost to the Lord. There are several denominations here, among them Southern Baptists and the Church of Christ. Then, of course, there is the Lutheran church which is the most prominent one here.

I do not know how we could go about trying to establish a church here, but I am sure that it could be done, and I am willing, in fact, I would be pleased, to do anything that I can to help this work because I have been called into the ministry, and I must do all that I can to promote the gospel and win lost souls to Him.

There is one way that might gain an entrance for us to work in and that is this: We have retreats here that are held every week and these are conducted through the Chaplain Corp, by mostly civilian ministers. If we could get one of our ministers from the states here to preach one of the retreats, then we might be able to find out if we can organize a church and how. I will be glad to do all that I can to help. I will endeavor to find out any information I can about the retreats and just how the ministers are selected and if I can get any information I will send it to Mr. Riggs. I am interested in getting the tracts "The Free Will Baptist Church History, Doctrine, and Information" that the home missions board put out. Can anyone give me information on them?

M/Sgt. B. C. Hutchinson Jr.

## NEWS NOTES

(continued from page ten)

There will be special singing each evening by the Grant's Chapel Quartet. The public is cordially invited to attend the revival.

### Black Jack Church Holds Revival

The Black Jack Free Will Baptist Church, Pitt County, North Carolina, announces that its fall revival will begin October 14, continuing through October 21. The Rev. L. R. Ennis of Goldsboro, North Carolina, will be the evangelist for the meeting.

The pastor of the church, the Rev. F. B. Cherry, invites and urges all members and friends of the church to attend.

### Friendship Church to Hold Revival Services

Revival services will begin at the Friend-

ship Free Will Baptist Church, Greene County, North Carolina, on Sunday night, October 14, 1956, at 7:30. The Rev. Clyde Cox of Forest City will be the evangelist for the revival.

The Rev. R. L. Norville, pastor of the church, extends to the public a cordial invitation to attend and to be much in prayer for a successful revival at the Friendship Church.

### Woman's Auxiliary Convention Of Pee Dee District

The Woman's Auxiliary Convention of the Pee Dee District of North Carolina will convene with the White Oak Church, Bladenboro, North Carolina, on October 13, 1956. The theme for the meeting will be "Our Need." The following is the planned program for the convention:

#### Morning Session

- 9:30—Registration
- 10:00—Song
  - Devotions, Miss Bonnie Mae Hester
  - "Glad You're Here," Mrs. Hattie Adcox
  - "Nice to Be Here," Mrs. Mary McPherson
  - President's Message
  - Special Music
  - News from State President
- 10:30—Enlistment, Mrs. Sue Thompson
  - Trained Youth, Mrs. Ruby Davis
  - Study, Katie McPherson
- 10:45—Children's Home News, Rev. R. H. Jackson
  - Special Music
- 11:00—Convention Message, Mrs. Walter Carter
  - Greetings and News from Other Districts
- 12:00—Lunch

#### Afternoon Session

- 1:00—Song Service
  - Devotions, Mrs. Mittie Edwards
- 1:15—Care for Homeless Children, Mrs. Minnie Pait
  - Love for Others, Mrs. Lucille Bryant
- 1:25—News from Mount Olive College
- 1:35—Cragmont News
- 1:45—Singspiration Time
- 2:00—Benediction

### Slocumb, Alabama, Church Nearing Completion

The Rev. Rufus Hyman, pastor of the Slocumb Free Will Baptist Church, Slocumb, Alabama, reports marked progress of the congregation toward the completion of its house of worship. The church, organized in November, 1955, under the leadership of Mr. Hyman, has a plant valued at approximately \$10,000 which is located on a lot consisting of almost one acre of ground.

The pastor reports that materials are on hand and work will be started soon on finishing the interior of the church auditorium. The woodwork will be varnished and the exposed block will receive an application of finishing material.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God's Command To Teach

(Lesson for October 21)

Lesson: Deuteronomy 6:1-25.

Golden Text: Deuteronomy 6:6, 7.

### I. INTRODUCTION

The children of Israel, upon reaching Mount Sinai shortly after they had crossed the Red Sea out of reach of their Egyptian overlords, saw the mighty manifestation of God's presence on the mountain and were sore afraid. Consequently they asked Moses to talk with God for them and relay His message to them. After God gave Moses the commandments, Moses came down from the mountain and presented them to the people. The people had already promised Moses that they would do whatever God should direct. Moses said, "Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it" (Vs. 1). During the forty-day period of Moses' stay with the Lord, he received not only the Ten Commandments but also a detailed interpretation of them which would apply to every phase of living.

God commanded that the people be taught the law. One cannot expect people to be obedient to that of which they are not informed. The Israelites were a people who for more than four hundred years had been slaves in Egypt. Their only concern had been to do the will of their masters. Now, as a free and Godly people, they had to be taught how to live. It is even so with every person who is translated from the kingdom of darkness to the light of Christ by the Holy Spirit. We shall have strong, devout Christians in our congregations in proportion to the strength and thoroughness of our teaching program in the church. Babies in Christ are made to grow in grace as they feed upon spiritual truth administered by the church program. Weak and anemic Christians are the product, many times, of an ineffective teaching program in the church—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. The commandments of the Lord are intended for all, yesterday, today and for the days to come (Vv. 1, 2).

2. The blessings that are promised in the Word of God belong to all who obey the Lord (Vs. 3).

3. Since the LORD our God is the one and only God, there is no room for a divided love (Vv. 4, 5).

4. Only those who have God's Word in their hearts will think to talk about them to their children every day (Vv. 6, 7).

5. Wherever God's Word is honored and obeyed, signs of faith in it will be displayed (Vv. 8, 9).

6. The demands of the Lord are best explained by those who have witnessed the power of His Word (Vv. 20-22).

7. It is both for His glory and for His people's good that the Lord demands obedience to His Word (Vv. 23, 24).

8. Whatever God commands His people to do will add to the righteousness of those who obey (Vs. 25).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. The law God gave through Moses consisted of three parts: (1) Commandments, ten in number, which express the spiritual standards of God (Exodus 20:1-17); (2) judgments, which governed the social life of the Israelites (21:1—24:11); (3) ordinances, which governed the religious life of the people (24:12—31:11). Our present lesson is a command to teach the whole law of God (Deuteronomy 6:1-3). We as Christians may apply that to the teaching of the whole Word of God.

2. The nation of Israel stood at the threshold of an illustrious future. The prospects were bright. The potentialities were unlimited. God was now ready to fulfill all the promises made to the patriarchs. The land Abram had trod in faith, was about to be possessed by his seed. From obscurity and bondage, Israel was to rise to the heights of conquest and dominion.

However, with the coming of prosperity and the acquisition of wealth, there would come the inevitable snares and temptations. While they possessed great military might, morally they were weak and vacillating. All throughout the wilderness experiences, they left a shameful record of rebellion, murmuring, unbelief and ingratitude. Nor was it reasonable to expect that prosperity and ease would strengthen the moral fiber of their character.—*The Bible Illustrator*.

3. Moody said that once a woman in

Chicago came to him nearly out of her mind. He remarked that some people mock at religious meetings and say that religion drives people mad, whereas it is sin that drives people mad. This woman told her story. A neighbor lady had died leaving a little child. The distressed woman's husband had brought her the child, and in spite of her protests had said, "You must take it and look after it." The woman thought she had enough to do in caring for her own family. She tried to starve the child, but it lingered on. Once it cried all night, probably because it was hungry. At last the woman took the bed clothes and threw them over the child and smothered it. No one knew anything about it, and the child was buried. Years had passed, but she said, "I hear the voice of that child day and night. It has nearly driven me mad." God had seen what had taken place and this retribution followed.

This was a cruel thing to do, but millions of parents are murdering the souls of their children (Vs. 7).

4. My mother reared ten children. She had no household appliances. She baked the bread and cooked on an old-fashioned coal range. She used a hand washer and an old flat iron which had to be heated on the top of the kitchen stove. She sewed and mended our clothes. Yet she had time to read the Bible to us and listen to our prayers. She taught us to learn Bible verses "by heart." She insisted upon us learning entire chapters. Modern mothers with one or two children and every kind of modern appliances, are too busy to teach God's Word diligently unto their children. There is no time to set up the family altar in the home. This is the true secret of juvenile delinquency.—C. W. Miller

5. *And thou shalt love the Lord . . . with all thine heart.* Love for God presupposes love for man. We cannot love God and hate anyone at the same time. Love and hate cannot exist in the same heart at the same time. Said John, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

This verse is all important. The Jewish leaders of Christ's day knew the Scriptures well. Then why did they crucify Him? A head full of knowledge can be a dangerous thing if it is not associated with a heart full of love.

There are two places where truth may be stored. One is the mind, or the intellectual depository. The other is the heart, or the depository of conviction. There is a vast difference between these two. Really every person needs both depositories. Head knowledge can be a great blessing if coupled with heart knowledge, otherwise it may be a curse.



for both laymen and ministers. We are adequately prepared to offer the first two years of college work that are basic to almost all of the leading vocations, including teaching, the Christian ministry, social work and business education.

Credits earned at Mount Olive Junior College can be transferred without loss to the senior colleges of eastern North Carolina.

## *Improvement of facilities*

When the college opened in September, 1954, we were ill-equipped for the task ahead of us. We had no library, dining hall, auditorium seats, heating unit or science laboratory. Our classroom and office furniture was inadequate.

Today we have a beautiful, well-equipped building. Our science laboratory is well furnished. Our library contains 4,000 volumes and is administered by a full-time professionally trained librarian; and, due to the generosity of the Reverend J. C. Moye of Snow Hill, North Carolina, it has an endowment of \$12,500. Our cafeteria has maintained a sanitation grade of "A" since it was opened. On every hand we are adequately prepared to carry on our work for the current school year.

## *Enrollment*

The following figures tell the story of growth in the student body:

Fall of 1954—22

Fall of 1955—40

Fall of 1956—61

These are figures for full-time college students. Night and special students would increase these enrollment figures considerably. The total enrollment for the current term is 87.

## *Financial*

Our total income for the year ending August 31, 1956, was more than \$80,000.

In addition to the above amount we have received the following in endowments:

1. Endowment in the amount of \$5,000 in stock in the Mount Olive Pickle Company, donated by Dr. C. C. Henderson of Mount Olive, North Carolina.

2. Endowment of a \$12,500 trust fund for the college library given by the Rev. J. C. Moye Sr. of Snow Hill, North Carolina.

3. A \$10,000 endowment by the Mount Olive Pickle Company to be paid at the rate of \$2,000 per year.

4. An endowment of \$600 by the First Union Meeting of the North Carolina Western Conference with plans to add \$100 each quarter.

5. Endowment of a \$1,000 life insurance policy by W. Burkette Raper (Policy to be paid up in 15 years).

6. Endowment of \$1,000 life insurance policy by S. A. Smith (Policy to be paid up

in 10 years).

These endowment funds total more than \$30,000; the capital of these funds is invested, and only the interest is spent. But while we have made tremendous progress during the past year, we have hardly begun to reach our goal. We need, during the next year, to increase our permanent endowment funds to at least \$100,000. I hope to live to see Mount Olive Junior College with an endowment fund of one million dollars. Let us remember the words of the Lord to the children of Israel, "Thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth. . . ." (Deuteronomy 8:18).

## A Message to Ministers

It has been some time since you had a personal letter from me. Perhaps the last one was when I told you of the needs of the Bible College to purchase Richland Hall, a 60-room apartment building. There has never been, in the history of modern-day Free Will Baptist work, such a response to any appeal as you and hundreds of others gave to the college on that occasion. Personally, my heart was overwhelmed with rejoicing when I realized that so many of my brethren were interested in Free Will Baptist Bible College.

The Bible College has continued to grow. We now face the biggest need and challenge we have faced. There are at this time on the architect's drawing board two buildings that are urgently needed in order for the college to cope with a growing enrollment. These two buildings will include an extension to our auditorium which will provide a dining hall, a kitchen and a student center. The other buildings will include classrooms, library and administrative and teachers' offices. These will be units of an over-all improvement program which the board of trustees and the National Association have approved. The first cost will be at least \$200,000. The executive committee of the board of trustees in a recent meeting felt that we would be justified in beginning these buildings when as much as \$50,000 was on hand.

In order to get started at the quickest possible time, Brother James F. Miller has been employed to devote his full time to working with the pastors and churches of our denomination in making this improvement program a success. Brother Miller will begin his duties October 1. No doubt he will be contacting you and others in

your area in behalf of this program. I have told Brother Miller that I felt sure you would lend him every assistance possible to get this building program under way. I too shall be working with Brother Miller in promoting these goals. Any way you can help us will be personally appreciated by me and every member of the board of trustees. Any suggestions you might have to offer us will be deeply appreciated. Above all, pray for us.

We hope to have \$15,000 in special gifts on hand by November 10 to pay for a recently purchased building. Any help you can give us toward this goal will be appreciated.

Yours in Christ,

L. C. Johnson, President

Free Will Baptist Bible College

## Why Attend Sunday School

1. From the standpoint of Godliness: It teaches the Bible, which is the basis of our faith in God, and leads to Christ as personal Saviour and Lord.

2. From the standpoint of Education: It trains your mind and heart along the lines of things eternal.

3. From the Social standpoint: It enables you to enjoy the friendship and fellowship of genuine Christians.

4. From the standpoint of the Personality: It helps to develop the Christian character necessary to face life's problems victoriously.

5. From the standpoint of Character: It is the chief aim of the Sunday school to teach us to be examples of the believer in word and deed.

6. From the standpoint of Interest: It presents interesting programs for your delight and culture.

7. From the standpoint of the Family: It has a class for every age, and the whole family can go together and profit by its teaching.

8. From the standpoint of Service: It affords ample opportunity to serve God and the church in activities that are not open elsewhere.

9. From the standpoint of Immortality: It turns our eyes heavenward and makes us realize that we must prepare for a life beyond the mortal grave.

10. From the Practical standpoint: The hour or so spent in Sunday school each Sunday could not be expended more profitably.—Selected.

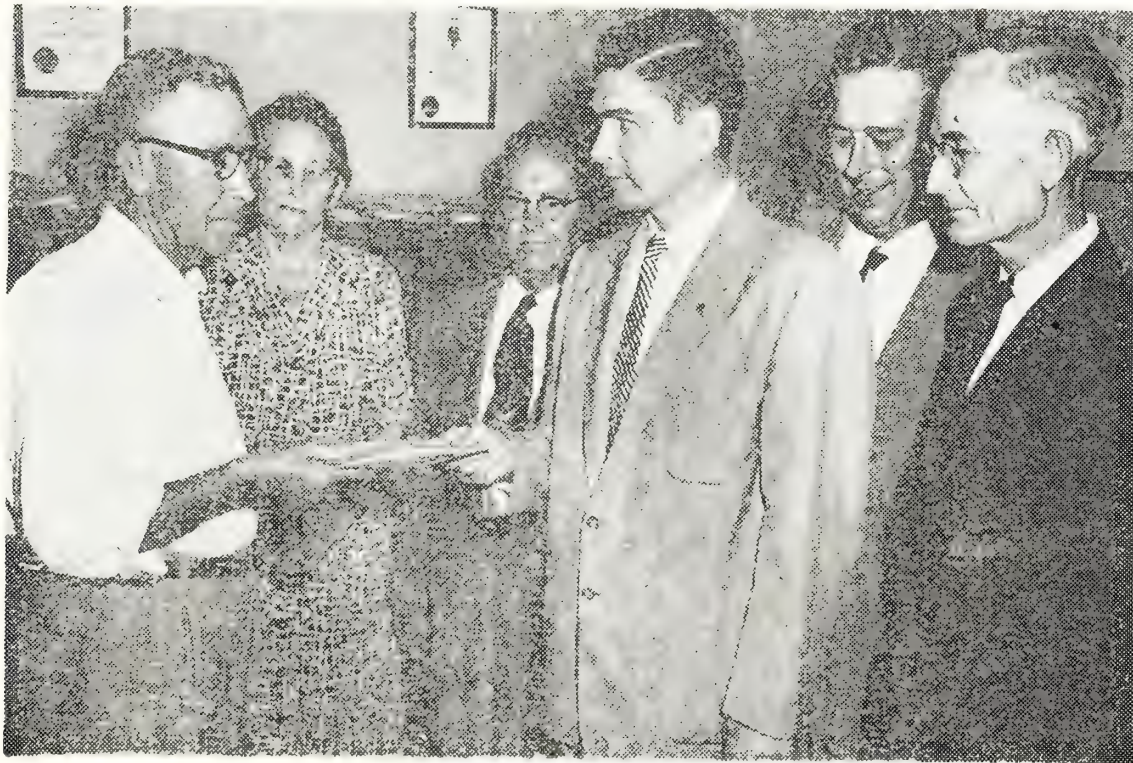


# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 17, 1956

*R. L.*

## MORE LAND FOR MOUNT OLIVE COLLEGE



Jesse Martin transfers the deed of 48 acres of land near the elementary school to W. Burkett Raper, president of Mount Olive Junior College, Mount Olive, North Carolina, as Mrs. Martin, R. N. Hinnant, M. L. Johnson and David Hansley, members of the college Board of Directors, left to right, watch. The property will be used to expand the college's campus.

Mount Olive Junior College has taken its first step toward its expansion program in the purchase of 50 acres of land located four-tenths of one mile from its present

campus site on U. S. 117 in Mount Olive. The present campus consists of three acres in the center of a residential section, and after careful study the Board of Directors of the college decided to plan future expansion on a new site.

An architectural firm has been retained by the college to draw a master plan for expansion, and after these plans are presented, the college will then make plans for the erection of specific buildings.

President W. Burkette Raper this week said he expects the master plans to be com-

pleted around January 1, 1957. The master plans are to include the location of buildings for an enrollment of five hundred boarding students but will not include plans for the individual buildings.

"Individual plans will be drawn as the demand for them and the funds to finance their construction are available. The first building planned as of now for the new campus is a girls' dormitory," Raper said.

"As for the present campus," Raper said, "the college has no plans to abandon it in the foreseeable future."



# EDITORIAL

## HUMAN IMPERFECTIONS

All who read the last issue of *The Free Will Baptist* will be reminded that the editor is subject to making mistakes. We have made many since we have been in our present position, but we have never before attached the last part of the article of one writer who was resigning his position to the end of an article of a person who was making his first report in a new position. Let us explain what happened:

The Reverend Wilbert Everton, newly elected chairman-treasurer of North Carolina superannuation, made the announcement that he had assumed the duties of his new position, and made an appeal to the churches of that state to respond with offerings for superannuation during the month of October. In the same issue, the Reverend H. E. Willis, promotional secretary for North Carolina state missions, made his last report of activities in that position, and was announcing his resignation to become promotional secretary for the National Home Missions Board.

After we had edited both articles, the last page of Mr. Willis' manuscript, somehow, became attached to Mr. Everton's article, and the type was set accordingly. The error continued throughout the process of publishing the issue without being detected. Now we are faced with the responsibility of trying to make amends for this regrettable error. Elsewhere in this issue we shall correct the error made on Page 5 of the last issue.

This is another instance of the imperfections and limitations which plague us while we are still in this tabernacle of flesh. No matter how earnestly we try for perfection, we are constantly reminded that we are subject to commit error and to miss the mark in our daily living. Such experiences make us better able to appreciate the words of the apostle, Paul, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Corinthians 5:1-4).

In contemplation of the errors, mistakes and sins which people commit in this life because of human limitations and imperfections, we are faced with certain pertinent facts:

(1) Damage is done to others and the cause of Christ by our failures. No matter how insignificant we may consider ourselves or our position in society, we cannot escape the responsibility for our words and deeds. If we are not loyal to the church to which we belong, someone will follow our example and the church will suffer. If we fail to show forth the fruits of a saving faith in our lives, someone else will be prone to look with lack of interest or unconcern upon the invitation of Christ for them to be saved. And if we unconsciously or unknowingly err, the result may be disastrous sometimes to even a dear friend or loved one. Reason dictates that we should strive every minute of every day to prevent costly errors; and Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

(2) Jesus died to atone for our imperfections. This is a glorious thought when we understand it as God has revealed it in His Word. He teaches us that we are altogether imperfect and sinful in our unregenerate state. When we are regenerated by faith in Christ as our Saviour, we come into possession of the divine nature in the person of Christ who dwells within us; however, we are still possessed of the fleshly nature which we had be-

fore Christ came in. Furthermore, we are still inhabiting an unredeemed body of earthly flesh. Therefore, we are still subject to err by virtue of the imperfect nature which is still with us. But the same Christ who has regenerated our soul has made provision in His death and resurrection for the ultimate destruction of our sinful nature and the redemption of our body. This will come with our physical death and the resurrection of our body when Christ comes back for us. In the meantime, we must lean heavily upon the Holy Spirit who "... also helpeth our infirmities: ..." (Romans 8:26), to strengthen us against sin and error.

On the other hand, it is a fact of life that, because of our imperfection of faith and obedience, we find ourselves sometimes overcome by sin and guilty of error. Moreover, Jesus, being conscious of our frailty and weakness, has made a plan whereby we may be forgiven and justified in the eyes of the Father. John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1, 2). In Christ we are able to maintain God's standard in this life, and by Him we shall ultimately be delivered from all imperfections. But we should be careful not to presume upon His mercy in that we fail to maintain diligence in all godliness.

(3) These reminders of his dependence upon Christ should make the Christian humble. The great apostle, Paul, said, "... there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2 Corinthians 12:7). Here is a blessing that God brings out of tragedy. It is marvelous how God can take the tattered ends of a tragic experience, tie them together, and cause them to become a blessing to those who trust Him. Even in such experience God fulfills the promise of His Word, "... that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

If everything we did were perfect, and every undertaking altogether successful, we would become puffed up with pride; we would become intolerant of others even in their least failure or error; indeed, we would become exalted above measure. But when we are constantly reminded that we are dependent creatures by our errors, we are driven to prostrate ourselves before God for strength to do His will; and we are also conditioned to work with other imperfect servants such as we.

While we are in this life, we can but look forward anxiously to that day when, through the unspeakable gift of Christ, we shall throw off all earthly limitations and rejoice that we are clothed upon, that mortality might be swallowed up of life.

Volume 71

Number 41

## THE FREE WILL BAPTIST

October 17, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter

Manager..... L. A. Dunbar  
Editor..... J. O. Foster

Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

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# A Leading Lady

(Given at the North Carolina Woman's Auxiliary Convention by Mrs. D. W. Hancock)

**I** AM sure that as Christian Free Will Baptists, we all have a keen desire to know more about our missionaries that we might be inspired to a greater mission work. If we were to visit Miss Barnard in person this morning, I am sure that she would not say about herself the things that I am going to say, because she is much too humble and modest. I would like to bring you a few facts concerning a "lady who took the lead" in missions in our denomination, our veteran missionary, Miss Laura Belle Barnard. One who has truly placed her all on the altar for our Lord and Saviour, one who has put self and selfish desires completely out of the way, and the writer of the great book that has been such an inspiration to us, *His Name Among All Nations*.

Miss Barnard was born in Glennville, Georgia, and received her early education there. She is a graduate of Columbia Bible College, Columbia, South Carolina. She is about fifty years of age. Her father is dead, but her mother, Mrs. Cora Hagen, is living in Glennville. Our missionary has two brothers, one half brother, and three half sisters, all living. We are told that when she was just a little girl she would go out into the fields and work with the Negroes, trying to win them to the Lord. So we feel that she received her call to be a missionary in the dark land to a dark people even in her earliest childhood.

As you know, at the time Miss Barnard went into mission work, our denomination was not well organized, hence the absence of so many facts that would be of great interest to us.

The Free Will Baptist denomination, as we know it today, has been somewhat slow in getting the real vision for foreign mission work.

In 1935 when the Eastern Conference and the Western Conference of the Free Will Baptist Churches of America were contemplating merging into a national body, it seems that a meeting was being held in the Black Jack Free Will Baptist Church in North Carolina. There were a great number of delegates from the various states where Free Will Baptist work was known.

In those days the local church served as the host and entertained all the delegates. Many homes would care for as many as twenty and twenty-five people. Some

would find sleeping quarters in the barn, while others doubled up in the homes. The fellowship that existed in those days, however, was something unexcelled. I'm sure there are still some in this audience who remember that eventful convention and how the Lord honored with His intimate presence. A bombshell was dropped in this convention, because it was then that a very attractive, well-educated, neat young lady challenged the denomination to send her to India. This young lady was well qualified to assume any position as private secretary to any executive in this country. Instead, the Lord had laid upon her heart the dark people of India and the burden of going there as a missionary. That person was Laura Belle Barnard.

At that time the denomination had no work in India. Of course, we had had work there, but in the merger of 1910, the work was swallowed up by the Northern Baptist Convention. The Spirit of the Lord was in the meeting as Miss Barnard offered herself to take the lead in spearheading our foreign mission work in this heathen land. Until that time the Free Will Baptist denomination was rather dormant here in the states. It was very difficult for local congregations to exist. We had very few, if any, full-time pastors. We had no educational program, and the spiritual life of the church as a whole was at a rather low ebb. When this dear lady helped us to catch a vision for missions, however, we began to move uphill as a denomination.

Miss Barnard did go to India, and after studying the language, having fellowship with other Christian missionaries, and getting her feet on the ground, she began a work of our own. Her heart and life have been dedicated to the Lord and the people of India for approximately twenty-two years. Since she went to India, she has had two furloughs. When she came home in 1940, she was not privileged to return to India as soon as she had planned because of the war. During that time she taught in our Bible school, held institutes and stayed very busy for the cause of missions.

The work started in a small way in the form of a school in Kotagiri, Southern India. We are told that Miss Barnard worked with her hands in the actual building, taking her place as a carpenter. During these years the Lord has greatly blessed the efforts of this leading lady, and God has given us a real work in India. From a one-room school twenty-two years ago, the

work has grown to a Christian day school, a new church in India with a full-time national pastor, and property valued between twelve and fifteen thousand dollars. From this work in South India, we have expanded to a new field in North India where there are four missionaries: Rev. and Mrs. Daniel R. Cronk and Rev. and Mrs. Carlisle Hanna. We feel these are results of sacrifice, prayer and the dedicated life of Laura Belle Barnard.

The people of the Free Will Baptist denomination are indebted to Miss Barnard for having been the first Free Will Baptist to go into this area with the gospel. From that day until this, our denomination has been growing. We believe that much of this is due to the fact that this wonderful lady challenged us to obey the Lord and lift up our eyes and look on the fields.

Miss Barnard has asked that her duties as a missionary be relieved after this year. This request, of course, will be granted contingent upon someone to fill her place in India. This is a very definite matter of prayer as the Indian government has rejected so many visas for new missionaries. Pray that it will be possible to get a young couple in as a replacement for Miss Barnard.

In addition to the work in Kotagiri, and, as a result of this missionary's activity, many of the surrounding villages have been reached with the message of salvation.

Miss Barnard is no longer that young lady she was in 1935 when she offered herself to the Lord in the mission field. Her hair is now a halo of gray, but she is still a wonderful person; and even though father time has caused the years to creep up, we know that there are many more useful years of Christian service in her life. Her health is not too good—let's make that an object of prayer.

As a result of this spearhead led by Miss Barnard, our denomination has been challenged time and time again to our responsibility of carrying the gospel to those who have never heard. No doubt much credit is due her for the missionary revival that has been sweeping our denomination within the last several years. Today we have four missionaries in Japan and seven American missionaries in Cuba along with fifty or more nationals, who are representing the Lord Jesus Christ and the Free Will Baptist denomination. There are over 2,000 members of the Free Will Baptist church in Cuba, and of course the work in Northern India. Truly, as a denomination, we are indebted to this beloved missionary.

When my eyes rest upon a portrait of this dear lady, I do not see gray hair, a spent life, wrinkled face and hands, but rather, I see a mind through which Christ thinks; I see lips through which Christ speaks; I see

(continued on page eleven)



# Speak the Truth

NAAMAN BORDERS  
Waverly, Ohio

**W**HEN we look around us these days and see how carelessly the people handle the truth, it brings a pall of gloom over us. Sometimes these people are professed Christians. One can tell a lie by his silence as well as by his tongue. When another is being persecuted and vilified and you remain mum, acting as though you believe the false reports, you have made the impression that you do believe them. According to our Bible and our treatise we are to protect our brother and help hold him up when we believe him to be innocent. If we fail to do this, we break our covenant with God and man. Even if the brother has been overtaken in a fault, the Bible says *let those which are spiritual restore such an one*. We must go the Bible way if we expect to enter the pearly gates.

Another way we make a gross mistake is to talk about our pastor before our children. Be very careful about criticizing anyone who is trying to serve God. If we are not careful we will do irreparable damage to our own children. The plastic mind is very responsive to every evil word parents say. You could make an unbeliever out of your child. The child thinks that Dad knows and that he is telling the truth, when maybe he is coloring it up to suit his whims and grossly exaggerating about someone he dislikes. I have seen this very thing happen more than once. When you turn your child against the minister, how in the world do you expect him to lead the child to Christ? When someone prominent in the church *flies the track* and backslides, I keep it from my children as long as I can. I don't want them to lose confidence for their own sakes.

Another place you can hear people who have little regard for the truth is on the radio. One surely can hear high-powered salesmanship then and there. I wish I had space to tell you how many times I've been skinned by ordering things that were advertised over the radio. I've bought razor blades, seat covers, tulip bulbs, Christmas goods and medicines, and I can truthfully say I've always got beat. No matter what kind of cigarettes, face powders, soaps and automobiles they are, they're always better than the rest. Since it is against the law to send false statements through the mail, why not through the air? Some day they'll pass that law.

If one's word is no good, his religion and

his character are no good. You can hear a lot of misstatements when you listen to the office seekers. You hear so many contradictory remarks you hardly know whom to believe. So we have to sift the facts out as best we can and make our cross mark where we think it should be. But by all means, one should vote.

The Bible says, "... Speak ye every man the truth to his neighbour; ..." (Zechariah 8:16). Sometimes we feel like Isaiah when he said, "... judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, ..." (Isaiah 59:14). David said, "LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" And he answers the question by saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Psalm 15:1, 2).

Some folk excuse themselves by saying they are telling a *little white lie* or by giving it the fancy name, a *fib*. There is no

such thing as a *white lie*, and Webster says that a *fib* is a *falsehood*. The Bible says that *all liars shall have their part in the lake of fire*. Ananias and his wife, Sapphira, were stricken dead for telling a lie, and where are their souls today?

A liar is almost always a coward for he fears to tell the truth. Abraham Lincoln said that no man can be a successful liar because his memory is too short. He'll tell his story in so many different ways. And when one is telling the truth there is no way of fouling up your story. Someone has said that the truth will live forever and a lie will die amid its worshipers. The truth will stand the test of the ages because it is of God, while a lie will ultimately fall because the devil is the father of lies. There is a saying, "The truth itself is not believed by one who often has deceived." This quotation is found in the old McGuffey readers, and it's a pity we don't still have it taught in our schools.

You've often heard it said of a certain individual that his word is as good as his bond. A man of that type can stand up with his shoulders thrown back and look you in the eye while you talk to him. We have lie detectors now, but they are not always accurate in every case. But we have a great Judge who sits in the heavens who is always accurate and will render to every man according to his works. "... Speak ye every man the truth to his neighbour; ..." (Zechariah 8:16).

## SUPERANNUATION

MRS. WALTER RHODES  
Board Member

August 13, 1956, the Superannuation Board of North Carolina, met in session at Mount Olive Junior College, Mount Olive, North Carolina.

The former board chairman, Rev. M. L. Johnson, resigned due to responsibilities at Mount Olive College, and the Rev. Wilbert Everton was elected to fill the unexpired term. We feel sure that Mr. Everton will perform his duties in a gracious manner. He is a fine young minister, a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and joins the board members in asking for support for the aged ministers of North Carolina and their widows.

David said in Psalm 71:18 "... when I am old and greyheaded, O God, forsake me not; ..." God remembers His servants through His church. In fact that is the only plan Free Will Baptists have to give systematically to the support of the superannuation treasury. The board of superannuation is asking all church members to give only twenty-five cents per mem-

ber to this cause. By giving this small amount the board will be in position to continue sending the monthly checks which are so small that it leaves room for an increase in our giving. With the high cost of living let us resolve by the grace of God to increase our giving to one of the most worthy phases of our work.

October has been designated as superannuation month. Let us give out of a heart of love and appreciation for the service rendered by the retired ministers and the widows. Ministers receive monthly checks and widows quarterly checks.

We trust and pray that some day Free Will Baptists will have a superannuation program sufficient to pay all retired ministers and widows monthly checks large enough to justify comfortable living.

Send all offerings to Rev. Wilbert Everton, Route 3, Wilson, North Carolina.

"The fire you kindle for your enemy often burns yourself more than him."—Selecto



# NEWS NOTES

## Free Union Honors Mr. and Mrs. Luther Heath



Sunday morning, October 7, Mr. and Mrs. Luther H. Heath were honored in special services at the Free Union Free Will Baptist Church, Greene County, North Carolina. The preceding day had marked the fiftieth anniversary of Mr. Heath's serving continually as a deacon of the church. Using as his text Romans 13:7, "Tribute whom tribute is due," his pastor, the Rev. C. L. Patrick, reviewed briefly Mr. Heath's years of service not only as a deacon, but also as a great soul-winning Sunday school teacher. Tribute was also paid to his great courage in always standing firmly for whatever he believed to be right. The pastor pointed out that the respect, admiration and love of his neighbors pay a higher tribute than anything that could be expressed in words.

Then the pastor reminded his congregation that by the side of Mr. Heath stood a good woman; that Mrs. Heath's understanding, cooperation and encouragement had helped tremendously in making Mr. Heath's

accomplishments possible. The pastor concluded his formal tribute with these words: "You may be Mr. and Mrs. Luther H. Heath to others, but to your pastor's family and host of friends you are 'Mammy and Pa.'"

Lovely white carnations were presented to Mr. and Mrs. Heath by Mr. and Mrs.

### Coming Events

October 19-20—Pee Dee Association of North Carolina, Cedar Branch Church, Columbus County

October 24-25—Eastern Conference of North Carolina, Friendship Church, Jones County

October 27—Mt. Moriah Association of North Carolina, Mt. Moriah Church, Hamlet

November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County

L. W. Edwards of Snow Hill, North Carolina. A beautiful picture of *The Last Supper* was presented by the church. During the preceding week there was placed in the new church which is under construction a beautiful window which bears the inscription, *The Luther Heath Bible Class*. After these presentations Mr. and Mrs. Heath received the congratulations and expressions of appreciation from the congregation in the vestibule of the church.

### Coupons for Children's Home

The Free Will Baptist Children's Home, Middlesex, North Carolina, asks Free Will Baptists to save coupons from the following products and mail them to the home so they may be redeemed and used in some way to benefit the home:

Rumford Baking Powder, Hearth Club Baking Powder, Octagon Soap Products, Kirkman Soap Products, Mrs. Filbert's Products, Ballard's Obelisk Flour and Mixes, Luzianne Coffee and Tea, Borden's Products, La Rosa Macaroni Products, Raleigh Cigarette Products, Tube Rose Snuff, Pillsbury Products and Red Band Products.

Mail these coupons to *The Free Will Baptist Children's Home, Middlesex, North Carolina*.

### Rev. J. A. Alexander Accepts Plymouth, N. C., Pastorate

The Rev. J. A. Alexander has recently accepted a call to the Free Will Baptist Church of Plymouth, North Carolina, and will begin full-time services there the first of November. Rev. Alexander's resignation as the pastor of the First Free Will Baptist Church of Portsmouth, Virginia, will be effective October 28, 1956. The Rev. Eugene Waddell of South Carolina has been called to succeed Mr. Alexander.

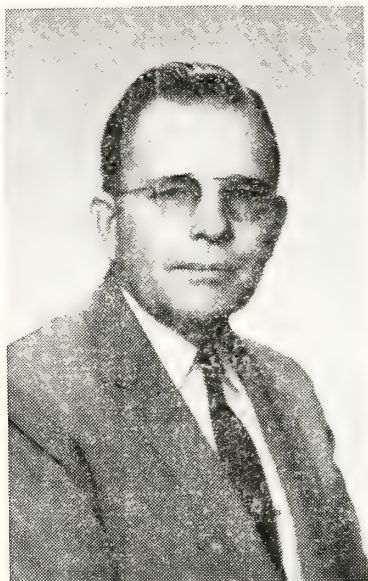
Mr. Alexander began his ministry with the First Free Will Baptist Church of Portsmouth in November, 1949, on a part-time basis, but in June, 1950, he began full-time services with the church. At the beginning of his pastorate the church was holding services in the Dale Homes Community Hall, with a membership of forty-eight. The church had already purchased a lot in Printis Park on the corner of Randolph Street and Des Moines Avenue.

In April, 1950, they began putting material on the lot for the proposed building. The church was completed so as to hold services the first Sunday in February, 1951. The church was built with free labor of the church members and others. This building consisted of four Sunday school rooms and an auditorium with a seating capacity of three hundred. In a short time the Sunday school had grown so that it was necessary to have more room. In June, 1953, a new educational building was begun. This



building was completed in December of the same year and consisted of nine Sunday school rooms and a new heating plant for the church and educational building. During these years of growth under the leadership of Rev. Alexander the church increased to two hundred and seven in number.

### **Hugo Honors Former Pastor at Home-Coming**



The Hugo Free Will Baptist Church, Route 2, Grifton, North Carolina, held its annual home-coming Sunday, October 14, with the pastor, the Rev. Frank Davenport, bringing the message. At the noon hour lunch was served on the church grounds.

In the afternoon an honorary service was held for a former pastor, the Rev. Clifton Rice of Kinston, North Carolina. Mr. Rice ended his pastorate of twenty-five consecutive years at Hugo the fourth Sunday in August, 1956. At the home-coming service the church presented to Mr. Rice and his family an engraved set of silver. Also a plaque was placed on the front of the church in his honor.

During Mr. Rice's pastorate the Hugo church has grown from a one-room, wood frame building to a large brick veneer building with six Sunday school rooms. The membership and attendance has increased greatly during these years.

Rev. Mr. Rice began his work as pastor of the Hugo Free Will Baptist Church on November 1, 1931. He was born in Pamlico County on January 9, 1907, and is a graduate of Arapahoe High School. Mr. Rice attended Eureka College in Ayden, North Carolina, and took a series of correspondence courses by mail from the Moody Bible Institute in Chicago. He was licensed to preach in June of 1926 by the Arapahoe Free Will Baptist Church where he is still a member, and was ordained in 1928 at the Grantsboro Free Will Baptist Church.

Mr. Rice has served as moderator of the

Eastern Conference of North Carolina, is a member of the board of trustees, the examining board and chairman of the mission board of the conference. He is also a member of the board of directors of the Cragmont Assembly at Black Mountain, North Carolina. He conducted a daily radio program over a local station for 16 years.

Mr. Rice presently serves as pastor of the Deep Run, North Carolina, Free Will Baptist Church. He resides on Oriental Avenue with his wife and daughter.

### **Eastern North Carolina Conference to Meet**

The Eastern Conference of North Carolina Free Will Baptists will hold its annual session on October 24, 25 with Friendship Free Will Baptist Church, Jones County, North Carolina.

The church is located approximately five miles east of Trenton, North Carolina, and fifteen miles west of New Bern, North Carolina, on a paved road which is not numbered on the road map. Those coming from the west may take State Highway 12 from Kinston to Trenton and ask directions to the church. Those coming through New Bern may take U. S. Highway 17 south to a point about ten miles south of New Bern, turn right on a hard surface road and travel about five miles to the church. Those coming from the direction of Jacksonville, North Carolina, may follow U. S. Highway 17 north to Pollocksville; then take State Highway 12 to Trenton. Ask at Trenton for directions to the church.

The Reverend D. W. Hansley, moderator of the conference, states that he is looking forward to a wonderful session. He asks that all churches send delegates with reports of work done during the year.

The Reverend Clifton Rice of Kinston, North Carolina, will bring the introductory sermon at the conference.

### **Antioch Home-Coming and Harvest Offering Day**

Antioch Free Will Baptist Church located in Wayne County, North Carolina, five miles east of Pikeville, will observe home-coming and harvest offering day Sunday, October 21. An appropriate program has been prepared which features special music and a sermon by Rev. W. L. Hart, a former pastor who served the church for 25 years.

The community as a whole is looking forward to a great occasion which will deepen loyalty and inspire zeal for the success of a great rural church.

The Lord's acre plan of financing a rural church has been promoted by the Antioch congregation for the past several months, and the profits from the various projects adopted by individual members and fami-

lies will be presented processionally and dedicated to a Christian cause supported by the local church.

A picnic dinner will be served for the enjoyment of all in attendance, and fellowship and cordiality will pervade the occasion.

Friends, former members, pastors and the public are cordially invited to share with Antioch Church the joys of a great home-coming day festival.

### **Rev. Ralph Lightsey, Evangelist, For Fairmount Park Revival**



The Rev. Ralph Lightsey of Hazelhurst Georgia, will be the evangelist for a revival at the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, beginning October 21 and continuing through October 28. The meeting will be climaxed on October 28 with the annual home-coming services of the church.

Everyone is invited to attend the revival services and to be much in prayer for the success of the revival. All friends, members, former members and former pastors are also urged to be present at the home-coming services.

### **New Officers and Teachers Elected for Sunday School**

At a recent meeting of the Sunday School Counsel of the Wilson Free Will Baptist Church, Wilson, North Carolina, new officers and teachers were elected as follows:

Mr. W. P. Bunn, superintendent; Mr. James L. Lewis, assistant superintendent; Miss Colleen Murray, secretary; Mr. W. R. Tomlinson, assistant secretary; Mr. Charles Simpson, adult department superintendent; Mr. Joe Flowers, assistant adult department superintendent; Mr. Charles Simpson, men's Bible class teacher; Mr. Lewis Daniel, assistant teacher; Mrs. J. W. Wiggins, 1



adies' class teacher; Mrs. Bill Jones, assistant teacher; Mr. Leslie Hawley, willing workers' teacher; Mr. Ralph Pate, assistant teacher; Mr. Richard Lamm, senior class teacher; Mrs. Annie Lee Lamm, intermediate class teacher; Mrs. Mozelle Price, assistant teacher; Mrs. Charles Simpson, intermediate class No. 2 teacher; Mrs. Kathleen Pipkin, assistant teacher; Mrs. Mozelle Price, intermediate No. 1 teacher; Mrs. Annie Lee Lamm, assistant teacher; Mr. James Cooke, junior boys' teacher; Mr. Henry Mitchell, assistant teacher; Mrs. Wray Tomlinson, junior girls' teacher; Mrs. Gwen Terrell, assistant teacher; Mrs. Roy Davis, primary department superintendent; Mr. Carl Brown, assistant superintendent; Mr. Carl Brown, primary boys' teacher; Mrs. Ralph Tomlinson, assistant teacher; Mrs. V. P. Bunn, primary girls' teacher; Mrs. Roy Davis, assistant teacher; Mrs. Matthew Hayes, beginners' teacher; Mrs. Johnny Pittman, assistant teacher; Mrs. Floyd Parsons, nursery teacher; Mrs. George Beaman, assistant teacher.

### May's Chapel Church Holds Home-Coming

May's Chapel Free Will Baptist Church, Wayne County, North Carolina, held its home-coming on September 23, 1956. The services commenced with Sunday school, which was followed with the morning worship services. A picnic lunch was enjoyed at the noon hour.

The afternoon was filled with prayers, congregational singing, special singing and testimonies. Following the leagues, the evening services were held with Rev. Burns bringing the message. Services continued brightly throughout the following week, climaxing on Saturday night.

### Rev. L. S. Anthony Changes Pastorates

The Rev. L. S. Anthony, former pastor of the First Free Will Baptist Church of Thomaston, Georgia, is now pastoring the Cross Roads Free Will Baptist Church near Cochran, Georgia, and the Pine Level Free Will Baptist Church near Chester, Georgia.

Services will be held at the Cross Roads Church on second and fourth Sundays, and at the Pine Level Church on first and third Sundays. These churches are in the Georgia Union Association of Free Will Baptists.

Rev. Anthony states: "I desire the prayers of all Christians as I begin this new work."

### Ormondsville Church Observes Home-Coming

The Ormondsville, North Carolina, Free Will Baptist Church will observe its annual home-coming Sunday, October 28, with the pastor, the Rev. S. A. Smith, bringing the

message. A picnic lunch will be served on the church grounds at the noon hour.

In the afternoon a memorial service will be held in honor of the departed members during the year. This will be followed with special singing conducted by a former pastor, the Rev. R. N. Hinnant. Several singing groups will take part in this service.

The public is cordially invited to attend.

### Financial Report of National Sunday School Board

The following is the financial report of the National Sunday School Board submitted by the promotional secretary, William J. Mishler:

Balance on Hand, June 30, 1956	\$ 304.00
<b>RECEIPTS</b>	
<i>Sunday School Conventions:</i>	
California State Association	\$ 55.27
Georgia State Sunday School Convention	50.00
Sunday School Convention, Darlington, South Carolina	150.00
<i>Miscellaneous:</i>	
Received from Churches	75.45
Received from Individuals	9.00
Sale of Books and Literature	1,105.71
Cooperative Program	321.23
Free Will Baptist Press	1,621.69
Total Receipts	3,388.35
Receipts Plus Balance	\$3,692.35
<b>DISBURSEMENTS</b>	
<i>Salaries, Promotional Secretary and</i>	
Office Secretary	\$1,803.88
Office Supplies	663.20
Sunday School Supplies	792.16
Promotional Expense	85.87
Miscellaneous	191.22
Total Disbursements	3,536.33
Balance on Hand, September 30, 1956	\$ 156.02

### Saratoga Church Sponsors Harvest Sale

The Saratoga Free Will Baptist Church,

Saratoga, North Carolina, will sponsor a harvest sale on the Bryant Milling Ground, October 25, 1956. Lunch will be served from 11:00 a.m. to 1:00 p.m. with the sale beginning at one o'clock.

### Clinton Lupton Conducting British Chapel Revival

Revival services began October 15 and will continue through October 20 at British Chapel Free Will Baptist Church, Lenoir County, North Carolina, with the Rev. Clinton Lupton as the evangelist. The pastor, Rev. Graham Lane, extends a cordial invitation to everyone to attend the few remaining services of this revival.

### Marlboro Church Revival, October 21-28

Revival services will begin at the Marlboro Free Will Baptist Church, Farmville, North Carolina, October 21 through October 28. Services will begin each evening at 7:30 with the pastor, Rev. L. B. Manning, doing the preaching. The public is cordially invited.

### L. B. Manning to Conduct Juniper's Chapel Revival

The Rev. L. B. Manning of Fountain, North Carolina, will be the evangelist for revival services at Juniper's Chapel Free Will Baptist Church, Vanceboro, North Carolina, October 28 - November 3. The Rev. Armstrong, pastor of the church, extends a cordial invitation to everyone to attend.

### Revival Services at New Sandy Hill Church

Revival services will begin at New Sandy Hill Free Will Baptist Church, Sims, North

(continued on page ten)

## Recommended Hymns and Gospel Songs

A joint committee from the Board of Directors of The Free Will Baptist Press and the Board of Publications and Literature of the National Association of Free Will Baptists is beginning its work of selecting songs and other materials for a proposed church hymnal to be published by the two boards. What are some of the numbers that you would like to be included in the hymnal?

The editor of *The Free Will Baptist* is asking that you fill in the blanks below with five selections which you would recommend to the committee. When you have filled in the blanks, cut out the entire article and send it to J. O. Fort, Box 507, Ayden, North Carolina. If you have copies of the words and music of the songs which you select, please include them in the letter. The editor will present your selections to the committee for consideration.

Title	Writer	Publisher
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# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** I would like for you to explain the ninth chapter of Romans, especially Verses 11-14 so as to give a correct view on predestination.—Mrs. Aurie Hayes, Arapahoe, North Carolina.

(Continued from last week)

**Answer:** In Verses 8-13 we have the difference between Abraham's natural descendants and spiritual children emphasized in concrete examples from history. "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Romans 9:8). Here we see a definite and distinct contrast, one that is kept before us throughout the Bible and is illustrated many times from Genesis to Revelation, *They which are the children of the flesh, these are not the children of God.* See Genesis 4:3-15. Compare Hebrews 11:4. In these Scriptures Cain and Abel are used to illustrate this truth. Some commentators say that because Abel offered an innocent animal whose blood typified Jesus' blood shed on Calvary, his offering was accepted. That if Cain had offered such an offering his would have been accepted of God. That is only a part of the truth. That an innocent victim should have been slain and offered by him is easily seen by a careful reader of the Scriptures, but since Cain did not have faith, faith in God's Word or commandment, a sacrifice of the right type would not have availed any thing. See Malachi 1:6—2:17. Had Cain possessed saving faith he would have been obedient and therefore would have chosen the right kind of sacrifice and since he was the elder he would have been in a position of authority over Abel. See Genesis 4:6, 7. Another illustration of this truth, as seen in the Bible, is the choice of David rather than one of his older brothers. See 1 Samuel 16:1-13. From the very beginning God has instilled in the minds and directed in the affairs of men a principle through which the elder of a family or tribe rules those who are younger unless some legitimate reason intercepts that eldership. In each of these examples a good reason was foreseen of God. A similar illustration may be seen in the act of God's choosing of Samuel as prophet, priest, judge and king maker or king anointer. Eli was serving the position of high priest and judge and

was eligible for that place according to the Levitical traditional requirements, so were his sons, Hophni and Phinehas, as his descendants in line for their place of service, also which ever was the elder would have been high priest at their father's death, but all three of these were disobedient to God so God rejected them and placed Samuel in their stead. Samuel, so far as custom of that day was concerned, had no right to succeed Eli or his sons. God did not tell either of them about their coming disaster, but spoke to the boy Samuel telling him so he could prophesy about it. For the story read the third and fourth chapters of 1 Samuel. God asks us to choose between Him and all other persons and things and He provides for us in the future according to how He knows we are going to choose. He also deals with us at this present according to our heart's desires and personal choices. We can't fool God and God is not trying to fool us. The wages of sin is, always has been and always will be death. God warns us of this in His word so that we ourselves may not be deceived telling us that sowing to the flesh will assure us of reaping corruption. See Galatians 6:7-9. If only Christians could realize this fact selfishness among them would be greatly curtailed.

Who are "... the children of the promise ..." (Romans 9:8)? A. T. Robertson in "Word Pictures in the New Testament," Volume 4, Page 381, says of this passage: "Only the children of the promise are 'children of God' ... in the full sense. He is not speaking of Christians here, but simply showing that the privileges of the Jews were not due to their physical descent from Abraham. cf. Luke 3:8."

W. R. Newell in "Romans, Verse by Verse," Page 362, says of this same passage: "It is most necessary that we perceive that Paul is speaking here, not of man's believing a promise and therefore being written down as one of God's children; but on the contrary, of the promise (of God to Christ) that characterizes the existence and calling of all the real children of God. He expounds this in the next verse."

I think that both Newell and Robertson are right for all the good to both Jew and gentile come through Christ; on the other hand Christ came to us through the Jews.

"For this is the word of promise, At this time will I come, and Sarah shall have a son" (Romans 9:9); "And he said, I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son. . . ." (Genesis 18:10). Read and carefully compare these verses. Isaac did not have to believe this promise in order for it to be fulfilled because he had not yet been conceived. Here God promised Isaac to Abraham as He had done on a previous occasion. It would take a miracle to give him to Abraham, but this was no object in the way of God's plans for as He had through a miracle made both Adam and the earth in which He placed him, He could again resort to His miraculous activities and bring this promised son into being. So this He did and gave him to Abraham. It may take this unusual method of God's in order for Him to fulfill many of His promises concerning the future, yet we can be absolutely certain of their accomplishment.

"And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger" (Romans 9:10-12). In Verse 9 we have our attention called to the fact that Isaac was a child of promise; one, the conception and birth of whom required a special miraculous act on God's part. In Verses 10-12 God points out how He has exercised His divine sovereignty as He accomplishes His purpose according to election. He did this as He made His choice of Jacob known to Rebecca their mother before the birth of either son saying, "... the elder shall serve the younger" (Genesis 25:23). As has been indicated in the discussion of a verse appearing earlier in the chapter may we note that God simply chooses whom He will for what He wishes without having to consult anyone. On Page 384, Volume 4 in his "Word Pictures," Robertson says "... The potter takes the clay as he finds it, but he uses it as he wishes."

We say here that to deny God the right to choose whom He wishes and for what place and purpose He desires them for would be limiting Him into more restricted bounds than those in which a potter operates as he shapes his vessels of clay so as to adapt each to its own realm of service. The ancient potter carefully shaped one vessel in size and design for a garbage container, another for a water picher and a third for an ornamental flower vase etc. The potter knew before he began working with his clay the size, shape and design each needed to be planned and

(continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

Two words in this verse need to be understood in order to know how this important command may be obeyed. The first one is *nurture*. The dictionary gives, "To bring or train up," as the definition most applicable in the Biblical sense. The other word we need to understand is *admonition*. Here again the dictionary says, "The act of admonishing; gentle reproof." And the definition of *admonish* is, "To advise of a fault, caution, exhort, warn." Now, with these definitions in mind let us go back to the text, "But bring them up in the nurture and admonition of the Lord."

The matter of bringing up children in the right way has become a major question of discussion in this age. You will get just about as many different ideas on the subject as to how many different people you talk with about it. They all have different ways of dealing with children. And, strange as it may seem, very few approach it from the Bible standpoint. "That is old-fashioned," they say.

I recently read an article written by J. Edgar Hoover, head of the F. B. I., answering the question, "Should I force my child to go to Sunday school?" which is very good. And while it does not treat the whole subject of child training, it does deal with this part of the question admirably, and certainly is a start in the right direction. It follows:

"Shall I make my child go to Sunday school and church? Yes! And with no further discussion about the matter. Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school anymore. You know! Junior goes. How do you answer when Junior comes in very much besmudged and says, 'I'm not going to take a bath?' Junior bathes, doesn't he?

"Why all this timidity then, in the realm of his spiritual guidance and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quit your kidding! You didn't wait until you were old enough! You don't wait until he's old enough to decide whether he wants to go to school or not—to start his

education. You don't wait until he's old enough to decide whether he wishes to be clean or dirty do you? You don't wait until he's old enough to decide if he wants to take his medicine when he is sick? Do you?

"What shall we say when Junior announces he doesn't like to go to Sunday school and church? That's an easy one to answer. Just be consistent. Tell him, 'Junior, in our house we all go to church and Sunday school and that includes you.' Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experience in personal Christian living.

"The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency, if our

mothers and fathers will take their children to Sunday school and church regularly."—Selected.

If our parents will train their children right it will not be necessary for judges to sentence them to go to church as was the case in Waldo, Wisconsin, recently. A news story tells of a tavern operator of that city who violated the liquor laws, and who was sentenced to go to church every Sunday for one year. Circuit Judge, F. H. Schlichting, placed the tavern owner, Sam Zolph, on probation, and said that if he fails to attend church as prescribed he will have to spend his probationary period in jail. Parents, would it not be better for you to take your children to church and Sunday school than to have some judge send them in later years? Think it over!

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### FIRST THINGS

1. Retribution first, followed by blessings (Jeremiah 16:16-18; Zephaniah 3:12-20).
2. The tribe of Judah first (Zechariah 12:8; Acts 3:26).
3. Work first (2 Timothy 2:6; Ephesians 4:28).
4. Pray first (1 Timothy 2:1; Philemon 4:6, 7).
5. Thanks first (Romans 1:8; 1 Thessalonians 5:18).
6. Sincerity first (Luke 6:42; Matthew 5:24).
7. Love God first (Matthew 22:38; Mark 12:28-30).
8. The Jew first (Romans 1:16; 2:9; 3:1).
9. First faith and first love (1 Timothy 5:12; Revelation 2:4).

### A GREAT SALVATION

1. Is of more value than all the world (Mark 8:36, 37).
2. You receive forgiveness of all your sins (Acts 16:31).
3. You become a child of God (John 1:12).
4. You are sealed with the Holy Spirit (Ephesians 1:13).



## NEWS NOTES

(continued from page seven)

Carolina, October 21, with the Rev. C. M. Coates of Smithfield, North Carolina, as the evangelist. Services will begin each evening at 7:30. The public is cordially invited to attend.

### Rev. E. B. Joyner To Visit N. C. Churches

The Rev. E. B. Joyner of Alma, Georgia, former pastor of a number of Free Will Baptist churches in eastern North Carolina, will visit the following North Carolina churches on the dates given below:

Havelock Free Will Baptist Church, Craven County, October 22, 23; Mt. Olive

Free Will Baptist Church, Washington County, October 24; Corinth Free Will Baptist Church, Martin County, October 25; Gum Swamp Free Will Baptist Church, Pitt County, October 27, 28; Watery Branch Free Will Baptist Church, Greene County, October 29; Saratoga Free Will Baptist Church, Wilson County, October 31.

### N. C. Sunday School Area Institutes

Area institutes are now being held over the state of North Carolina by officers of the North Carolina Free Will Baptist Sun-

5. You receive spiritual power (Romans 8:14-16).
6. You receive Heavenly joy (1 Peter 1:8, 9).
7. You will own God's promises (Acts 2:39).
8. You have an inheritance in glory (1 Peter 1:4, 5).

## GOD AND SIN

1. The sin of vain talk (Proverbs 10:19; James 1:19, 26).
2. Transgression of the Law (1 John 3:4; Titus 3:3; 1 Corinthians 6:11).
3. All unrighteousness is sin (1 John 5:17; 1 Peter 2:12, 13).
4. Contempt for others is sin (Proverbs 14:21; 18:3).
5. Sin loveth by men (Job 15:16; 20:12; Psalm 52:3).
6. Penalty of sin (1 Chronicles 10:13; Romans 6:23).
7. Only Christ can save us (John 14:6; 1 John 1:7).

When Andrew Murray was led to write on "the temple of the Holy Spirit," he said with reverential awe: "I will meditate and be still, until something of the overwhelming glory of the truth falls upon me, and faith begins to realize it: I am His temple, and in the secret place He sits upon the throne." Then, when he had written, this prayer rises like incense: "I do now tremblingly accept the blessed truth: God, the Spirit; the Holy Spirit; who is God Almighty, dwells in me. O, Father, reveal within me what it means, lest I sin against Thee by saying it and not living it."—Selected.

"Nothing cooks your goose quicker than a boiling temper."

day School Convention, in keeping with a motion passed at the last session of the convention.

On Saturday, October 20, an institute will be held at the Eastern Assembly Building on the Pink Hill-Beulaville Road in Duplin County during the hours of 10:00 a. m. to 3:00 p. m. This institute will be held for superintendents, officers and teachers of Duplin, Onslow and lower Lenoir Counties. The convention workers for this institute will be the Reverends L. E. Ballard and Raymond T. Sasser.

Other dates and plans for these institutes will be announced in a later issue of *The Free Will Baptist*.

### Mt. Zion Church Announces Home-Coming

The Mt. Zion Free Will Baptist Church, Roper, North Carolina, announces that its home-coming services will be held October 21, 1956. All former ministers, members and friends are invited to attend these services and to enjoy the day.

### Branch Chapel to Conduct Revival

The Rev. Walter Carter of East Rockingham, North Carolina, will conduct a revival at the Branch Chapel Free Will Baptist Church, Johnston County, North Carolina, October 21-28, 1956.

On October 28, 1956, the church will hold its home-coming services with the Rev. Wiley Ferrell as the speaker. The pastor of the Branch Chapel Church, the Rev. Willie Renfrow, invites everyone to attend the revival services and urges all members, friends and former pastors to be present at the home-coming services.

### Powhatan Church Announces Home-Coming

The Powhatan Free Will Baptist Church near Clayton, North Carolina, will observe its annual home-coming on Sunday, October 21, 1956. All members, former pastors and friends are invited to attend.

Services will begin with the Sunday school at 10:00 a. m., followed by the morning sermon. A picnic dinner will be served on the grounds at the noon hour. The afternoon services will include singing and recognizing of former pastors.

## THE MAIL BOX

### AVAILABLE FOR PASTORAL WORK

"I am a Free Will Baptist minister, and I have three years of college training. I am available for pastoral work for any church or churches desiring my services. I ask any church interested in obtaining a pastor to contact me."—Rev. A. F. Williamson, 82 Merimac Road, Portsmouth, Virginia.



# NOTES — AND — QUOTES

By J. C. Griffin



## THE SPIRIT-FILLED LIFE

We have been writing about the Holy Ghost for some time, stating His attributes and His personality. The reason that we have written so much is due to the fact that there are so many unbiblical opinions concerning the Holy Ghost or the Holy Spirit. The Holy Ghost and the Holy Spirit are the same Person. However, I have found people who thought they knew a great deal about the Holy Spirit but yet claimed He was not the same as the Holy Ghost. Of course, this is not the conception of any intelligent, well-informed Bible student, because he would know better. The Holy Spirit is not a *Spirit jutting out from the Father and His Son*, but, as has been proven in former writings, the Holy Spirit is equal with God the Father and His Son, Jesus Christ, having the same attributes as plainly set forth by the Scriptures. Now we will leave the personality and attributes of the Holy Spirit and talk about the Spirit-filled life of the believer.

Recently we have shown that the household of Cornelius was saved and baptized with the Holy Spirit when Peter began to speak to them. They had been waiting for Peter to tell them what to do to be saved. (Read Acts 11:13, 14). But their *faith* in the gospel of Christ did the work. They believed that Christ was the Son of God and the Saviour of believers. From that day until now, it has been so and unto the end, that will be *the way, the only way*, to be born again. One must be baptized and filled with the Holy Spirit, having unfeigned faith in the Lord Jesus Christ.

You can weep, say prayers, confess your sins, shake the preacher's hand, be received into some church organization, be baptized, commune and wash the saints' feet, all of which one ought to do, but it is the *faith in Christ* that does the work.

### Faith Does the Work

When the eunuch asked for baptism at the hands of Philip, the answer was, "... If thou believest with all thine heart, thou mayest. ..." (Acts 8:37). We believe in a *believers' baptism*. That is what Philip believed. He wanted to be sure the eunuch was fit to be baptized. We want to be sure; however, there are times when we are fooled. Paul, the writer of Romans, said, "... The word is nigh thee, even in thy mouth, and in thy heart: that is, the word

of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:8, 9). So, to receive salvation, one must have a temple fit for the indwelling of the Holy Spirit.

### Special Fillings

There is only one baptism, but many fillings. "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism" (Ephesians 4:4, 5). "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). Now, it is well established that these disciples were all baptized at Pentecost as described in Chapter 2 of Acts; but now they were filled again with the Holy Ghost. It was necessary for a new filling for them to meet the opposition that was in their way. God supplied their need by filling them again. To be filled again we must be saved, baptized into Christ, ready for God's will to be done, and ready to meet the opposition of Satan and his host of followers. When we are ready and when we get down to real business, the Lord will fill our cup to overflowing. Is it only necessary to be spirit-filled when trial, temptation, persecution and disappointments come? The answer is *no*; we need to be filled every day, even while the sun is shining, that we might not slip or skid on the narrow way that leads to life. Some of our greatest sins are committed when all seems to be going well.

### A Command

It is a commandment that we should be filled. I used to think that it was a prerogative or just a privilege. But Paul did not say, "You may be filled," or "It is your privilege to be filled." He said, "... be filled. ..." Let us notice the whole verse: "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18).

One of the requirements of the first deacons was that they were to be filled with the Holy Spirit. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). I have seen men with the authority as set forth in this chapter of Acts who would take bread and wine around the Lord's Table, but they were filled with spirits—the kind that make men kill their wives, shoot to death their own little children, commit rape and be used by Satan for destruction, finally landing in hell fire.

### The Spirit-Filled Life

"But the fruit of the Spirit is love, joy,

peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Galatians 5:22, 23). Don't tell me that you are sanctified, baptized and filled with the Holy Ghost when there are hatred, malice, destructive criticisms and manifestation of carnality in your life. The church at Corinth claimed to be holy, but they were fussing over preachers. They had *preacher religion*. They had the worst kind of adultery, but they claimed that they were baptized with the Holy Ghost and had the gift of tongues as the evidence. But Paul said they were carnal. He told them to stop their confusion, and he condemned the church because of their carnal activities. They were all confused in their idea of what they called worship services. Let us notice Paul's words:

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophecy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:29-33).

So people can confess spirituality, as did the church at Corinth, and be full of confusion and always stirring up strife.

### The Fruits of the Flesh

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:19-21).

## A LEADING LADY

(continued from page three)

a heart through which Christ loves; and I see hands through which Christ helps.

May we at this time stand and bow our heads in a moment of silent prayer, in humility and thanksgiving for this wonderful Christian lady who had a vision and challenged our denomination; and because of that vision and challenge many souls shall not perish.

Beware of the Christian with the open mouth and the closed pocketbook.—Amory, *Mississippi, Church Bulletin*.

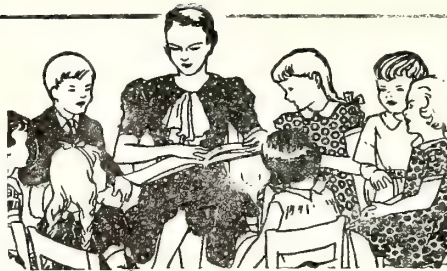
A fool's tongue is always long enough to cut his throat.—Amory, *Mississippi, Church Bulletin*.



# STORIES

FOR OUR

## BOYS and GIRLS



### ROY'S TEST

JOSEPHINE SLOAN

**R**OY Brown drove the last nail in the bookcase he had made, and throwing his hammer was about to carry his bit of carpenter work into the house, when something bright and glistening in a pile of shavings caught his eye.

"Why, it's a half dollar!" He said to himself picking up the coin. "I wonder how it came to be down there?" And Roy stirred the shavings to make sure there were no more silver pieces lying there.

As the boy held the coin in his hand, he was trying to recall who had been in the summer house that morning. "Uncle Mell fastened his ax handle here before going to the woods. I wonder if it belongs to him!"

"Roy, come on. We've only five minutes left to get to the corner. You know the driver does not like to wait on any one," called Effie from the porch.

"Go on. I'll catch up with you in a jiffy," returned Roy as he slipped the coin into his tool box and turned the key.

"I found the very book we want for our library, if we've got the money," said Effie as her brother whistling a merry tune caught up with her near the Willow Creek Bridge.

"What's the name of it?" Roy jerked out almost breathless from running.

"I forget the title, but it's all about Africa and costs eighty cents," explained Effie. "It's the very book we want to finish our set. I paid for the last one with the money I got for gathering herbs for old Mrs. Sims. I thought we'd buy this one together."

"I know we'd like the book and I'd be willing to pay my part, Effie, if I had the money."

"Why, Roy, what have you done with all of that change you had? You sold your share of the popcorn and chestnuts and had a lot of dimes and nickels. Hurry up and tell me what you did with it. Myra Shaw is running to catch up with us."

"Honestly, Effie, I can't promise to pay my part, I tell you I haven't got the money," protested Roy. "That change has all disappeared for there were so many things I wanted for myself." Roy started to speak as he thought of the half dollar in his tool box, but checked himself.

"Let me tell you there were a lot of things I wanted myself," declared Effie, "but I didn't spend my share of the corn and chestnut money to buy them. I think you should take some pride in buying books and not spend so much on yourself. Boys just like to think of themselves," she grumbled.

"Now don't get cranky, Effie Brown," retorted Roy. "I didn't say I wouldn't pay for that book if I could get the money. How much did you expect me to give?"

"Why half, of course."

"That would be forty cents," mused Roy. "I'll tell you before long," he promised in an undertone as Myra Shaw caught step with Effie.

That morning while Roy was looking at a map of the Western states and trying to locate different cities he was thinking, "If that fifty cents were mine I could help buy that book. I wish now I'd asked Uncle Mell as we passed the woods if it belonged to him." The boy took his tablet and wrote down the amount of money he had the previous Saturday evening. "Let me see, how did I spend it?" he mused. "Twenty cents for candy and peanuts. Then there was that fountain pen I had to have, one dollar and a quarter more, and twenty-five cents for a knife I've broken already. That makes one dollar and seventy cents. I had two dollars and ten cents. Hurrah!" he chuckled to himself, "I have just enough left to pay my share toward that book about Africa. Guess Effie can't growl any more about my spending every cent I get."

That evening when Roy reached home he went upstairs and looked eagerly into the little purse reposing in the upper bureau drawer. He emptied the contents and found to his joy there were two dimes and four nickels.

He slipped downstairs and handed the money to Effie, saying as he did so, "This is my share in paying for the book."

"Oh, good!" exclaimed Effie. "You found that you hadn't spent all of your money. Papa promised that I could go to town with him next Saturday, but I'll just telephone to the store this evening and have the book laid aside."

"But how about this half dollar?" Roy

was asking himself as he went back upstairs to change his school suit for overalls. "I don't see but what I have a right to spend it since no one has asked for it. I saw just what I want at the store last Saturday and it was marked fifty cents. I remember now that I counted my money and lacked ten cents of having enough to pay for it."

On Saturday when Roy was in town he went directly to look. It was still there. He took it in his hands and thought how much he would enjoy owning one.

"Do you want it?" asked the proprietor seeing the pleased look on the boy's face.

"I couldn't pay for it today," declared Roy looking around guiltily. He put his hand in his pocket and fingered the purse in which reposed the half dollar. Still holding the mitt, he was trying to decide whether the money really belonged to him.

The proprietor moved away impatiently.

"Just put it away for me," and Roy handed it over. "I'll be down next Saturday."

All the way home he was thinking, "Did I do right?" Even after he went to bed that night he was still asking himself the question. "I've got to take it now," he finally decided, "for the merchant may have lost a sale by holding it for me."

Roy put in a miserable Sunday. Mother was quite sure that he was not feeling well and urged him to go upstairs and lie down. But an afternoon alone did not ease the boy's conscience.

When the family arose from the supper table that evening Uncle Mell announced his intention of going to the neighbors. Roy longed to follow him into the living room to ask if the half dollar belonged to him. But something seemed to say, "He will ask why you kept it so long." This thought made Roy feel very unpleasant. He walked uneasily about the room, but hearing his uncle pass out of the house he followed him into the orchard, calling.

"Uncle Mell, I have something to ask before you go away." Then lowering his voice he went on, "Did you drop a half dollar in the summer house? I found one there. I ought to—have said something about it—before," he finished lamely.

Uncle Mell took off his hat. He saw that the boy was ashamed of what he had done. Placing his hands on the lad's shoulders he said, "I missed the coin and when I came back to search, I saw you pick it up and put it into your tool chest. I thought it strange that you did not ask if any one had lost a piece of money."

Now there was a different expression on the man's face as he held the coin in his hand. "Your confession has been a relief to me. I have a better opinion of you. I



was planning to ask Harry Turner to look after my sheep in the south pasture during the summer but I have changed my mind. If you care to do this, I will pay you Friday evening when I come home."

"I'll be glad to do it," returned the boy

as he walked down the lane with his uncle.

Roy was happier that evening than he had been at any time since he had found the coin. "Now I can pay for that mitt Saturday, with a clear conscience," he was saying to himself.—Our Boys and Girls.

# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## North Carolina State Missions

Rev. H. E. Willis, Promotional Secretary

(Editor's note: This is the complete article written by the Reverend H. E. Willis, the latter part of which was tacked on to the superannuation article written by the Reverend Wilbert Everton and published in the last issue. We offer our sincere apology for the error in the last issue.)

I hereby submit my six months' report of work done for the North Carolina State Mission Board:

### Greensboro Church Organized

The Greensboro Free Will Baptist Church was organized on Sunday night, September 30, with 21 charter members. The Rev. James A. Evans, vice-chairman of the North Carolina State Board of Missions and moderator of the Western Conference, was chairman of the meeting. Among the charter members was Dr. W. W. Harvey, one of the leading physicians of Greensboro. Other male members were Wilbur Martin, George Branning, H. E. Willis, Paul Willis, Charles Martin Sr., Gray Critcher and Douglas Critcher. Two young ladies from the Greensboro Womans College also became members. Other ministers taking part in the organizational meeting were H. E. Willis under whose direction the work was started, Norman Adams, George Branning, James M. Evans, J. R. Fuller, W. Green and Garley Teasley.

### Thomasville Church Organized

A Free Will Baptist church was recently organized at Thomasville, North Carolina. Rev. Honeycutt is pastor. They meet for regular services at 110 Sunrise Street. This church has become a member of the Yadkin Valley Association.

### Winston-Salem Opportunity

Free Will Baptist families in Winston-Salem, North Carolina, are anxious for a church to be started there. Please pray that the Lord may lead someone to help in this overripe city.

### Burlington Mission

The work in Burlington, North Carolina, is going forward in a real way. The Lord

is using Rev. Garland Teasley to build up that mission, and it now seems that it will only be a few weeks until that work can be organized into a church. This mission is located on U. S. Highway 70A east of town.

### Other Opportunities

Other cities in the state that are interested in having a Free Will Baptist church are Jamestown, High Point, Chapel Hill, Sanford, Statesville and Laurinburg. We must hasten to these places while the invitation is open.

### Last Report from Secretary

Since this is my last report as state missionary, I would like to express my appreciation for the cooperation shown me since I came to the state of North Carolina. These six months have been really days of activity. The Lord has blessed our efforts, and your prayers have been our strength. This state is open to us; we must go and start churches while we can. And let me add that it can be done. Please pray for me as I go to Nashville, Tennessee, to take the work as promotional secretary and treasurer of the National Home Mission Board.

I should like to particularly express my appreciation to the Rev. Rashie Kennedy, chairman of the North Carolina Mission Board, and to Rev. N. B. Barrow, treasurer, together with the other members of the board—Rev. J. W. Alford, Rev. James A. Evans, and Rev. David W. Hansley—for the work they have done for the cause. This work must go on! Pray as the board decides whom to call for the work. The Lord bless you all!

## Prayer and Praise Letter

October 1, 1956

Dear Christian Friend,

I wonder if you noticed the missionary impact of our Sunday school lesson on Sunday, September 30? I am speaking especially of Revelation 22:17; "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." These are the closing words of the Bible and they are

certainly challenging words to those who compose the bride of Christ and who hear His words. We are to say, Come! There are so many who are thirsting after the Water of Life and it is our responsibility to invite them. The invitations of course, are extended through your intercessory prayers, your gifts, your Christian life and the gospel message. We praise the Lord for you who are making it possible for the invitation to be extended into the regions beyond.

LEST WE FORGET—Rev. and Mrs. Wesley Calvery have been in Japan almost two years. The first year was spent in language study. They are now settled at 19 Shin Machi; Abashiri Shi, Hokkaido, Japan. Wesley states that they are in a town of 42,000 people with really no gospel witness. He further states, "This morning we attended the Episcopal Church. The church has been there forty years and there were only ten people in attendance. This is really a great harvest field. Please pray that the Lord will give strength to do the job well."

### WATCH THIS!

1. The church that gives is the church that lives.
2. The church that bestows is the church that grows.
3. The church that releases is the church that increases.
4. The church that spends is the church that wins.
5. The church that keeps is the church that weeps.
6. The church that holds is the church that molds.
7. The church that squeezes is the church that wheezes.
8. The church that grasps is the church that gasps.

ON THE MOVE! As usual the month of September has been a very busy month for the foreign mission department. Misses Wischart and Wilson, home on furlough, have been engaged in rather extensive itinerant work. We are most grateful for the response you have given them. Please pray for them as they continue to promote the cause of missions.

We are also thankful for the fellowship and response we enjoyed in revival meetings with the Sandy City Free Will Baptist Church in Ashland, Kentucky; the Jacksonville Free Will Baptist Church, Jacksonville, North Carolina; the Auxiliary Convention of the Eastern Conference in North Carolina, and in the missionary conferences in Norfolk, Warwick, Portsmouth and Richmond, Virginia. Wherever we go we find our people are warmhearted toward our foreign mission program. For this we are humbly grateful.

OCTOBER will also be filled with activity (continued on page fourteen)



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Portsmouth, Virginia—The Woman's Auxiliary of the First Free Will Baptist Church submits an offering of \$10 to be used as half support of a missionary student in Cuba. Mrs. E. V. Welton, president of the auxiliary, reports that the women have voted to take as a project the half support of a missionary student in Cuba. The auxiliary is praying that the Lord will bless the student as he uses this money to help win lost souls. It also solicits the prayers of all Christians in this matter.

Maple Hill, S. C.—The Woman's Auxiliary of the Haws Run Free Will Baptist Church held its regular monthly meeting for October at the home of Mrs. Harman Parker. The meeting was called to order by the president, Mrs. Histon Parker. The group then sang the hymn, "Sweet Hour of

Prayer." Those participating in the program were Mrs. Dannie Jenkins, Mrs. Ralph Parker and Mrs. Herbert Sanders. The Scripture reading was taken from the book of Esther. The business session was held following the program. Afterwards the ladies were served refreshments by the hostess, Mrs. Parker.

Pamplico, S. C.—The Y. P. A. of Beulah Free Will Baptist Church met October 4, 1956, at the home of Renell Bazan with the vice-president, Richard Jones, presiding. The devotions were given by Norman Ard. The theme of the program was "Adventuring With Christ as Missionaries." Those taking part were Ollie Bell Hardee, Sylvia Ard, Margaret Ard, Judy Rae Bazan and Alice Ard. Refreshments were served by the hostess, Mrs. Gorey Bazan.

## MISSIONS

(continued from page thirteen)

ties. There will be the Missionary Conference in Nashville, Tennessee. Then, we hope to attend home-coming services October 14 at Highland Park Free Will Baptist Church, staying over in Michigan for services with the Ten Mile Free Will Baptist Church from Sunday night, October 14 through, Friday, October 19. Then beginning October 23 through October 31, we hope to attend the Oklahoma and Texas State Conventions with missionary meetings in Tulsa, Ada, Tecumseh and Oklahoma City. We would appreciate your prayers as we endeavor to keep this strenuous schedule. Also please pray for the missionary conferences scheduled with Calvary, Shady Grove and Edgemont Free Will Baptist Churches of Durham, North Carolina. These meetings will begin October 28 and run through November 11.

CARLISLE HANNA WRITES—"We are planning our church dedication for September 30. We praise the Lord for it, and feel it is another token of His love for India and her people whom we long to serve and lead to Christ. May His richest blessings be upon the work there is our prayer."

CONGRATULATIONS to all those in North Carolina who have made it possible for your state to be the first to meet your foreign mission quota for 1956. Actually the state is \$515.07 over the suggested quota with three months yet to go. Of course we all know that suggested quotas

are minimum figures and should never be used as a ceiling—so watch North Carolina as she takes the lead in foreign mission gifts.

WILL YOUR STATE MAKE IT?—With three months to go in this calendar year, we are closer to the overall annual budget than any previous year. As yet, we have never had a single year when every state made their quota. Let's make this year an exception! Put your state over her quota by December 31. And all the people said, "Amen."

Respectfully submitted,  
RAYMOND RIGGS  
Promotional Secretary-Treasurer

## Miss Volena Wilson Visits N. C. Churches

Miss Volena Wilson, missionary home on furlough from India, will visit the following North Carolina churches in the interest of missions:

Sunday, October 21, 9:45 and 11:00 a.m., Grace Church, Greenville, Rev. Rashie Kennedy, pastor.

Sunday, October 21, 7:30 p.m., St. Mary's Church, New Bern, Rev. Cecil Campbell, pastor.

Monday, October 22, 7:30 p.m., Hugo Church, Lenoir County, Rev. Frank Davenport, pastor.

Tuesday, October 23, 7:30 p.m., Elm Grove Church, Ayden, Rev. J. C. Lynn, pastor.

Wednesday, October 24, 7:30 p.m., Saints Delight Church, Franklin County, Rev. Ralph Clegg, pastor.

Thursday, October 25, 7:30 p.m., White Oak Hill Church, Nash County, Rev. Ralph Clegg, pastor.

Friday, October 26, 10:00 a.m., and 1:00 p.m., Mount Olive College, Mount Olive, Rev. Burkette Raper, president.

Friday, October 26, 7:30 p.m., Goldsboro Church, Rev. J. R. Davidson, pastor.

Saturday, October 27, 7:30 p.m., Wilson Church, Rev. Earl Glenn, pastor.

Sunday, October 28, Missionary Conference, Edgemont Church, Durham, Rev. Joe Ange, pastor.

Rev. Rashie Kennedy states: "Since Miss Wilson's time is limited so that she cannot visit each church in the state, I suggest that every person desiring to hear her visit the church nearest you at the time of her visit. All offerings to her will go for her support."

## Financial Report of Foreign Missions Board

SEPTEMBER, 1956

Cash in Bank September 1, 1956	\$11,551.77
Receipts	9,794.86
Total to account for	\$21,346.63
Disbursements	7,638.39

Cash in Bank September 30, 1956	\$13,708.24
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### STATES QUOTAS

STATE	QUOTA	PAID	UNDER QUOTA
Alabama	\$ 2,600	\$ 1,655.11	\$ 944.89
Arkansas	2,600	2,022.60	577.40
California	2,600	924.49	1,675.51
Florida	1,600	708.49	891.51
Georgia	3,500	1,891.33	1,608.67
Illinois	3,600	2,635.66	964.34
Kentucky	1,900	964.14	935.86
Maine	300	100.00	200.00
Michigan	12,000	9,645.71	2,354.29
Mississippi	1,600	679.93	920.07
Missouri	9,900	5,441.66	4,458.34
Nebraska	100	40.74	59.26
New Mexico	200	116.11	83.89
North Carolina	18,000	18,515.07	
Ohio	2,500	2,187.48	312.57
Oklahoma	6,000	2,992.90	3,007.10
South Carolina	3,800	3,645.80	154.20
Tennessee	8,000	6,606.43	1,393.57
Texas	3,500	1,443.21	2,056.79
Virginia	3,100	2,676.97	423.03
West Virginia	2,500	1,238.46	1,261.54
Miscellaneous	3,300	1,771.18	1,528.82
Totals	\$93,200	\$67,903.42	\$25,311.65

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin (Romans 4:7, 8).



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Shepherd Psalm

(Lesson for October 28)

LESSON: Psalm 23

GOLDEN TEXT: Psalm 23:1

### I. INTRODUCTION

From the presentation of God's law to His people which we studied in last Sunday's lesson, we consider God's loving care of those who are His in this lesson. It is of extreme importance that we have a clear understanding as to whom the psalmist is referring in our Printed Text. There is little doubt that anyone might mistake the identity of the Shepherd in the Psalm. The Scriptures definitely point in this passage to God. In the tenth chapter of John, Jesus represents Himself as the Good Shepherd. Since He is God incarnate, He is in position to assume this role among men. The student should read John 10 in connection with his study of this lesson.—*The Bible Student* (F. W. B.).

This Psalm is a song of great beauty, describing, as it does, the peace and calm delight which one possesses whose trust is wholly in God. No one denies that David is the author; but we cannot say at which period of his life it was produced. We can only say it was after he was old enough to have enemies. Let us study this very familiar, revered and loved poem in order to gain a clearer and richer knowledge of God's loving care.—*The Advanced Quarterly* (F. W. B.).

### II. HELPFUL HINTS

1. Only those who can say, *The LORD is my shepherd*, have security that supplies their every need (Vs. 1).
2. Even in the midst of a desert land the Good Shepherd provides green pastures for His sheep (Vs. 2).
3. Not only does the Lord provide pasture for His sheep, but He gives them rest beside the still waters' edge (Vs. 2).
4. Restoration and guidance are constant needs of the sheep as they journey through the wilderness of sin (Vs. 3).
5. Even when the dangers of death beset their way, the sheep are safe in the Good Shepherd's care (Vs. 4).
6. Though often unseen and its bounty untouched, before the Lord's people He keeps a table spread (Vs. 5).
7. However unworthy we might have

been, His goodness and mercy have followed us all (Vs. 6).

8. The ultimate hope of every trusting soul is to dwell in the Lord's house when this life is o'er (Vs. 6).

—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. It has been customary to interpret the whole Psalm after the simile of the shepherd and the sheep. But a closer study will reveal that there are two similes used. In Psalm 23:1-4 the simile of the shepherd and the sheep is followed; in Verses 5, 6 the simile is that of a father and a son. Sheep do not sit at tables or have their heads anointed with oil; but sons do.

The Psalm is in two clearly divided parts. Both parts travel the same route of a life of trust in God. But there is a difference. The second part is on a higher plane of knowledge, experience and expectation. The two parts mirror the experiences of a believer under the two covenants of Moses and Christ respectively.—*Robert Clark, D. D.*

2. *He leadeth me.* As it "... is not in man that walketh to direct his steps" (Jeremiah 10:23), how comforting it is to know that "... the Lord shall guide thee (us) continually, ..." (Isaiah 58:11). Warningly the Bible says, "Be ye not as the horse, or as the mule (balky and stubborn), which have no understanding: whose mouth must be held in with bit and bridle, ..." (Psalm 32:9).

A guide was taking some tourists through Mammoth Cave. When they reached, The Cathedral, he mounted a rock called, The Pulpit. He said, "I will now preach you a sermon." It was short. All he said was, "Keep close to your guide!" The tourists found it was a good sermon, for if they did not keep close to the guide they would be lost in the midst of pits, precipices and defiles. It is hard to find one's way through Mammoth Cave without a guide. It is harder to find one's way through this world without the guidance of the Lord, our Shepherd!—*The Bible Expositor*.

3. Jeremy Taylor pays this great tribute to the Psalm we are studying:

"This is an ode which for beauty and sentiment is not to be matched in the circuit of all literature. In its way down three thousand years or more this Psalm has penetrated to the depths of millions

of hearts; it has gladdened homes of destitution and discomfort; it has whispered hope and joy amid tears to the utterly solitary and forsaken, whose only refuge was in heaven. Beyond all range of probable calculation have these dozen lines imparted a power of endurance under suffering, and strength in feebleness, and have kept alive the flickering flame of religious feeling in hearts that were nigh to despair."

4. *He Knew the Shepherd.* An English actor was once asked, at a social gathering, to recite for those present. He responded by asking if there was anything special anyone present wanted him to recite. An aged clergyman asked if he would mind reciting the twenty-third Psalm. It was said that a strange look passed over the actor's face as he answered, "I will, upon one condition, and that is, after I have recited it, that you, my friend, will do the same."

"I?" replied the clergyman. "But I am not an elocutionist. However if you wish it, I will do so."

The actor's intonation was perfect. His voice held the audience and when he finished there was great applause. After the applause had ended the old clergyman began. He did not have the perfect intonation of the actor and when he had finished there was no burst of applause. But every head was bowed and the eyes of his listeners were moist with tears.

Then the actor put his hand on the old gentleman's shoulder and said, "I reached your eyes and ears, my friends; he reached your hearts. The difference is just this—I know the twenty-third Psalm, but he knows the Shepherd."—*Selected*.

5. *He restoreth my soul.* A good commentary on these words is found in Luke 15:4-7. It would be a good time to read, or sing, the much-loved song, "The Ninety and Nine." The Lord still loves the sheep that have wandered away.

## His Yoke Is Easy

A man was carrying a heavy basket. His son asked to help him. The father cut a stick and placed it through the handle of the basket so that the end toward himself was very short, while the end toward the boy was three or four times longer. Each took hold of his end of the stick, and the basket was lifted and easily carried. The son was bearing the burden with the father, but he found his work easy and light because his father assumed the heavy end of the stick. Just so it is when we bear the yoke with Christ; He sees to it that the burden laid on us is light; He carries the heavy end.—*John T. Farris*

Two things that are hard on the heart—running upstairs and running down people.—*Selected*.



## Questions and Answers

(continued from page eight)

worked every detail toward that end. God has known before the earth was brought into existence what capacity, aptitude, temperament, size and ability He wanted each of us so when He made Adam of clay He knew just how much to use, how to shape it, fit and temper it to contain the breath of life so He did every thing in the best possible way, then breathed into his nostrils the breath of life, making him to become the living soul He wished of him. He has done just that to each of us. When we read the history of Esau and his descendants we learn that they were outstanding as a people in the sinful practices of Baal worship, one of the worst forms of heathenism. In contrast to this evil Jacob first and then his descendants were faithful in honoring and worshiping Jehovah for several centuries. Works, on the part of the one called, follow the call, therefore it could not be said of Jacob nor of Isaac nor of any one that God called him because of the works that he had performed. God called each person just simply because He wanted to call him and that's all the reason that is necessary. Surely God knew that Jacob would speak up for Him as

he dealt with Laban in Syria and that when he wrestled with the angel and the angel broke his thigh he would yield in obedience and thereafter honor Him, but God called Jacob because it was His sovereign will to do so.

"As it is written, Jacob have I loved, but Esau have I hated" (Romans 9:13). This verse, as translated here, is a little hard to understand in the light of such passages as John 3:16 and 2 Peter 3:9. Some folk prefer William's translation of this verse which is: "As it is written, to Jacob I was drawn, but Esau I repudiated."

Robertson's "Word Pictures," Volume 4, Page 382, says: "Paul quotes Malachi 1:2f. *But Esau I hated (ton de Esau emisesa)*. This language sounds a bit harsh to us. It is possible that the word *miseo* did not always carry the full force of what we mean by 'hate.' See Matthew 6:24 where these very verbs (*miseo* and *agapo*) are contrasted. So also in Luke 14:26 about 'hating' (*miseo*) one's father and mother if coming

between one and Christ. So in John 12:25 about 'hating' one's life. There is no doubt about God's preference for Jacob and rejection of Esau, but in spite of Sanday and Headlam one hesitates to read into these words here the intense hatred that has always existed between the descendants of Jacob and Esau."

Surely God does not hate anyone in the sense we ordinarily use the word hate, neither does Jesus expect one to hate his father or mother in such a sense when He uses a form of the same word in Luke 14:26.

(To be continued)

The world is always looking to the Church, not so much to hear her teachings as to see her doings.—Spurgeon

Faith makes the uplook good, the outlook bright, the inlook favorable, and the future glorious.—Selected

## Christmas and All-Occasion Greeting Cards

This beautiful line of Scripture cards is designed to retail at \$1.00 per box and is an outstanding value at that price.

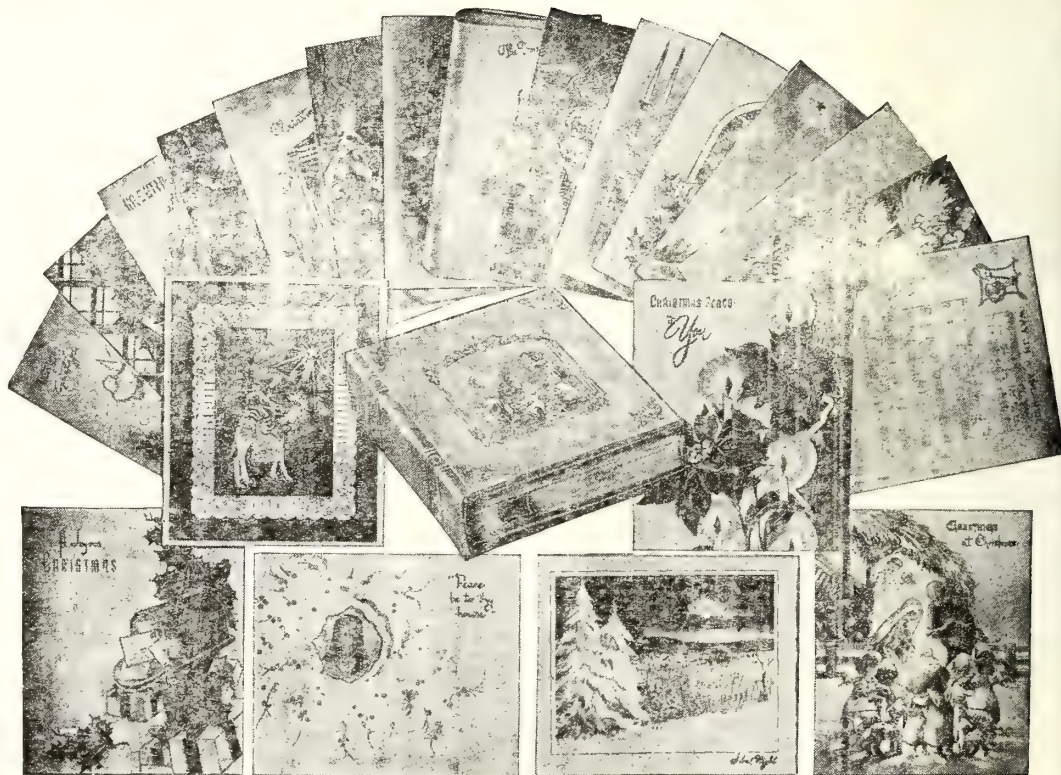
We are offering them to churches, auxiliaries, leagues, classes and other church and Sunday school organizations at the low price of—

**60 Cents per Box**

when ordered in lots of ten or more boxes

This is an excellent way for your organization to raise that needed extra amount of money between now and Christmas.

Be sure to place your order early before our stock is exhausted.



## Free Will Baptist Press - Ayden, N. C.



# *the* **Free Will Baptist**

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AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 24, 1956

## **NEW MISSION HOME**



The Rev. Frank Davenport of Kinston, North Carolina, and Henry C. Hagans of Greenville, North Carolina, set up a sign in front of the new quarters of the East Greenville Free Will Baptist Mission, Greenville, North Carolina. First services were held in the mission house Sunday, October 7, beginning with Sunday school at 9:45 a. m. and worship services at eleven.

The East Greenville Mission was established this summer under the sponsorship of the Mission Board of the Central Conference of North Carolina Free Will Baptist churches.



# EDITORIAL

## TEACH THEM

On Wednesday evening, September 12, we had the honor and privilege of speaking to the ministers, delegates and visitors at the North Carolina State Convention of Free Will Baptists. Since this evening service was under the direction of the board of education of the convention, we chose to speak upon that phase of the denominational program of Christian education in which we are particularly engaged in our present position—Christian education in the local church. Believing that this work is so vital to our existence, growth and witness for Christ, we challenge you to join with us in a renewed effort to carry out the commandment of our Lord to teach the people of our church communities the Word of the Lord.

What we say here is in no wise an effort to minimize the importance of our program of Christian education as it is administered through our institutions of higher learning. We must, by all means, make the necessary sacrifices and put forth great effort to maintain and expand this work. Neither do we believe that people can be educated into the Kingdom of God. Regeneration is the work of the Holy Spirit upon the heart of the soul that hears the gospel, repents of sin and believes in Jesus as Saviour and Lord. However, we cannot afford to fail to give teaching of the Word the place in our churches which God ordained that it should have.

From the very beginning of man's existence, the heritage of man's faith in God has been transmitted from one generation to the next. From Adam's fall to God's giving the law on Mount Sinai, the story was handed down by word of mouth. Then, when God gave Moses the Ten Commandments, Moses came down from the mountain and addressed the people as follows:

"Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that we might do them in the land whither ye go to possess it: That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey" (Deuteronomy 6:1-3).

During His earthly ministry, Jesus taught God's eternal truth in word and deed. He was particularly concerned with establishing His disciples firmly in the truth that they might communicate it to others. Then, when He was about to leave them, He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19, 20).

The very life and prosperity of the Israelites lay in their teaching the Word of God that their people might be obedient to the will of God. When they ceased teaching the Word, their people became disobedient and the nation declined. Finally, through abandonment of the Word of God, this nation collapsed and ceased to exist. And the Jewish people would have lost their identity long ago, but for their diligence in teaching the tenets of their faith wherever small groups have gathered in the nations of the world. Because they have been faithful in the matter of teaching their faith, they have been held together as a unit throughout the centuries and have now gone back to live in their homeland as a nation again.

Furthermore, we cannot fail to observe that the denominations and church groups in the Christian era which have given more emphasis to programs of teaching have made the more rapid progress and have enjoyed a wider ministry of the Word, while those groups which have neglected such programs have either failed to grow or have withered and died. It is because Free Will Baptists have failed to plan and administer a well-rounded teaching program that they have seen denominations much younger than they grow to be many times their size? Have we not been guilty of sitting down and passively consoling ourselves that other church groups were in error in interpreting the Word, doing nothing but criticising them while they were actively promoting their beliefs? Of course, we should be interested in growth and expansion only as such growth enlarges our sphere of service to Christ. But we must realize that enlarged service is inseparable from enlarged support which can come only from larger numbers and greater wealth.

A sound teaching program must of necessity be built upon sound, adequate literature. Free Will Baptist literature, although having gradually experienced growth throughout the years, has not been extensive enough to cover the need for every age group of our people. However, during recent years we have seen renewed interest and concerted effort to increase our literature offering to the point of filling the gaps which existed and making internal improvements in that which was already being offered. Now, the denomination is on the eve of its greatest victory in its history with reference to its Sunday school and league literature, together with the fact that daily vacation Bible school literature written and prepared by our own people is about to be offered to our churches for the first time.

Free Will Baptists are now offering Sunday school literature for every age group as these classifications are recommended by leading educators of the day. With the completion of our curriculum materials we shall have Sunday school literature which will minister to all our people. The only publications which we still lack are teachers' quarterlies for some of the age groups.

When we shall have implemented a directive which we are ready to have to provide story hour and adult league publications together with additional league manuals, we shall have practically doubled the literature offering for the leagues. We plan to offer these additional publications not later than January 1, 1958.

In conclusion, let us say that we know all our publications will have to be continually revised and improved internally. You can help by writing us giving your suggestions. However, let it be known that Free Will Baptists are in the most favorable position now that they have ever been with respect to expansion of their literature program.

Volume 71

Number 4

## THE FREE WILL BAPTIST

October 24, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager \_\_\_\_\_ L. A. Durr  
Editor \_\_\_\_\_ J. O. Ford

Subscriptions Payable in Advance

6 Months \_\_\_\_\_ \$1.  
1 Year \_\_\_\_\_ 2.

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THE FREE WILL BAPTIST



# Is Pioneering Finished in the Ivory Coast?

G. C. TIMYAN

(Editor's note: Mr. G. C. Timyan directed the tour of this area recently made by Rev. and Mrs. Harold Stevens on behalf of the Free Will Baptist Foreign Mission Board. We are most grateful for this service and especially for this article.)

**A** MONTH ago my reply would doubtless have been negative, but now I would insist, "No! pioneering has not even begun in the northeastern Ivory Coast!" A 2100 kilometer survey trip into the Bondoukou Circle has convinced me that the days of pioneering in French West Africa are far from finished.

Leaving Bouake where the first pioneers came into the Baouli tribe 25 years ago, we crossed the river Nzi an hour later into what is known as Dioula country. The races are so mixed here that the long-robed Mohammedan colporteurs (Dioulas), who trade by day and preach by night have given their names to the area. Here no gospel work of any kind is being done and the visits of the missionary are very occasional. I had personally traveled the area to reach an isolated group of Baouli believers, and missionaries from the Djimini region 75 kilometers north pass through on their shopping trips to Bouake. However, no one is reaching the Dyamana people nor kindred tribes with the Lord.

Three hours later we crossed the river Comoë, traditional boundary of the Baouli people and the eastern limit of any missionary work in this corner of the vineyard. We touched the northern edge of the Andos people just before reaching the dugout canoe ferry. As part of our Mbahiakro district responsibility, the Andos are receiving a witness to the south. Here began the area of rare visits by gospel witnesses. We passed successively through villages of the Bariba, Bini, Koulango and Abron tribes. Three hundred kilometers of dense spiritual darkness with scarcely a flicker of light. Several times we stopped to enquire if the Word had ever been preached in the many villages along the way and invariably the reply was: "No, we have never heard, but we will listen if you would stop and tell us."

We found modern buildings, well-built highways and prosperous people, but no gospel in the city of Bondoukou. The town's few nominal protestants coming from liturgical churches on the coast must cross into the Gold Coast, 10 miles away, to

attend church. They welcomed us with delight and listened intently as we preached the Word in their homes and on the street. Since all of them were far from their homelands and most of them unconverted church members, there was no Christian witness among them. Here a new kind of pioneering was needed—the preaching of personal salvation to professing Christians who had never heard the simple gospel. We rejoiced when two of these prayed the penitent's prayer during the informal meetings.

Moving northward toward the Upper Volta border we traveled 300 kilometers through the Bouna subdivision where no missionary work has ever been attempted. Another 300 kilometers of road through absolutely untouched territory were impossible because of rainy season. Four years ago while passing through Bondoukou on a mission business trip I met the French commander from Bouna whom I had previously known, and he asked me: "Why don't you come up into my country? There are neither Catholic priests nor Mohammedan teachers who are doing anything to help the people. We want you to open a mission station." But these statements were no longer true in August, 1956. Rome was building a cement church in Bouna town and evidences of Islam penetration were seen everywhere. We couldn't help wishing that the church of Christ had been able to answer the Macedonian call years before.

The Kulango tribe numbering approximately 125,000 comprise the main language group in the central part of the Bondoukou circle. Probably over half of them live in the area south and east of a large uninhabited forest reserve in the Bouna region. They were doubtless driven back, dispossessed of much of their land by the aggressive Abrons who conquered many of them. However through intermarriage the Kulanga language and culture has remained predominant over a large section. The tragedy is that the gospel has never been preached in this tongue. The Lord of the harvest still awaits linguistic pioneers who can reduce this language to writing, preach and teach this people the way of life for the first time.

To the north, the restless Lobi people are making inroads in Kulango country, coming down from the Upper Volta colony. Ambitious cultivators of the soil, these handy workmen have made themselves vir-

tually indispensable to the Bondoukou economy. Yet they are untamed and warlike masters of the poison arrow and feared by Europeans and African tribes alike. Their life is very primitive, each family dwelling in a walled enclosure of mud grouped together agglomerations resembling villages, but without the authority of a chief. Most of the family life seems to take place in the security of their roof tops. Their filed teeth and plugged upper and lower lips present a grotesque appearance. Yet those we photographed and contacted through a few greetings in the trade language were winsome in manner and we coveted the gift of the Lobi tongue.

Animism of the most degraded kind keeps them in abject bondage to the evil spirits. All children who are sickly are killed before they change into hyenas. Twins of one boy and one girl are sacrificed on ant hills to appease the spirits. Their initiation rights are among the worst in Africa involving death by drowning of sacrificial victims in the Volta. To these pagan people in the extreme northeastern corner of the Ivory Coast no one has ever taken the Word of life. In their tribal life, the man and woman are naked except for leap aprons, and this best describes them spiritually naked before God with only the withered leaves of fetishism.

About 100 kilometers further north in the adjacent colony, the WEC of England are pioneering courageously among the Lobis, but with a pitifully small force. The language has been reduced and work on the New Testament is in progress. However inadequate their work of evangelization among the plain's Lobis, they had been burdened for the mountain Lobis of the Ivory Coast, some 35,000 people without a witness that we had just visited. So interested were they in advance work that one of number accompanied us back south to survey the language and help choose a site for a new mission station.

The object of our trek was to introduce a new mission in this territory and select bases for pioneer operation. But where? The Baribas, the Binas, the Abrons, the Kulangos and the Lobis each presented a wide open door.

Yet in the extreme south portion of the area the need seemed to be even more urgent. Here among the Bounda Agni people we found the remnants of the work opened by an Alliance pioneer of two decades ago. It was to this section that the Rev. George Powell came in 1935 in response to the pleas of a man who had walked 250 miles to his station to ask for a missionary to come. A strong church at Koun became established, outstations were opened and the prospects looked bright. Then came the transfer of the region to the English

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# \$10,000.00 Wanted

M. V. Avery, Board Member  
Selma, N. C.

Yes, your North Carolina Board of Superannuation needs the above amount so it can pay the monthly pension checks to our retired ministers and quarterly checks to the ministers' widows who have been left behind.

I'm sure you are aware of the rising cost of everything we have to buy in this fast and rushing world that we find ourselves living in. Everything keeps going up, and no one seems to know what tomorrow will bring.

At present we have 24 ministers and 23 ministers' widows who are receiving checks. There are others who ought to be on the list but funds are not available to place them there. Small monthly checks are mailed each month to the retired and superannuated ministers and quarterly checks to ministers' widows. We say many thanks to you as a denomination for what you

have done toward the support of this worthy cause.

I am wondering if you as a group or an individual are satisfied with the past support you have given to superannuation?

October is superannuation month in our united program. Let's catch up or pay up this year for our neglect in the past, and send in an offering to superannuation. I'm sure God will be pleased with and we will be proud of you.

Many thanks to Rev. M. L. Johnson for his services as chairman-treasurer for the past several years. We don't like the idea of giving him up, but other duties called him to service. As a board we were very fortunate indeed to secure the services of Rev. Wilbert Everton, Route 3, Wilson, North Carolina, to fill the place of chairman-treasurer of the board of superannuation. All funds should be sent to him at the above address.

## Is Pioneering Finished In The Ivory Coast?

(continued from page three)

Methodists in exchange for a portion of the Dimbroko district. During the lean war years that followed the coastal missionaries, 400 kilometers away, found themselves too occupied to man the territory. Unfortunately the Roman church seized the opportunity and took over some of the untaught, illiterate believers and even the property in one village.

The challenge of these scattered sheep touched our hearts. They stood in front of their little chapel obviously overjoyed at the prospects of a missionary stopping in their village. As we entered the church chief's yard they asked us to sing a song for him. When we replied with a familiar hymn, they clapped their hands and feet for joy. Now they knew we were one with them and they opened the best house in the village to us. During our three day stay we were able to feed the hungry and pray with the wandering. The transfer was made according to mission comity by an official of the British mission and we now faced the problem of where to locate the center of operations in the Bounda Agni tribe. The four missionaries in the party, Mr. and Mrs. Stevens, Mrs. Timyan and I, felt unanimously led to accept the offer of the Koun Christians for any site we would

select in the vicinity of their little village. A 150 meter-square plot on a beautiful hill-top overlooking the town was chosen and granted by the chief to the delight of the believers. As in Acts 16 we "confidently concluded that God had called" this new mission to this particular area at this particular time.

It will be at least a year before the first Free Will Baptist missionaries will finish their language study in France and proceed to the African language study in the Ivory Coast. Tehini or Varale in the north among the Lobis, and a north central site somewhere in the Nassian area among the Kulangos are under consideration as possible stations. A rural concession at Goumère, 30 kilometers south of the city of Bondoukou has been applied for with the consent of the Abron local and paramount chiefs in addition to the Koun site. During the next twelve months a volume of pioneering prayer should be offered by members of the Alliance as the sponsoring mission that men of pioneer mold might occupy the land for Christ.

Two Lobi young men came to Bondoukou to work for white man's money in the coffee and cocoa harvest. They had become dissatisfied with their own country

and the tribal medium of exchange, cowrie shells. One of them had been educated in the Catholic school at Kampti and understood French. They heard the gospel for the first time in the market place as Mr. Stevens and I preached through interpreters. After the meeting they were in the crowd that pressed us for French tracts and seemed very interested. Learning that they were Lobis, I asked if they had understood and the school boy said he had translated everything I had said for his companion. It was my privilege to tell these money-seeking Lobis lads of the spiritual riches of eternal life in Christ. As we knelt and prayed together, our party rejoiced in the firstfruits from among the mountain Lobis, and claimed them as the earnest of many souls in the neglected tribes of north-eastern Ivory Coast who await the coming of the pioneers.

## My Testimony

Mrs. Etta Eatman, Durham, North Carolina

In His heart to be loved I always shall be,  
In His hand to be kept, 'tis sufficient for me.  
Each morning I sit at His feet to be taught,  
Guidance He gives in word, deed and thought.

The Lord is my Shepherd, I never shall want,  
Though friends may deride and Satan may taunt;  
My Shepherd has drawn me deep in His fold

I know that my life He securely will hold.

What gift can I offer? so much I owe,  
Can mere gifts of money my gratitude show?  
Can church going only, or reading God's Word,  
Even slightly repay what I owe to my Lord?

Ah, no! Nothing, lest surrender complete,  
My heart, my hands, my mind and my feet.  
My Lord paid my debt, He died on the tree,  
Now ascended in heaven He's pleading for me.

This Shepherd of mine knows each trial,  
each snare,  
At just the right moment my Lord will be there;  
On His shoulders He carries each burden for me,  
Yes, the Lord is my Shepherd and always shall be.

In His heart to be loved, in His hand, at His feet,  
He has carried me through to surrender complete;  
Transformed by His power God's Word makes it plain,  
I shall see Him, be like Him, when He comes again.



# NEWS NOTES

the Rev. Wayne Smith, extends a cordial invitation to the public to attend the services.

## Rev. J. C. Lynn to Conduct LaGrange Revival

The Rev. Roger Tripp, pastor of the LaGrange Free Will Baptist Church, LaGrange, North Carolina, announces revival services at the church, October 28—November 3. The Rev. J. C. Lynn, pastor of the Elm Grove Free Will Baptist Church near Ayden, North Carolina, will be the visiting evangelist.

Services will be held each evening at 7:30. The public is cordially invited to attend these services.

## N. C. Superannuation Report For September, 1956

The following is the report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for the month of September:

Balance on Hand, September 1, 1956 .....\$1,901.64

### Receipts

Central Conference	\$ 55.60
Cape Fear Conference	130.00
Eastern Conference	21.13
French Broad Association	163.95
Western Conference	105.09

Total Receipts ..... 475.75

Total to Account For .....\$2,377.39

### Disbursements

Paid to Superannuated Ministers	\$240.00
Ministers' Widows (Quarterly Checks)	300.00
Operating Expense	49.00
Paid to National Board	42.60

Total Disbursements ..... 631.60

Balance on Hand, October 1, 1956 .....\$1,745.79

## Second Union of N. C. Western Conference

The Second Union of the Western Conference of North Carolina convened at New Sandy Hill Church in Wilson County, North Carolina, on September 29, 1956. Congregational singing opened the union, and Rev. C. R. Ethridge conducted the devotions. Following the moderator's remarks, Mrs. Judy Lamm responded to the welcome given by Mary Francis Bunn.

Visiting ministers were extended a welcome and a seating in the union and the roll of ministers and the roll of churches were called. Fifteen churches were represented. A report from the Children's Home at Middlesex was given by Mrs. R. H. Jackson, and a collection amounting to \$19.05 was received for the home. Fol-

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## Home-Coming at Macedonia Church

Home-coming services will be held at the Macedonia Free Will Baptist Church, Ernul, North Carolina, on Sunday, October 28, 1956. The Rev. S. R. Kennedy, pastor of the church, will bring the morning message. A spread lunch will be served on the grounds at noon.

All members and former pastors are urged to attend, and visitors are welcome.

## White River Quarterly Conference

The White River Quarterly Conference of Northeast Arkansas met in conference with the First Free Will Baptist Church of Newport, Arkansas, on September 28, 29, with a voting body of 58. There were 11 ministers, 12 deacons, 8 church clerks and 27 delegates seated in the conference. All 14 churches in the conference were represented by letter, and only one had no delegates present. All reports were turned in to the clerk except the league report.

Four sermons were preached during the conference by Gaylord Huckaba, Clarence Berton, Ray Watkins and Henry Doyle, respectively. It was reported that one young man, Jimmie Richardson, had recently been licensed to preach by the Allan Chapel Church of Batesville, Arkansas.

Elder Austin Mullen, clerk of the conference, states the following: "We would like to correspond with other clerks of quarterly meetings, associations and churches, and would also like to exchange minutes with as many as possible. We would also love to become better acquainted with the Free Will Baptist work everywhere, and will do our best to answer every letter received."

## Youth for Christ Rally, Saturday, October 27

The Macedonia Free Will Baptist Church of Ernul, North Carolina, will be host to a Youth for Christ Rally on Saturday night, October 27, 1956, at 8:00 o'clock. The speaker for the evening will be the Rev. John Flood, graduate from the Peacock Bible Institute at Whitakers, North Carolina.

Everyone is invited and urged to attend this Youth for Christ Rally.

## Harrell's Chapel Church Announces Revival

The Harrell's Chapel Church, Goldsboro, North Carolina, announces its revival

which will begin October 28, at 7:45 p. m., with the Rev. Michael Pelt, pastor of the Hull Road Free Will Baptist Church, Greene County, North Carolina, as the evangelist. Everyone is invited to attend these revival services.

The church also wishes to thank all who came to its home-coming services and helped to make it a success, especially the groups of singers. The pastor, the Rev. Graham Baker, of Greenville, North Carolina, who is now conducting half-time services for the church on each second and fourth Sunday, extends an invitation to everyone to come worship with the church at any time.

## Mt. Tabor Church Reports Year's Work

The Mt. Tabor Free Will Baptist Church, Creswell, North Carolina, appraises its year's work with the following statements as submitted by Mrs. D. H. Furlough and Mrs. Alton Furlough:

"Our church would like to report a very successful year with the Rev. Marshall Joyner as pastor. We feel that the Lord has been with us and that we have been blessed in our work. We had a good revival with the Rev. Wayne Smith as the evangelist. He brought some soul-stirring messages and 13 members were added to the church through his efforts.

"Our church extends a cordial invitation to its members who have been away and to its friends to come back and worship with us. The Rev. C. D. Hamilton is our pastor for another year, and we pray that it may be another great year in the service of our Lord."

## Revival Services at Swannanoa Church

Revival services are now being held at the Swannanoa, North Carolina, Free Will Baptist Church with the Rev. Harold Pitts of Winfield, Alabama, as the evangelist. These services will continue through November 2, 1956. The pastor of the church,

## Coming Events

October 27—Mt. Moriah Association of North Carolina, Mt. Moriah Church, Hamlet

November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County



# NEWS NOTES

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lowing the reading and the approving of the minutes of the last union, the Rev. D. Bisette delivered the union sermon. The union reconvened after lunch and due to the absence of the devotions committee, some inspiring testimonies were given.

Following the business session, a rising vote of thanks was extended the New Sandy Hill Church for its hospitality during the union. The next union will be held at the People's Chapel Church in December.

## Juniper Chapel Church Announces Home-Coming, Revival

The Juniper Chapel Free Will Baptist Church, Craven County, North Carolina, will hold its home-coming services on October 28, 1956. Revival services will begin on the evening following the home-coming, with the Rev. L. B. Manning as the evangelist.

The pastor of the church, the Rev. Henry Armstrong, extends a cordial invitation to the public to attend these services. He also announces that a memorial service in honor of Rev. Dail will be held on home-coming day immediately following lunch. All former pastors are extended a special invitation to be present at the home-coming services.

## Home-Coming and Revival Core Point Chapel Church

The annual home-coming of the Core Point Chapel Free Will Baptist Church, Beaufort County, North Carolina, will be observed Sunday, October 28, 1956. All former pastors, members and friends are invited.

The fall revival of the church will also begin on October 28, continuing throughout the week. The evangelist for the revival will be the Rev. T. O. Terry of Cove City, North Carolina. He will be assisted by the pastor, the Rev. Charles Dixon. Everyone is invited to attend these revival services.

## North Carolina Sunday School Institutes

The following is a list of dates continued from the previous issue of *The Free Will Baptist* for Sunday school institutes which are being held over the state of North Carolina by officers of the North Carolina Free Will Baptist Sunday School Convention:

Saturday, October 27, 10:00 a. m. to 3:00 p. m.—Pleasant Plains Church near Selma in Johnston County (for Johnston County schools); convention workers, R. T. Sasser, Ralph Staten and L. E. Ballard.

Saturday, November 3, 10:00 a. m. to 3:00 p. m.—Trinity Church in Beaufort County (for schools in Beaufort, Washing-

ton and Tyrrell Counties); convention workers, Charles Keith, Hubert Burress and L. E. Ballard.

Everyone from everywhere is invited to attend these institutes. All Sunday school workers, officers and teachers in the area of each institute are especially urged to attend. Instruction and forums will be held on such subjects as "Sunday School Organization and Administration" and "The Importance and Possibilities of Teacher Training."

Those who attend from the various schools are asked to bring baskets for a family style picnic lunch at noon, since the local communities are not being asked to provide lunch. There will be places where lunches may be purchased at reasonable prices if a picnic lunch is not brought.

## Florida State Ministers' And Deacons' Conference

The Florida State Ministers' and Deacons' Conference will hold its annual meeting with the New Hope Free Will Baptist Church, Plant City, Florida, on Thursday, November 1, 1956. The conference will be opened with a message at 11:00 a. m. by the Rev. Elvie Johnson, pastor of the Auburndale Free Will Baptist Church. All ministers and deacons of the state are urged to be present.

## Bridges Chapel Church To Hold Revival

Revival services will begin Monday, October 29, 1956, at the Bridges Chapel Free Will Baptist Church, Jefferson County, Tennessee, with the Rev. N. W. Holt, of Gastonia, North Carolina, as the evangelist.

The pastor, the Rev. E. M. French, of Greenville, Tennessee, invites everyone to attend these revival services.

## National Superannuation Report For September, 1956

The following is the September report of Rev. K. V. Shutes, promotional secretary of the National Board of Superannuation:

Balance on Hand, September 1,  
1956 .....\$181.14

### Receipts from States

Alabama	\$ 6.04
California	11.94
Florida	10.23
Illinois	3.17
Kentucky	3.37
Missouri	41.73
Nebraska	.42
North Carolina	6.77
Oklahoma	9.95
Tennessee	7.56
Texas	17.34
Virginia	12.41
Arkansas (Designated)	22.95
Alabama (Designated)	6.70

Alabama	16.45
Georgia	28.59
South Carolina	2.44
North Carolina	23.09
Tennessee	5.00
Virginia	2.98

Total Receipts from States .... 239.13

### Other Receipts

Woman's National Auxiliary	
Convention	\$ .85
Refund on Policy	8.58

Total Other Receipts ..... 9.43

Total to Account For .....\$429.70

### Disbursements

Ministers' Life and Casualty	
Union (Premium on Policy	
for Miss Volena Wilson)	\$51.40
Mrs. K. V. Shutes, Secretarial	
Service	40.00
Rev. K. V. Shutes, Salary,	
August 12-18	100.00
Refunds to Policy Holders	13.68
Check Books	2.00

Total Disbursements ..... 207.08

Balance on Hand, October 1,  
1956 .....\$222.68

## Marlboro Church, Host to Central Conference of N. C.

The following is the planned program for the Central Conference of North Carolina Free Will Baptists, which will convene with the Marlboro Free Will Baptist Church, Pitt County, North Carolina, on November 7, 8, 1956. The Rev. Henry Melvin will be the musical director for the conference:

### Wednesday Morning Session

9:30—Devotions, Rev. N. D. Beaman
9:45—Welcome, Rev. L. B. Manning
9:50—Response, Rev. R. L. Norville
10:00—Moderator's Message
—Report of National Association,
Rev. J. O. Fort
—Report of State Convention, Rev.
D. W. Alexander
11:10—Announcements
—Worship Offering for Children's
Home
—Congregational Hymn
—Special Music, Rev. Henry Melvin
11:25—Introductory Sermon, Rev. Michael
Pelt
12:00—Lunch

### Wednesday Afternoon Session

1:00—Devotions, Rev. C. H. Overman
1:15—Memorial Tributes, Rev. S. R. Ken-
nedy
1:25—Business Period
3:00—Adjournment
Wednesday Evening Session
7:30—Program Arranged by Conference
Education Board
Thursday Morning Session
9:30—Devotions, Rev. Willis Wilson
9:45—Business Period
—Report of Boards and Committees
of Conference
—Congregational Hymn
—Special Music, Rev. Henry Melvin
11:30—Conference Sermon, Rev. J. W.
Everton



2:00—Lunch  
*Thursday Afternoon Session*  
 1:00—Devotions, Rev. Roger Tripp  
 1:15—Business Period  
 —Election of Officers  
 —Adjournment

## 22th Annual Session of the Florida State Association

The twelfth annual session of the Florida State Association of Free Will Baptists will convene with the New Hope Free Will Baptist Church, Plant City, Florida, on November 2, 3, 1956. All boards of the state association will meet on Thursday, November 1, 1956, at the New Hope Church at 9:00 a. m. eastern time.

The following is the planned program for the association:

*Friday Morning Session*  
 9:30—Devotions and Welcome, Host Church  
 9:45—Report of Credentials Committee  
 —Seating of Delegates  
 —Seating of Corresponding Messengers and Visitors  
 —Report of Committee on Committees  
 10:45—Fellowship Time  
 11:00—Message, Rev. W. M. Mischler, Promotional Secretary of Sunday School Board of National Association  
 12:00—Lunch

*Friday Afternoon Session*  
 1:30—Devotions, Woman's State Auxiliary Convention  
 1:45—Business Session  
 —Report of Executive Committee  
 —Report of Treasurer  
 —Report of Statistician  
 —Report of Planning Board  
 3:00—Recess

*Friday Evening Session*  
 6:30—Devotions, Young People, Host Church  
 —Business Session  
 —Report of Board of Education  
 —Report of Sunday School Board  
 —Report of Free Will Baptist League Board

*Saturday Morning Session*  
 9:30—Devotions, State League Convention  
 9:45—Business Session  
 —Report of Mission Board  
 —Report of Board of Superannuation  
 —Report of Board of Trustees  
 —Report of Woman's State Auxiliary Convention  
 —Report of Ministers' and Deacons' Conference  
 —Report of Committees  
 11:00—Message, Rev. Damon C. Dodd, Promotional Secretary of Board of Home Missions of the National Association  
 12:00—Adjournment and Lunch

## Lee's Chapel Church Host Cape Fear Conference

The Lee's Chapel Free Will Baptist Church, Sampson County, North Carolina, will be host to the Cape Fear Conference of North Carolina Free Will Baptists on

November 1, 2, 1956. The following is the scheduled program for the conference:

*Thursday Morning Session*  
 10:00—Devotions, Rev. W. H. Lancaster  
 10:15—Address of Welcome, H. T. Hinson  
 —Response, Rev. C. H. Coates  
 —Enrollment of Officers and Standing Boards  
 —Address of Moderator  
 —Appointment of Committees  
 11:00—Worship Service  
 —Sermon, Rev. Herman Hersey  
 12:00—Recess for Lunch

*Thursday Afternoon Session*  
 1:00—Devotions, Mr. Thurman Hall  
 —Reports  
 —Executive Board  
 —Board of Education  
 —Board of Ordination  
 —Denominational Representatives  
 3:00—Adjournment

*Friday Morning Session*  
 10:00—Devotions, Mr. Cecil E. Rose  
 10:15—Reports  
 —Denominational Enterprises: The Free Will Baptist Press, Mount Olive College, Free Will Baptist Bible College, Children's Home  
 11:00—Worship Service  
 —Sermon, Rev. Bobby Rodger  
 12:00—Recess for Lunch

*Friday Afternoon Session*  
 1:00—Devotions, Rev. Edd Taylor  
 1:15—Reports  
 —Special Committee  
 —Board of Missions  
 —Treasurer's Report  
 —Miscellaneous Business  
 —Adjournment

## Morehead City Church Reports Fine Progress

The First Free Will Baptist Church of Morehead City, North Carolina, reports that its Sunday school has been averaging 130 in attendance recently, and that it is still growing. Perfect attendance awards were presented to 34 members of the Sunday school by the superintendent, A. N. Mc-

Elmon, assisted by D. F. Jones Jr. Those receiving awards were as follows:

First year pins: David Goodwin, Connie Buck, Joan Goodwin, Deborah Cottles, Mrs. J. T. Mason, Frances Gaskins, Kenneth Cottles and Claudia Saratowski.

Second year pins: Ada Sue Morris, Bobbie Jean Morris, Terry Morris, Jon Morris, Stevie Jones, Deborah Jones, George Willis, Clyde Willis, Barbara Saratowski, Mr. and Mrs. Charlie H. Barker.

Third year pins: Janet Sue McElmon and Ruth Dail Luckman.

Fourth year pins: Sandra Marie McElmon, Bobby McIntosh, Al McElmon, and Willie Marks.

Fifth year pins: Jenifer Daniels, Doris Buck, Mrs. Myrtle Pittman, and Mrs. Bradley McIntosh.

Sixth year pins: Ludvik Pospisil and Gloria Pittman.

Seventh year pins: Jinnie Hall, Sharon Cannon, and Phillip Brinson.

Miss Molly Barker, now at the Free Will Baptist Bible College at Nashville, Tennessee, was sent a ninth year pin. Miss Betty Jo Bloodgood, who is in Florida, was sent a fourth year pin.

The church is expecting its pastor, the Rev. Seldon Bullard, to assume his duties around October 28. The church also asks the prayers of everyone for the safe trip of Rev. Bullard and for the growth of the church so that souls may be added to the Kingdom.

## Home-Coming at Friendship Church

The annual home-coming day of the Friendship Free Will Baptist Church, Johnston County, North Carolina, will be held on Sunday, October 28, 1956. Sunday school will begin at 10:00 a. m. and church

(continued on page ten)

## Recommended Hymns and Gospel Songs

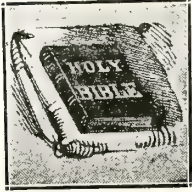
A joint committee from the Board of Directors of The Free Will Baptist Press and the Board of Publications and Literature of the National Association of Free Will Baptists is beginning its work of selecting songs and other materials for a proposed church hymnal to be published by the two boards. What are some of the numbers that you would like to be included in the hymnal?

The editor of *The Free Will Baptist* is asking that you fill in the blanks below with five selections which you would recommend to the committee. When you have filled in the blanks, cut out the entire article and send it to J. O. Fort, Box 507, Ayden, North Carolina. If you have copies of the words and music of the songs which you select, please include them in the letter. The editor will present your selections to the committee for consideration.

Title	Writer	Publisher
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# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW  
3824 Richland Avenue, Nashville 5, Tennessee

Question: I would like for you to explain the ninth chapter of Romans, especially Verses 11-14 so as to give a correct view on predestination.—Mrs. Aurie Hayes, Arapahoe, North Carolina.

(Continued from last week)

Answer: 4. The mercy of God is distributed and controlled according to God's own sovereign will (Romans 9:14-24). The Holy Spirit directs Paul, the penman, in developing a new phase to this vital subject as he asks this question (Romans 9:14), which is most likely to be asked by man in his depraved nature or mind. "... Is there unrighteousness with God? ..." Then without any pause or break he gives the emphatic and pertinent answer, "God forbid." In other words, "This is impossible." We who are saved and have a fair knowledge of the Scripture quickly and without question recognize this fact for does not the Scripture teach that God is good, Matthew 19:17; Mark 10:18; Luke 18:19; that He is true and the only true God, John 17:3; Romans 3:4; the God of patience, Romans 15:5; the God of love and peace, 2 Corinthians 13:11; that He is light and in Him is no darkness, 1 John 1:5; as well as that He cannot lie, Titus 1:2; Hebrews 6:18.

In His plan and purpose God is progressing toward the end where He will bring to naught all sadness, sorrow and tears together with him that causes such (Revelation 21:4). In other words, it would be an impossible paradox to suppose that God, who is the essence of righteousness as well as the Author of holiness, to be unrighteous in any act or to practice unrighteousness in any form. If any one who reads the Bible does not comprehend the truth of God's teaching on predestination, foreordination and election, etc., and weigh it in the light of the Bible's teaching on the freedom of the will, God is not responsible. He has promised in many passages of His word to give understanding to those who read, feel the need of it and ask for it. See James 1:5; 1 John 5:14, 15; Ephesians 1:17; Colossians 1:9; 2 Chronicles 1:7-12; Proverbs 2:1-5. The word of God, itself when properly applied and rightly used, enables an obedient reader to understand and appropriate it to his own use and spiritual advancement. See Psalms 119:11,

105; 1:2; Hebrews 4:12; Job 28:28. There is nothing other than man's own lack of righteousness that would cause him to accuse God of being unrighteous. The devil with all his followers does this because they have refused God's righteousness and have gone about to establish their own righteousness which of necessity is unrighteousness since all righteousness is in God and they have by-passed Him.

In Verse 15 the Holy Spirit again directs Paul to quote an Old Testament passage, "... I will ... shew mercy on whom I will shew mercy" (Exodus 33:19). Webster's Collegiate Dictionary gives us a definition of mercy, "Forebearance from inflicting harm, esp. in punishment; compassionate clemency."

Every single soul that has been born is in line for or due punishment unto eternal death because he is a descendant of sinful Adam. When speaking to Adam and Eve about the tree of the knowledge of good and evil God said, "... In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). We have just as emphatic statements found in other Scriptures, such as the following: "... the soul that sinneth, it shall die" (Ezekiel 18:4); "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). In Romans 5:12 we are told that "... death passed upon all men, for that all have sinned." See Romans 3:23; Isaiah 53:6. This all adds up to the fact that every son or descendant of Adam comes into this world under the racial curse which came with Adam's sin and that only by divine intervention or mercy may even one single soul be saved, therefore instead of God's being unrighteous when He chooses to save some, He is expressing Himself in that attribute of His nature that the Bible calls mercy. As has been indicated in an earlier discussion He is not arbitrary to the degree of disparagement of the other attributes of His nature, for He has a logical arrangement by which He exercises Himself as He shows mercy to some. This is determined upon whom His special love and mercy are bestowed.

As we meditate on Romans 9:15 and other passages of Scripture that teach that God is the sovereign ruler as well as the sustainer of all things, we may be sure that He will not violate any other of His principles

or promises revealed in Scripture. For He still is not willing that any should perish and His invitation is still to all who will come. Also His wrath is always revealed from heaven against any who regard His truth as unrighteousness. Therefore the 16th verse logically follows 15 for it is not the running nor the willing on man's part for all self-willed are to miss heaven. In 17 we have the Pharaoh of the exodus brought before us for an illustration. He seemed to give Moses and Aaron and therefore God a great deal of trouble when God gave Moses orders to lead Israel away from Egypt. Why did God ever allow him to grow into manhood since He foreknew that that was to come as a result of his being on the throne of Egypt when God through Moses was to deliver the children of Israel from the Egyptian bondage? The answer is that God raised him up for His own glory, that His power might be shown against this type of heathenism which claimed the devotion and adoration of so many of God's human creatures. Don't forget that after God magnified Himself through the twelve signs, including the ten plagues, that He did not only deliver all the Israelites, but that a great multitude of heathens accompanied Moses in his march from Egypt to Canaan. See Exodus 12:38; Numbers 11:4. "... all things worked together for good to them that love God ..." (Romans 8:28), but for the condemnation of those who do not, see Romans 6:23; John 3:36, etc. So Pharaoh and his people, those that refused to hearken unto God's revelation, were lost and in the lost state were used to encourage all who were obedient both of the Jews and of the gentiles. Often God uses the death of a desperate sinner to sober the careless mind of people that are good, moral citizens, but lost. God could, knowing the future as He does, bring all sinners that are just around the corner from a terrible life of sin that to end in a shameful disaster to a premature grave and have them saved from such ends as might bring reproach upon neighborhood family, church, etc., but that is just not God's way. He is wise enough to let cases like that of Pharaoh, Herod and King Saul, as well as all the people destroyed in the flood, those killed in the destruction of Sodom and Gomorrah go their own course in the exercise of their wills to meet their own shameful end and then He holds them up to all future generations as to disgust them with the ways and results of a wicked life.

In Verse 18 He repeats what has been said in Verse 15 so as to keep the reader's attention called to the fact that mercy extended to some in a special way in which it does not come to all is God's privilege and not only His privilege, but His practice.

(continued on page thirteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

"For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. . . ." (1 Samuel 1:27, 28).

A few days ago a friend asked me what I thought was our greatest resource as a nation. I did not have to take time to study the many things that go to make up the great potential of our fair land. I unhesitatingly pointed to a child and said, "This child, and the millions of others, make up the greatest resource of this or any other nation." But the burning question is, what are we doing with children whom God has entrusted to us?

The words of the text, and the connecting verses, give a beautiful picture of parental responsibility. Here was a woman who was childless, but who prayed for a child. When God gave her her petition she did what every father and mother should do. She immediately dedicated him to the service of God. How did she know that he would give his life in service to God? There was no way to know, but Hannah was a woman of faith, and her faith was her assurance that God would use that which she gave to Him to glorify His name. There are millions of new-born babies among us who should be *lent to the LORD*. I believe that if this should become the practice of Christian parents the world would be greatly different beginning with this present generation. Many fathers' and mothers' hearts would not be broken because of wayward sons and daughters. Many crimes would not be committed. Penal institutions would begin to empty out. Hell would be robbed of many precious souls. And heaven would be filled with more families without the circle being broken.

A child is one of the most precious things in the world. It is so innocent and pure so far as it itself is concerned. Christ attested this truth by His actions and words, "And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And who-so shall receive one such little child in my

name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18:2-6).

I have read many tributes to children. Many of them were great tributes, but the greatest of all is the one from the lips of Jesus quoted in the paragraph above. It shows without doubt the divine attitude toward children. It does away forever with the *holier than thou* attitude some of us are so prone to get of ourselves. It also cuts out the big *I's* and little *you's* we have to contend with. Let's read again, "*Who soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Humility is greatness.*"

It is found in every converted, born-again, consecrated and dedicated Christian. When I see one who is *puffed up* I fear that one of three things is wrong: First—Has he been converted? Second—Has he learned humility? Third—Has he let himself come between himself and God? Let us all, preachers and laymen, take heed to ourselves.

This story of Hannah and Samuel is a most beautiful one. I commend it to all parents. Next week I will quote one of the saddest articles I have read in many years. It tells of the awful cost of neglecting a boy. I want every parent of little children and those who will become parents to be sure to read it—then don't neglect your child spiritually!

. . . as long as he liveth he shall be lent to the LORD."

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### DO YOU BELIEVE?

1. To believe is to be saved (Acts 16:31).
2. To believe is to receive Christ (John 1:12).
3. To believe is to know Him (John 10:4, 5).
4. To believe is to obey (Acts 8:36, 37; John 5:24).
5. To believe is to have God's protection (Ephesians 6:16; 1 Timothy 1:19).
6. To believe is to trust (Ephesians 1:12, 13; Isaiah 50:10).
7. To believe is to have life (Romans 6:23; John 3:15).

### THE BODY OF CHRIST

1. Holy (Luke 1:35; Isaiah 53:9; 2 Corinthians 5:21).
2. Offered in sacrifice (Hebrews 10:10).
3. Given to the smiters (Isaiah 50:6; 53:5).
4. Broken on the Cross (1 Corinthians 11:24).
5. Buried in the grave (John 19:40).
6. Anointed by Mary and Nicodemus (John 12:3; 19:39).



## NEWS NOTES

(continued from page seven)

services at 11:00 a. m. The Rev. Daniel Rivers, pastor, will bring the morning message.

All former pastors, members and friends are invited to attend. A picnic will be spread on the table on the church grounds at lunch. In the afternoon there will be a program of group singing.

### Home-Coming and Revival At Dilda's Grove

The annual home-coming of the Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, will be observed on October 28, 1956. Regular services will

be held in the morning with special singing in the afternoon.

Revival services will begin on Sunday night, October 28, with the Rev. Boyd Shook of Kenly, North Carolina, as the evangelist. He will be assisted by the Rev. R. L. Norville, pastor of Dilda's Grove. Services will be held each evening at 7:30. He says, "Your prayers are desired for the success of this meeting."

### Missionary Conference At Shady Grove Church

A missionary conference will be held at the Shady Grove Free Will Baptist Church,

7. Seen after His resurrection (Luke 24:39).
8. Ascended into Heaven (Acts 1:10, 11; Philippians 3:21).
9. Discerned in the Communion table (1 Corinthians 11:29).

## THE ANGELS OF GOD

1. Created by God (Nehemiah 9:6; Colossians 1:16).
2. They do God's will (Psalm 103:20, 21; Genesis 22:11).
3. Ministered to Christ (Mark 1:12, 13; Luke 24:4).
4. They are great in number (Daniel 7:10; Revelation 5:11).
5. They are wise, and powerful (2 Samuel 14:20; 2 Kings 19:35).
6. They announced the birth of Christ (Luke 2:10-12).
7. Execute the purposes of God (Numbers 22:22; Acts 12:23).
8. The angels in Heaven (Mark 12:25; Luke 15:10; Matthew 18:10).
9. All the angels worship Christ (Hebrews 1:6).

Lights are for use in dark places. To His followers the Lord Jesus says, "Ye are the light of the world"; "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14, 16).

If a soft answer will turn away wrath, only God knows what no answer at all will turn away! Oftentimes the only answer is no answer.

Route 1, Morrisville, North Carolina, October 28 through November 3. The speakers for the conference will be Miss Lucy Wischart, Miss Volena Wilson and Rev. Rolla Smith. This is the second annual missionary conference of the church and the theme will be "Lift up your eyes and look on the field; for they are white already to harvest." An invitation is extended to all ministers and friends to attend this conference.

The following is the planned program for the conference:

#### Sunday Morning, October 28

11:00—Devotions, Arranged by Pastor  
—Missionary Speaker, Miss Volena Wilson

#### Sunday Evening, October 28

7:30—Missionary Speaker, Miss Lucy Wischart  
—Looking Ahead in the Conference, Rev. Joe Haas, Pastor  
—Distribution of Pledge Cards

#### Monday Evening, October 29

7:30—Devotions, Arranged by Pastor  
—Special Music  
—"John Raju—A Trophy of Grace," Miss Volena Wilson  
—Message, "Motive for Missions," Rev. Rolla Smith

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## THE MAIL BOX

### CHANGE OF ADDRESS

"I would like to notify the public of my new address since changing pastorates."—Rev. Wayne Smith, Box 281, Swannanoa, North Carolina.

### MUSICAL PROGRAM FOR CHURCHES

"I have experienced with a novel idea for a musical program in our churches. The experiment is being carried on in the First Free Will Baptist Church of Tarboro, North Carolina. I am convinced that it is one of the most unique plans to train singers and accompanists that I have ever heard of. Our churches are in dire need of musicians and I think this plan will help tremendously. Here is how it works:

"A church desiring such training program will offer their church facilities consisting of a warm room with an instrument (organ or piano) and other necessary equipment. The pastor will announce that those desiring to have lessons in piano, voice, organ or choir training meet at the church at a suitable time. He should be glad to meet with them and discuss the program, price, etc. and enroll them for private thirty-minute periods and make a schedule for a week day suitable to them. In Tarboro my private periods begin at 2:00 p. m. and last until 10:30 p. m. The thirty-minute periods apply to all private students. A period of one hour could be arranged for the choir on the same night of the schedule.

"I would like to offer my help to our churches through this training program which I am now experimenting with at the Tarboro church."—R. P. Harris, 1200 Tarboro Street, Rocky Mount, North Carolina.



# NOTES — AND — QUOTES

By J. C. Griffin



## THIS IS MY BODY

"God's message to man is found in the book we call the Bible. The record of Genesis through Revelation is the inspired Word of God and is without error, without mistake, and without contradiction in its original context. (See 2 Timothy 3:16.) In speaking to men, God the Holy Spirit has used language in several different ways and forms. In order to convey thoughts to the minds of men, God has spoken at times in *figurative* language, as in such expressions as *harden not your hearts*. (Read Hebrews 3:8.) Often He has used *symbolic* language as used in the book of Daniel where the image represents the various Gentile nations, etc. Unless the context indicates otherwise, the language of the Bible is always to be taken *literally*, and is to be interpreted to mean exactly what it says.

"Let us notice Verse 26 of Chapter 26 in the book of Matthew. The expression *This is my body* is a figure metaphor; and the figure lies in the verb *is*, which can be also interpreted as *represents*. Here is an illustration of this truth:

"The field is (represents) the world; the good seed are (represent) the children of the kingdom; but the tares are (represent) the children of the wicked one (Matthew 13:38). '... odours, which are (represent) the prayers of saints' (Revelation 5:8). '... The seven heads are (represent) seven mountains, . . .' (Revelation 17:9).

"In like manner when our Lord said *This is my body* and *This is my blood*, the word *is* could actually mean the word *represents*.

"Furthermore, it is a fundamental law in Greek grammar, without exception, that the article, pronoun and adjective must agree in gender with the noun to which they refer. This being true; the pronoun, which is neuter, cannot agree with the word *Artos* (Bread) because the word for bread (*Artos*) in this verse is masculine. It must refer to that which is neuter, and in this case it refers to the act of breaking the bread, or implies the word *represents*.

"Also when He said *This is my blood*, the sentence construction is the same and should be translated to read 'This cup represents my blood.' It is unscriptural and unreasonable to say that our Lord was speaking of His actual body of flesh and blood . . . and there is no ground whatever for teaching or believing as the Roman Catholics do, that the bread, made from wheat

actually becomes the real, literal flesh of the Lord Jesus when it is eaten at the mass. If this is true, then those who so eat, are guilty of eating human flesh and drinking human blood. This would be cannibalism, for our Lord was in a body of flesh, although He Himself was divine.

"The breaking of the bread or communion is not a sacrament—that is to say not a means of grace. It has nothing to do with one's salvation. . . . It is a memorial and the bread represents the body of Christ. We as Christians, receive our spiritual sustenance from the Lord Jesus, even as the body is sustained from the eating of bread, etc. The memorial according to 1 Corinthians 11:16, points us back to the finished work of Christ on the Cross, and we look forward to His coming again."—*The Western Voice*, By Dr. Henry Grube.

We, as Free Will Baptists, have always believed that the bread and the cup, as used by us, represent the body and blood of Jesus Christ. After the Lord had blessed the bread and the cup, He said these words: "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:25). So Jesus called the contents of the cup the *fruit of the vine*. Why should we call it anything else?

We do not believe that any man or set of men can change bread to actual flesh, nor that there is any power in earth that can take fruit juice and make it actual blood. Neither, do we believe that the Bible teaches the doctrine of many other things that are set forth by the word of man. We believe that where the Bible speaks, we should speak. And when the Bible is silent, we must be silent. We are instructed by the Lord Himself not to add to or take from the Book. We stand on this doctrine.

### The Institution of the Lord's Supper

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take eat: this is my body" (Mark 14:22). Notice that Mark says as *they did eat*. Matthew says, "And as they were eating, Jesus took bread, and blessed it, and brake it, . . ." (Matthew 26:26). Both Matthew and Mark say that they were eating. Eating what? It was the feast of the Passover. This was an annual feast observed in memory of their deliverance from Egyptian bondage. It was kept on the 14 Nisan, April, in our reckoning. So when they were eating, Jesus transferred this custom of the annual feast in memory of their deliverance from Egypt to the deliverance from the bondage of sin. Eating or partaking of the new Passover does not save us anymore than the observance of the Passover in memory of the deliverance from Egypt. When they were out of Egypt, free from the bondage of the Egyptians, they instituted the Passover. In Christ Jesus

we are made free from the bondage of sin. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). We observe the Lord's Supper as a memorial of that freedom made possible by His shed blood.

The children of Israel were covered by the blood of the sacrifice and they left Egypt immediately. And as said before, they instituted the Passover outside of Egypt. Christ instituted the supper and gave the orders for its observance. Paul says, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:23-26).

Paul says *I received of the Lord*. He said it was to be done in remembrance of Christ. The old Passover was in remembrance of their freedom from Egypt. The new Passover is observed in remembrance of the Lord Jesus who freed us by His own shed blood. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12). We, being free, enter in.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## William Farnell Norris

On July 25, 1956, the Lord called another of His children to be at home with Him. William Norris was born August 22, 1887, and in his early years accepted Christ and became a member of the Free Will Baptist church. To all his friends around Colquitt, Georgia, he was known to be faithful to his church and to his wife, Maggie, and their eight children. His passing should help all of the family and many friends to better understand and to know that Brother Norris would say, "Live for Jesus and meet me when the Lord takes you away."

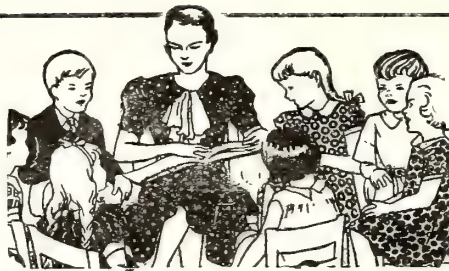
"We are not responsible for all the things that happen to us, but we are responsible for the way we act when they do happen." —Selected.



# STORIES

FOR OUR

## BOYS and GIRLS



### Robbie's Tithe Box

**R**OBBBIE had been saving his earnings all summer to buy a football. He had raked leaves, carried out ashes, and mowed lawns until he had almost the needed amount. There was one in the window of a store downtown marked five dollars, and every night Robbie counted his money to see just how much he lacked.

When he came home with a dime he almost hated to put one penny in his Lord's money box, so badly he wanted the football. Father and mother had tithed for a long time, but when Robbie started to earn money of his own, doing little chores for the neighbors, Father had said he must begin to give to the Lord. So Robbie had fixed a tithe box of his own, and placed it beside Father's. All summer he had faithfully counted out the Lord's share every time he was paid. When it was only a nickel, he put in one cent of that, so as not to cheat God. But his own money seemed to increase so slowly that after a time he stood and wondered about paying the Lord His tenth.

One day he came running home greatly excited. "What do you think, Mother, that football in the window is marked down to only three dollars and a half till Saturday! I have only three dollars and twenty cents in my bank; but if you will let me take the thirty cents out of my tithe box, I will have enough."

"Do you mean you just want to borrow it from the Lord's money, and to pay it back—or what?" asked his mother.

"Well—you see, I have all the yards around here cleaned, so I won't have a chance to earn much from now on, and soon school will begin, so—it would take a long time to pay it back,"—stammered Robbie.

"I see," said Mother; "but we had better talk it over before you make your decision. A wrong move now will make a difference in your whole life. Let me tell you a true story.

"I knew a farmer whose wife loved the Lord, and longed to be a tither. At last her husband agreed to give her one of twin calves, and when it was old enough to be sold or give milk, she could either sell it and give all the money to the Lord, or give

what it produced. The woman was much pleased and faithfully cared for the little bossies.

"One night during a hard storm, one of the calves was killed by a stroke of lightning. The next morning the farmer said, 'Well, the Lord's calf is dead.'

"'Why, John, you never had decided just which one was the Lord's so how do you know but it is yours that was killed?' said his wife.

"But he stubbornly held to it that the dead calf belonged to the Lord.

"As time went on, that man lost a number of horses, cattle, and sheep by sickness and other causes, and at last had to place a mortgage on his farm. When I last heard of him, he had lost nearly everything. Now son, what do you think about his case?"

"I think he was a thief. He did not really want God to have the calf," answered Robbie.

Mother opened his Bible to Malachi 3:8-11, and read, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts."

"Now, Robbie, if that man had not robbed God, according to God's own promise He would have blessed him with temporal blessings."

"Did God ever bless you much for tithing, Mother?" asked Robbie.

"Yes, indeed, in every way. I had a real temptation once to use some of my tithe money just as you are having now, and God so wonderfully blessed me for being true to Him, that the enemy cannot bother me along that line any more."

"Tell me about it. I love to hear about such things," said Robbie.

"I was a long time ago, and we were very poor then. I loved to read and longed to own more good books. We subscribed to

only one paper, and when our time was up we did not feel able to spare the money to renew. I chanced to open our tithe box, and there was just one dollar in it, exactly what I needed to take our paper. All at once a voice said to me, 'What good will one dollar do the Lord? Better take it and send for your paper.' That was Satan, Robbie, tempting me to steal from God. Well, I took that dollar and sent it right away to the treasurer of our missionary society, to use for missions.

"Now listen how God blessed me for being faithful in just a little money matter. A few months afterward I received a large bundle of books and papers from a lady in California of whom I had never heard, and she did not remember where she had seen our name and address. From then on, the mails brought me reading from many different places, and from people I did not know. There were books on Bible study, and on the Lord's second coming, and the very best religious papers. I never knew how the people who sent them heard of me, but I gave God the glory, for He put it into their hearts to do it. So you see it paid to be honest with God."

Robbie turned and went into the bedroom and came back with his tithe box. "You keep my money, and give it to our Junior Missionary Band. I don't ever intend to rob God, if I never get a football. I don't want to be a thief and a liar like that farmer."

Before the week ended, while coming home from town, Robbie found a half dollar in a gutter. Rushing into the house, he cried, "Oh, Mother, I've found fifty cents, and I have enough to buy the football, and twenty cents over, and I am going to give all the twenty cents to the Lord for a thank offering."—*Publisher Unknown.*

### Not Clocks Only

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper." That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper.—*The Elim Evangel.*

In creation God shows us His hand, but in redemption He has given us His heart.—*Highland Park, Michigan, Church Bulletin.*

Some people give according to their means and others according to their meanness.—*Amory, Mississippi, Church Bulletin.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Kenansville, N. C.—The Sarecta Ladies Auxiliary met at the Sarecta Free Will Baptist Church on October 8, 1956, with 15 regular members attending. The meeting was called to order and the group sang "Here Am I, Send Me." Mrs. Rivers Winstead led the group in the devotions. The Scripture was taken from Acts 1:1-9. The program, "Our Need in Cuba for Such a Time as This," was discussed by several of the members. After the business session, the ladies were dismissed with prayer.

## North Carolina Woman's Auxiliary Convention

The following is the financial report of the North Carolina Woman's Auxiliary Convention for the quarter, May 25, 1956, through August 25, 1956, submitted by the treasurer, Mrs. M. A. Woodard, of Winterville, North Carolina:

Balance Brought Forward \$2,505.59

### Receipts by Departments

Co-Laborer Band	\$165.87
Aprons for Cragmont Repairs	298.55
Cragmont Current Fund	12.00
Mount Olive College Current Fund	68.73
Mount Olive College, Kitchen Stove	27.83
National Bible College	29.50
Superannuation	13.00
Home Missions	84.46
General Foreign Missions	161.23
Emma Ruth and Tommy Willey, Salary	202.00
Herseys, on Salary	15.00
For India	7.00
Middlesex Children's Home	33.55
Promotional Work	7.00
Per Capita Dues	25.80

Total Receipts 1,151.52

Total Receipts and Balance \$3,657.11

### Disbursements

Co-Laborer Band	\$165.87
Aprons for Cragmont	298.55
Cragmont Current Fund	12.00
Mount Olive College Current Fund	68.73
Mount Olive College, Kitchen Stove	27.83
National Bible College	29.50
Superannuation	13.00
General Foreign Missions	161.23
Emma Ruth and Tommy Willey, Salary	202.00
Herseys, on Salary	15.00
For India	7.00
Middlesex Children's Home	33.55
For Executive Committee Meeting	46.00

Mrs. L. E. Ballard, Printing, Mailing Look Sheet	40.38
Secretary, Registration Cards and Stationary	20.00
Balance on Expense, Junior Declamation Contestant	32.38
Balance on Expense, Senior Declamation Contestant	30.42
Expense, Anna Phillips Loan Fund Committee Meeting	19.20
Treasurer, 3 Months	45.00
Total Disbursements	1,267.64

Balance in Treasury, August 25, 1956 \$2,389.47

Tulsa, Okla.—The Trinity Temple Free Will Baptist Church Woman's Auxiliary reports that it has held two business meetings, a yearbook study and a prayer study. It also reports that God has blessed its auxiliary with an average of 20 for the month of September.

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Free Will Baptist Church met on Tuesday, October 2, at the home of Mrs. Sara Childers. Mrs. Lula Mae McPherson led the opening prayer followed with devotions by Mrs. A. F. Lawter. Those taking parts on the program were Mrs. Lula Mae McPherson, Mrs. Sara Childers and Mrs. Effie Taylor. Mrs. Jo Thompson dismissed the ladies with prayer. Refreshments were then served by the hostess, Mrs. Childers.

The auxiliary has taken as a project, along with other auxiliaries in its district, to make money to buy a new refrigerator for the Turbeville Children's Home. The auxiliary has also chosen Mrs. A. F. Lawter and Mrs. Grady Brannon to serve as delegates at the South Carolina State Woman's Auxiliary Convention at Salt Lake City, South Carolina.

The auxiliary gave a program Wednesday night, October 10, at the church in the absence of Rev. A. F. Lawter, who was holding a revival elsewhere. The congregation opened the meeting with a hymn. A trio composed of Mrs. Lawter, Mrs. Lillie Ruth Gibson and Mrs. Leverne Childers then sang "Let the Lower Lights Be Burning." Mrs. Joe Thompson led the group in prayer. A talk was then given by Mrs. Effie Taylor. The program, "He That Winneth Souls Is Wise," was also given. Mrs. Effie Taylor dismissed the meeting with prayer.

## Questions and Answers

(continued from page eight)

Again, in Romans 9:19 the Holy Spirit discloses man's depraved thinking for this is the way the unregenerated mind rationalizes. "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?"

Charles R. Erdman in "The Epistle of Paul to the Romans" says, on Pages 108, 109, "If, however, God is sovereign and carries out His purpose through or in spite of the will of man, how can God blame men for disobedience or unbelief? Does not divine sovereignty abolish all human responsibility? Would not God be unjust if He punished those who rejected Christ?"

"Paul replies by another appeal to the Old Testament Scriptures. He cites the familiar parable of the potter. If the relation of God to men is that of the potter to the vessels he forms from the clay, how can man, the creature, find fault with the Creator? The potter has a right to make of the same clay one vessel for an honorable use, another for a dishonorable; can man, therefore, charge God with injustice if He chooses to show His severity towards those who merit His displeasure, and His mercy toward chosen objects of His grace?"

"Indeed, as creatures of God, men could hardly sit in judgment upon God and accuse Him of injustice if He had been arbitrary and capricious and severe; but how can anyone accuse God of injustice in view of the way He actually has dealt with men? He has been patient and longsuffering toward His impenitent people, Israel, and has purposed to show all the wealth of His glory toward the objects of His mercy, chosen not only from among the Jews, His covenant people, but even from among the gentiles? The sovereignty of God is absolute; yet it is never exercised in condemning men who ought to be saved, but rather it has resulted in the salvation of men who deserved to be lost. Surely no one can regard God as unjust if He is rejecting impenitent and unbelieving Israelites and is saving gentiles who turn to Him in penitence and faith."

## The Church

The Church of the living Christ is the greatest Institution on earth; nothing else can take its place and fill its mission in the world. In it the wayfaring man finds shelter from the raging storms of life; forlorn and weary travellers find a haven of rest; in it souls dejected and despised by the world find safety and quiet peace. There is only one Door that opens into it. Jesus said, *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture* (John 10:9).



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## India Financial Statement for August

Miss Laura Belle Barnard, our missionary to India, makes the following report of finances in South India for the month of August, 1956. The balance on hand August 1, 1956, was \$6,000. The mission received from the foreign missions board, \$1,735. This amount, together with the funds received from the India field, less the expenditures for the month, leaves an approximate balance, August 31, 1956, of \$6,200.

## National Home Missions Board Quotas

Rev. H. E. Willis, treasurer of the National Home Missions Board, reports the following for the period beginning January 1, 1956, through September 30, 1956:

STATES	QUOTA	RECEIVED	BALANCE
Alabama	\$ 900.00	\$ 1,098.43	\$ 36.72
Arizona	112.50	75.78	
Arkansas	1,012.50	1,155.38	
California	1,125.00	253.54	
Florida	900.00	1,395.91	
Georgia	1,275.00	996.22	
Idaho	112.50		112.50
Illinois	1,125.00	758.79	
Kansas	112.50	9.50	103.00
Kentucky	562.50	472.78	
Louisiana	75.00		75.00
Maine	150.00	18.00	
Michigan	2,250.00	1,156.78	1,093.22
Mississippi	750.00	411.49	338.51
Missouri	1,875.00	1,855.25	19.75
Nebraska	150.00	211.02	
New Mexico	75.00	22.30	52.70
North Carolina	2,250.00	2,333.14	
Ohio	750.00	968.24	
Oklahoma	2,062.50	713.43	1,349.07
Oregon	75.00	49.80	25.20
South Carolina	1,012.50	732.82	279.68
Tennessee	1,875.00	2,263.78	
Texas	1,125.00	475.74	649.26
Virginia	900.00	517.81	382.19
Washington		5.00	
West Virginia	900.00	264.15	635.85
Totals	\$23,512.50	\$18,215.08	\$5,297.42

## Cuba Financial Statement for September

Rev. Thomas H. Willey Sr., director of the Free Will Baptist Mission, Pinar del Rio, Cuba, makes the following report for the month of September, 1956:

Cash on Hand, September 1, 1956	\$ 52.12
Cash in Bank, General Fund	170.48
Cash in Bank, Building Fund	314.67
Cash in Bank, Temple Fund	1,194.65
Total Cash	\$1,731.92

Receipts	
Check, Mission Board, Regular	\$2,755.00
Check, Mission Board, Temples	1,000.00
Gift for Building	80.00
Gifts	75.00
Books and Quotas, Students	111.15
Sales	9.80
Total Receipts	4,030.95
Total to Account For	\$5,762.87

Disbursements	
Food, School	\$ 185.46
Salaries:	
Mr. and Mrs. Willey Sr.	165.00
Mr. and Mrs. Willey Jr.	150.00
Mr. and Mrs. Phenicie	150.00
Cuban Workers	1,381.00
Rent, Nine Churches	257.50
Hospitalization	87.75
Maintenance of Equipment:	
Painting Bus	70.00
General Repairs	38.05
Gas and Oil	17.15
General Maintenance	214.73
House, Tom Willey Jr.	368.23
Girls' Dormitory	56.84
San Juan Temple	300.23
Vinales Temple	200.00
Travel Expense, Esten-	
tion to States	33.00
Animal Feed	116.70
Farm Expense	6.40
Passage	46.40
Office Expense	10.34
Printing	5.00
Typewriter	35.00
Miscellaneous	5.85
Bank and Exchange Charges	5.76
Total Disbursements	3,906.44
Balance September 30, 1956	\$1,856.43

Cash on Hand, September 30, 1956	\$ 87.69
Cash in Bank, General Fund	27.32
Cash in Bank, Building Fund	80.00
Cash in Bank, Temple Fund	1,661.42
Total Cash, September 30, 1956	\$1,856.43

## From the Field

Arcadia, S. C.—Rev. James Raper sends a check to the foreign mission board to be applied to the Lonnie Sparks' account. We quote Mr. Raper as follows:  
"The Sparks visited our church on Octo-

ber 4, and they were a blessing to our people. Such a contribution to missions is unheard of in this area. My people respond to that which I lead them. I'm convinced that if pastors were for missions the people would be.

"I would recommend the Sparks to any church desiring their services."

Manchester, Tenn.—The Manchester Free Will Baptist Church, in observation of Foreign Missions Sunday, received an offering for the work and sent the amount to the foreign mission board.

Willie B. Rodgers states: "We pray that the Lord may crown the work with great success for His glory."

Mount Hope, W. Va.—Rev. Galen F. Dunbar, pastor of the Price Hill Free Will Baptist Church, states: "We have decided to set aside the first Sunday of each month as Foreign Missions Sunday. We are thankful that our people are becoming interested in missions.

"In the September Prayer and Praise Letter we noted that the account of Mr. and Mrs. Herbert Phenicie was very low, therefore we want our checks to be applied to their account."

## News Notes

(continued from page ten)

Tuesday Evening, October 30

- 7:30—Devotions, Arranged by Pastor
- Special Music, Miss Lucy Wisheart
- Colored Slides on Cuba, Miss Lucy Wisheart
- Missionary Offering
- Benediction

Wednesday Evening, October 31

- 7:30—Devotions, Arranged by Pastor
- Special Music, Miss Lucy Wisheart
- Bible Work in Cuba, Miss Lucy Wisheart
- Song, "Send the Light"
- Message, "Our Responsibility to the Heathen," Rev. Rolla Smith
- Missionary Offering
- Benediction

Thursday Evening, November 1

- 7:30—Devotions, Arranged by Pastor
- Special Music
- Missionary Offering
- "We Look on India," Colored Slides, Miss Volena Wilson
- Prayer for Divine Guidance in Making Next Year's Foreign Mission Pledge
- Benediction

Friday Evening, November 2

- 7:30—Devotions, Arranged by Pastor
- Testimony and Special Music, Miss Lucy Wisheart
- Message, "Our Progress and Future Plans in Foreign Missions," Rev. Rolla Smith
- Rededication
- Gifts and Pledges for Foreign Missions, Led by Rev. Rolla Smith
- Benediction

Saturday Evening, November 3

- 7:30—Song Service, Arranged by Pastor
- Devotions, Miss Volena Wilson
- Special Music
- Film, "Uncle Mel Visits India"
- Final Offering for Foreign Missions
- Tabulation of Pledges for Next Year
- Benediction



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Suffering Servant

(Lesson for November 4)

Lesson: Isaiah 53:1-12.

Golden Text: Isaiah 53:5.

### I. INTRODUCTION

This chapter contains the greatest prophecy of Christ's sufferings as our Saviour, together with His later victories and exaltations, to be found in the entire Old Testament. One could also call this chapter the center of Isaiah's great book of consolation. It sounds like a passage from the New Testament. So far as we are concerned as Christians, it is the deepest, sweetest and loftiest portion of prophecy in the Bible. It brings one to the person, love, sufferings and triumphs of Christ with clearness and force which rivals Matthew, Mark, Luke and John. As we read its words, we seem to enter the Holy of Holies.—*Advanced Quarterly* (F. W. B.).

### II. HELPFUL HINTS

1. Though the Lord Jesus Christ was not a handsome man, no one was ever so beautiful as He (Vv. 1, 2).
2. The holy life that the Lord Jesus lived made Him very unpopular with sinful men (Vs. 3).
3. Though Jesus was free from the guilt of sin, He was smitten of God for the sins of lost men (Vv. 4, 5).
4. The thing that made Christ's burden so great was the sins of the world that were laid upon Him (Vs. 6).
5. The afflictions of the Cross were thrust upon the Lord, yet He willingly accepted them without complaint (Vs. 7).
6. The innocence of Christ only served to aggravate the wrath of those who put Him to death (Vv. 8, 9).
7. The Lord was pleased with the death of His Son only because of its accomplishments (Vv. 10, 11).
8. The greatest burden that was ever borne won the greatest victory that was ever known (Vs. 12).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. When we read this Scripture for the first time, we are prompted to ask the question that the eunuch asked Philip of this same Scripture: "Of whom speaketh the

Prophet this? of himself, or of some other man?"

The Scriptural answer is found in Acts 8:26-35. A companion Scripture is Psalm 22.

2. It was Alexander Whyte who said: "The right way is to read this great Scripture as if it were written for and addressed to, each one of us separately and alone, as if there were no other sinful man for Christ to die for in the whole world but ourselves."

As we read the chapter we are aware that the subject it covers actually begins at Isaiah 52:13, so we do well to include Verses 13 to 15 of that chapter, which gives a sort of introductory summary of the whole matter as it presents the Servant of Jehovah in both—*Moody Monthly*.

3. These two verses give the reason for the terrible unbelief by the Jews. They were looking for the coming of a glorious Messiah to reign, and He came in humiliation and therefore, they would not believe in Him.

Prophecy concerning Christ presents the twofold aspect of Him as the suffering One and the victorious One, a double reference which had confused unbelieving Hebrews who were quite willing to accept the exalted and victorious Messiah but rejected the suffering Servant.

Children especially should understand why Jesus was cruelly treated by those whom He came to help and save. Serious and harmful results are often produced by misunderstanding the Scriptures. Isaiah 53: 2, 3 is just one example.

4. The prophet was permitted to see beyond the grim death of Jesus to His resurrection and its blessed hope for men. "He was taken from prison and from judgment: and who shall declare his generation? . . ." (Vs. 8). Joseph's new tomb, though lined with solid rock and sealed with a heavy stone, could not hold the body of the Son of God for long. At God's own time an angel rolled the stone away, and the Christ came forth in possession of the keys of death and hell. He robbed death of its sting, and brought life and immortality to light through the gospel.

Furthermore, the prophet could see that God would not permit His Son to be buried in a criminal's grave, "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Vs. 9). When His crucifiers had

done their worst, they planned to further humiliate Him by burying His body in the cemetery with criminals; but God's hand intervened as if to say, "You can go no farther." The rich Joseph of Arimathea took the body and placed it in his new tomb.—*The Bible Student* (F. W. B.).

5. A young converted Jewess, daughter of a New York rabbi, said, "My father taught me to read the Bible in Hebrew when I was a young child. We began at Genesis. When we came to Isaiah, he skipped the fifty-third chapter. I asked him why. He said it was not necessary for Jews to read that chapter. I became curious. I asked him whom it was for, and he said that it was for Christians. I asked him what the Christian Bible was doing in our Bible. He became very angry and told me to keep quiet. He said again it was not necessary to read it. I wondered why God would put unnecessary things in the Bible. I copied the fifty-third chapter on paper and carried it in my stocking for two years until I came to America—the free country. I took better care of that paper than people do of money. Through reading this wonderful chapter, I was led to accept Christ as my Saviour!"—*The Bible Expositor*.

6. One time a group of Hebrew Christians were riding down in an elevator; riding beside them were a group of their unbelieving brethren who had been in the courts trying to block their securing a permit to build a Hebrew Christian church in their neighborhood in Detroit. One Jewess who was spokesman on a regular Yiddish broadcast remarked to one of our Hebrew Christians: "How could Jesus be the Messiah? He was rejected and killed." Our Hebrew Christian sister replied, "That is the very thing that proved that He was the Messiah, for Isaiah predicted that the Messiah would be rejected by His own people." Had Jesus been accepted by the Jewish people, He would not have filled the qualifications predicted of the coming One of Israel.—*Selected*.

## He Loves Them

JESSE E. MOORE

Long ago some little children  
Gathered close at Jesus' knee,  
For His kindly smile said gently:  
"I love them and they love Me."

Little children love that story—  
Friend of children still is He;  
Hear His voice, and answer sweetly:  
"I love Him, and He loves me."  
—*Soldierette*.

"Everything has its beauty, but not everyone sees it."—*Selected*.



## Mount Olive College Student Elections Held

Student body officers, left to right: Eugene Tyson, president; Treva Jeanes, secretary; Betty Lou McLamb, treasurer; and Allen Overman, vice-president.

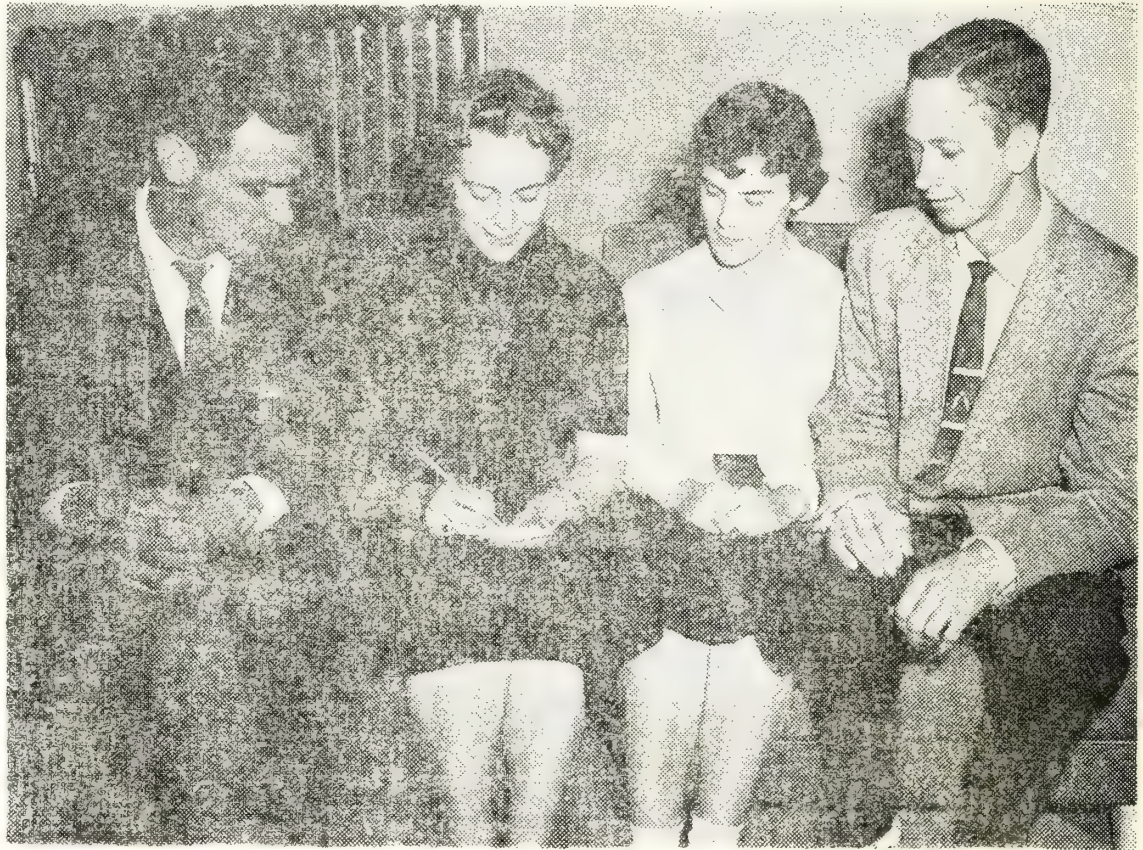
The student body at Mount Olive Junior College, Mount Olive, North Carolina, has completed its election of student officers and staff members for the annual.

The president of the student council and editor of the year book were elected last spring.

Student council officers are Eugene Tyson of the Free Will Baptist Children's Home, Middlesex, North Carolina, president; Allen Overman, Union Grove Church, Pikeville, North Carolina, vice-president; Treva Jeanes, Marsh Swamp Church, Sims, North Carolina, secretary; and Betty Lou McLamb, St. Paul Church, Newton Grove, North Carolina, treasurer.

Elected this fall to assist Editor Hilda Boykin, First Church, Wilson, North Carolina, with the year book were: Allen Overman, business manager; Genevieve McLamb, First Church, Smithfield, North Carolina, advertising director; Sara Lou Gaskins, St. Mary's Grove Church, New Bern, North Carolina, literary editor; and Treva Jeanes, typing editor.

Named to the honor council were Shirley Warren, Hickory Grove Church, Robertsonville, North Carolina; Keith Pittman, Daniel's Chapel, Lucama, North Carolina; and Hilda Boykin.



### Mount Olive College Treasurer's Report

The Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina, makes the following report for the month of September:

Balance in Bank September 1, 1956 .....\$ 4,213.00

#### Receipts

Eastern Conference .....\$1,586.51  
Central Conference ..... 332.63  
Western Conference ..... 229.15  
Cape Fear Conference ..... 339.25

Albemarle Conference ..... 16.00  
Pee Dee Association ..... 5.00  
Blue Ridge Association ..... 7.16  
North Carolina State Convention ..... 1,070.00  
State of South Carolina ..... 115.00  
State of Georgia ..... 8.50  
State of Virginia ..... 2.00  
Friends in Mount Olive and Community ..... 150.00  
Friends in Goldsboro and Community ..... 50.00  
Friends in Other Communities ..... 60.00  
Student Account ..... 8,366.28  
Bookstore Sales ..... 1,841.08  
Lunchroom (in addition to regular dormitory students) ..... 93.00  
Endowment Income ..... 74.00  
Miscellaneous Income ..... 2.43

Total Income ..... 14,347.99

Total to Account For .....\$18,560.99

#### Disbursements

Salaries .....\$1,214.19  
Social Security Tax ..... 25.29  
Utilities ..... 26.25  
Bookstore Purchases ..... 1,371.40  
Office Supplies and Expenses ..... 46.07  
School Supplies ..... 54.33  
Travel ..... 118.93

Library ..... 229.63  
Rent ..... 55.00  
Scholarship ..... 50.00  
Tuition Refund ..... 26.00  
North Carolina Sales Tax ..... 1.31  
Honorarium ..... 10.00  
Refund ..... 75.00  
Miscellaneous Expense ..... 226.77  
Capital Outlay:  
Paid for Equipment ..... 1,241.75

Total Disbursements ..... 4,771.92

Balance in Bank October 1, 1956 .....\$13,789.07

### A Christian

Faith makes a Christian.  
Life proves a Christian.  
Trial confirms a Christian.  
Death crowns a Christian.

So let our lips and lives express  
The Holy Gospel we profess;  
So let our works and virtues shine  
To prove the doctrine all divine.

—The Expositor.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 31, 1956



## THANKFULNESS

*For harvest gold of ripened grain  
And fruitage rich and bright,  
For joyous children at their play  
For silver moonbeams light.*

*For song birds sweet and sun-crowned hills  
And brilliant evening glow,  
For flaming charm of autumn days  
For winter's crystal snow,*

*For land of homes beneath the stars  
Where faith and peace abide,  
For paths of beauty where our feet  
May walk by freedom's side.*

*For grace that crowns our lives each day  
For strength, that we won't fall  
Assurance of a home above  
We thank thee, Lord, for all.*



# EDITORIAL

## CONGREGATIONAL GOVERNMENT

In answer to a number of requests coming to us for information concerning the government of Free Will Baptist churches, we dedicate this editorial to a brief discussion of congregational government, that particular form of church government to which we, as a denomination, subscribe. Since we have had the privilege and honor of serving in several states, we have had opportunity to observe our churches in action in more than one area of the nation.

One fact which has been apparent in all areas is that we are in need of study course books in church government so that our people may become better informed as to how congregational government should work. We are looking forward anxiously to the time when our people will have ample information on the subject. We firmly believe that our people want to know how to administer the affairs of our churches, and that they will abide by proper procedure if they know what that procedure is. We judge this because of the many earnest inquiries which have come to us from many areas of the denomination.

Our national treatise says, "The local church is an independent body, so far as relates to its own government, the transaction of its business, the choice of its officers, and the discipline of its members." This we interpret to mean that the local congregation, by majority vote of the members present in any regular conference of the church, calls its pastor, elects its own officers, plans its own program of operation, disciplines its members and otherwise administers the work of the Lord.

Concerning the officers of the church, the national treatise says, "The church . . . proceeds to elect its officers, which are a clerk, a treasurer, a pastor who acts as moderator in all church meetings, and a board of deacons, who, with the pastor, clerk and treasurer, constitute a committee to promote order, activity, attendance on the means of grace, and efficient discipline of the church. Deacons should possess sound piety, good business capacity and large benevolence; they should be ordained by prayer and the laying on of hands by the presbytery; they hold office at the pleasure of the church during maintenance of Christian character, faithful service and sound doctrine; they assist at baptism and the Lord's Supper, have care of the poor, and conduct religious meetings in the absence of the pastor."

In addition to the officers named above, the constitution of the local church usually calls for the election of a board of trustees whose duty it is to hold the deed to the church property and to have general oversight of needed repairs, maintenance and enlargement of the church holdings. Furthermore, the constitution may call for the selection of a finance committee and other committees which the congregation may deem necessary to the administration of its affairs.

The pastor, the boards and the committees of the local church should be reminded that their decisions are not the final authority in the congregational church. Their authority is limited to that of formulating policies and making recommendations to the church in conference. Their duty is to offer leadership to the congregation, remaining alert at all times to the needs, conditions and desires of the members; but they are authorized to take no important action without having first submitted the proposition to the church in conference to ascertain the will of the congregation by a majority vote of the members present in either a regular conference or a special conference which has been duly announced and publicized so that every member may have opportunity to attend the conference if he so desires.

Much embarrassment, confusion and unrest might never oc-

cur in our churches if our leaders would abide by this procedure. Misunderstandings will be eliminated among those members who are earnestly desiring to administer the program of the church according to the will of the congregation which, in turn, is seeking through prayer to find and do the will of Christ who is the Head of the church.

The boards and committees of the local church should hold regular meetings prior to the regular conferences of the church. The pastor should be present in these meetings of the boards and committees, since he is an ex-officio member of all boards and committees. When these groups meet, they should pray earnestly for the guidance of the Holy Spirit in their discussions and in the recommendations which will be drafted for presentation to the church in conference. Their recommendations should be reduced to writing and should be read and approved by the group before adjournment. Then these recommendations should be given to the pastor or secretary to be read to the church in its conference. When the church adopts or rejects these recommendations, it has given the voice of final authority which must be accepted by all.

Furthermore, let it be remembered that any member of the church has the right to introduce any matter of business in the church conference, whether it has been introduced by recommendation of any board or committee or not. This safeguard of democracy in the church should never be violated. However, if the pastor, the board members and committee members are alert to the feelings and desires of the people, not many items of business will come from the floor. If the members are desirous of doing what is best for the church, and if they have confidence in their leaders, they will submit their proposals to these leaders so that proper prayer, consideration and counsel may be given to the proposal before it is presented to the church.

Up to this point we have confined our discussion to the action and operation of congregational government to that of the local congregation. However, let us be reminded that Free Will Baptist churches are not altogether independent units in the absolute sense of the word. Congregational government admits affiliation of the local church with groups of other churches in larger organizations for the mutual benefit of all. In these larger organizations the churches combine their strength and efforts in accomplishment of endeavors for Christ which would be impossible for the local church to undertake alone. And by virtue of these affiliations the local church assumes certain responsibilities to the group which obligate the church to abide by the regulations of the larger organizations. A discussion of affiliation with these larger organizations will be discussed in a later issue.

Volume 71

Number 4

## THE FREE WILL BAPTIST

October 31, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager.....L. A. Durbin  
Editor.....J. O. Ford

Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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# Watch

NAAMAN BORDERS, Waverly, Ohio

**N**OT too long ago my son took my wife and me to Oklahoma City, and we went by a route we had never traveled before. Being on the road for three days and nights, we became tired and weary. When the last evening came, we became a little careless about watching the route that we were on. About dusk we came to the forks of the road and, not watching the road signs, we took the wrong road. We traveled a few miles and found the road was getting rougher and narrower. We got into the deep woods and muddy roads. We finally got stalled in a large mudhole, so we got out of the car. We had no flashlight, but we heard the rippling of a river in front of us. Then we saw over and beyond us the big bridge that spanned the river. We then saw our great mistake in not consulting our road map more closely. We finally got the car out of the mudhole and started back to the main highway. We then began to watch the road map more closely.

Then this thought came to my mind. We were like some Christians I've known who have fought a good fight and when they are nearing that home of the soul; they become careless in reading their road map (the Bible). They cease to pray and attend church. They drift farther and farther away until they are finally bogged down and find they are on the wrong road. Then, when they hear the rippling of the turbid river of death just in front of them, they become horrified and they have a hard time turning around and getting on the right road again. That's the reason Jesus said for us to watch and pray lest we enter into temptation. It is easier to stay on the right road than it is to get back on it once you get off.

Some people treat the Lord as we use a spare tire. They just carry Him along in case of an emergency. But we have to treat our God more like a gentleman than that. He is too high and holy to be trifled with. Remember we will all reap what we sow.

A Christian boy and a sinner boy were walking down the street together one night. The sinner said to the Christian, "Let's stop and get us a drink of liquor," and the Christian said, "I have a Friend who is with me and He won't go in." "Then leave Him on the outside until you go in

and come out," said the sinner. The Christian returned, "If I do that He will go on and I won't be able to find Him when I come out." Of course the Christian boy's Friend was none other than Jesus Christ. So, a Christian can't afford to stop along the road and play with the devil awhile, and then expect God to hear his prayers as soon as he gets into trouble. You just can't get by that way.

The Christian's road map is the Bible, and as we near our eternal home we must watch and consult it lest we take a bypath. Sometimes it is much easier to take a bypath while we are on the upward grade than it is to press on on the narrow road. But the side roads will eventually lead us to some very bitter experiences. Sometimes the Christian has to travel through some long and dry desert places where it is hard to get a prayer through to God, but if he will press on and on, he will come through to some mighty good pasture land that flows with milk and honey. Then he can thank God that he has stood the test.

Sometimes we are made to wonder why the road is so rough and stony, while the wicked seem to have it easy. Sometimes we are tempted to give up. Then we should let God step in and give us a lift. He will give you such blessings that you will shout for joy. Then you are ready to buckle your armor on and give the devil another battle. So God gives us enough blessings to keep us pressing on, and enough hard slips to keep us humble. There is so much chaff in all of us that He has to keep threshing us to separate the wheat from the chaff. He is steadily getting us ready for His garner, and He wants clean wheat when we are called to go.

The Christian, in his upward march, has no place to stop for "... No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). It's just like riding a bicycle, when one stops pumping he falls. John Bunyan gives us a picture of this in his book, *Pilgrim's Progress*. It seems that Christian had become weary when climbing a steep mountain on his way to the Celestial City. He found a good place to rest, so he lay down to take a much needed rest. While he was resting, he fell asleep, and while he slept night overtook him and the roll (road map) fell out of his bosom and rolled down

the hill. Not being able to find it, he was obliged to wait until morning, thus delaying his journey, to his sorrow.

So there is no place for Christians to stop and take a rest until they get through the pearly gates. And never forget as you travel, the devil will follow up every faithful Christian and throw bombshells at him until the gates close behind him. "And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10).

## SIGNS AND WONDERS

ESSIE HEARRON, Surphur, Oklahoma

**A**CCORDING to the days of thy coming out of the land of Egypt will I shew unto him marvellous things" (Micah 7:15). Judges 5:6 says, "... the children of Israel walked forty years in the wilderness, ..." "He brought them out, after he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years" (Acts 7:36). In Hebrews 3:9 we find, "When your fathers tempted me, proved me, and saw my works forty years." What were some of these signs and wonders which the people of Israel experienced and saw during these forty years and during their previous years in the land of Egypt?

One of the first miracles was wrought through Moses and Aaron before Pharaoh when the waters were turned to blood. Then came the plagues of the frogs, the lice, the flies, the boils, the locusts, darkness and the death of the first born. Many miracles were also wrought by God through Moses such as the crossing of the Red Sea on dry land. "... the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea" (Exodus 15:8). Congealed means frozen, so the waters stood upright or frozen by God's mighty power. Many marvelous things were wrought in behalf of God's chosen people. But after Christ came and lived among men, He told His followers He would give signs to confirm the Word, which He did for forty years after He left this world. Signs followed the disciples wherever they went. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke" (Joel 2:28-30). In the second

(continued on page eight)



# Spiritual Rest

MRS. S. T. DUNNING  
Jakin, Georgia

**T**HE world is full of unrest today. Why? Because the world is full of sin. People of all walks of life are burdened because of the weight of sin that they are carrying. Jesus came into the world to save sinners, relieve them of the weight of sin and give them spiritual rest. Paul says, "For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6).

There are so many invitation words in our Bible, and if heeded or accepted all people would be saved, and have spiritual rest which is had only when we accept Jesus as our Lord and Saviour. He gave us that rest when He died on the Cross for our sins. Look, behold and see are familiar words, and are found in both the Old and New Testaments. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). "... Behold the Lamb of God, which taketh away the sins of the world" (John 1:29). "And Jesus said, for judgment I am come into the world, that they which see not might see; and that they which see might be made blind" (John 9:39). We only have to take our eyes off everything else and look, behold and see the crucified, risen and living Christ to have salvation, which gives us rest, peace and happiness.

Such invitation words as *hear* and *fear* are frequently found in our Bible. The prophet Isaiah tells us in his prophecy, "Incline your ear, and come unto me: hear, and your soul shall live; ..." (Isaiah 55:3). Salvation is not promised to all who merely hear the gospel, but unto those who hear and respond with obedient faith. Here are two instances where we find the word *fear*. "The fear of the LORD is a fountain of life, to depart from the snares of death" (Proverbs 14:27). "The fear of the LORD is the beginning of wisdom: ..." (Psalm 111:10). Let us notice the Bible word, *fear*, here means reverence and honor. To begin to fear God is to begin the life of faith.

We are also invited to call on the Lord. "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). So we are to call on Him with trusting faith believing, and He will save us.

Jesus said many times while on earth

among men, "Follow Me." This is another invitation to come and have that spiritual rest, for as we follow Jesus we accept Him as our Saviour and new Master, and He assures us *His yoke is easy and His burden is light*.

We are invited to enter the door as Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). In John 7:37 Jesus gives us an invitation to drink a drink of living water: "... If any man thirst, let him come unto me, and drink." If we trust Christ as our Saviour we will never thirst spiritually. Christ not only invites, but commands all men to repent. "... Except ye repent, ye shall all likewise perish" (Luke 13:3). So we must change our minds about ourselves, about sin and about God. We must repent of our sins, realize that we are a sinner and believe in Christ, trust Him as our Saviour and Lord, and we will be blessed. "... Blessed are all they that put their trust in Him" (Psalm 2:12).

If we will receive the Christ of Calvary, salvation will come to us, bringing that rest with joy unspeakable and full of glory, as it did to Zacchaeus of old.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:20-30). Jesus spoke these words to His apostles, and all of His obedient children down through the ages have found them to be true.

To some the Christian life seems to be hard, and they can't understand these words of Jesus: *My yoke is easy and my burden is light*. Some have tried to follow Jesus, and it seemed so hard to do. What was the trouble? They were not yoked to the Lord; they do not allow Him to have a burden that is light, then we must be willing to walk in the way that He has marked off for us to follow. Those believers who are submissive and meek will find that the heavy half of the burden is drawn by the One under the yoke with them. It is then that the yoke is easy and the burden is light.

Obedient believers will certainly experience suffering along the Christian way.

Paul said, "... I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

When Christ was on earth He often gave the gospel invitation of inviting men to come unto Him; this is the simplest and clearest of all the Bible invitations to be saved and have spiritual rest. Jesus used this form of invitation when dealing with little children, and He taught that their simple response sets a pattern of faith for adults. "But Jesus calls them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:16, 17). As we come unto Him, leave our burdens, and find rest, we will believe. The great promise that we find in John 3:16, "For God so loved the world, that he gave his only begotten Son, and whosoever believeth in him should not perish, but have everlasting life," will be ours.

So we are to look to the Christ of Calvary for salvation, as the children of Israel looked to the serpent on the pole to be healed from the serpents' poison. And we are to hear the gospel with a responsive and obedient ear, and to fear God with reverence and trust. We are to call on the Lord, as a child calls on or depends upon his parents for everything. We are to follow Christ, entering the door of salvation which is Christ. That is we are to open our heart's door and let Christ come in. We are also to receive Christ as the fountain of life, and repent by changing our mind from unbelief to belief in Christ and trust Him alone for salvation. Then, and then alone, will we have this spiritual rest.

Christ is the solution of all our problems, though they be great or small. He bore all our sorrows and troubles at Calvary, yet we sometime try to carry our burdens alone, instead of coming to the Cross and leaving them there. On one occasion Jesus told His disciples to "... Come ye yourselves apart into a desert place, and rest a while: ..." (Mark 6:31). They had been on a missionary tour and needed rest at the feet of Jesus. All Christians or workers in Christ's vineyard today need that rest and spiritual strength that Jesus alone can give. To rest both spiritually and physically is to sit down, relax and feast on the Word of God.

Even if you are on the right track, you will get run over if you just sit there.

One machine can do the work of fifty ordinary men. No machine can do the work of one extraordinary man.—Elbert Hubbard



# A Charge to Christians

REV. SELDON BULLARD

(EDITOR'S NOTE: This message was carried by the *Kannapolis Daily Independent* on Sunday, September 2, 1956. The Rev. Seldon Bullard is pastor of the Mabel Avenue Free Will Baptist Church of Kannapolis, North Carolina.)

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13).

**T**HE language of this text is a marshal description. We should at once presume it to be the address of the General to His troops as if He was saying to them: "Don't neglect guard; see that the sentinels do their duty. Be firm and unyielding as valiant men, and bring all your united energies to bear against the common enemies. Be strong." Believers are soldiers. Soldiers of the Christ of the Cross; and it is to them that the text is directed. So let us look at the charge given here. It consists of four parts.

The first part is vigilance, and oh, how we as Christians need to consider the charge "Watch Ye." It is the very opposite of apathy and sloth, the opposite of indifference and slumber, a duty often enjoined and of essential importance. This will be both our duty and interest when we reflect upon the subtlety of our adversaries, especially Satan of whose devices we are not ignorant.

Our position in this life is critical. We're passing through the country of the enemy of our souls. He is called the god of this world. Here he has his seat, here he goes about seeking whom he may devour.

Our hearts are deceitful. The strongest have been overcome, the wisest deceived, the holiest ensnared, the boldest intimidated. I am thinking of Samson. When temptation presented itself many times, he had been able to shake himself loose from it, but still his heart deceived him. *He wist not that God had departed from Him* and was carried away captive. David was a man after God's own heart who yielded to Satan and paid a dear price for sin. Solomon, the wisest man of all ages, and impulsive Peter failed to stand true to God because their hearts were deceived. Yes, our hearts are deceitful, and oh, how necessary that we be vigilant.

The next part of the charge is constancy. *Stand fast in the faith.* Your post in the work of the Kingdom of God is one of honor and of dignity. *Stand fast on Christ,* the very foundation of faith. "For other

foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11). All else is yielding sand; here only is there found firm foothold. We should stand fast by the standards of faith which is the holy Scriptures. Paul in his letter to the church at Colosse, a city of Asia Minor, says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). Isaiah commanded Israel to law and to testimony.

The Christian is to stand fast in the exercise of faith. The eye of the spiritual mind must ever be directed to the Cross—looking unto Jesus Christ who is the Author and Finisher of our salvation. The hand of the soul must hold fast to the horn of salvation, and it must distinguish all our reading, hearing, praising, praying, fighting. Yes, we must live by faith in the Son of God.

This charge includes *manliness*. *Quit you like men.* Avoid all that is childish, trifling and fanciful. Oh, how we need to be men and women in the cause of righteousness. We need to be prudent as men in understanding and knowledge. Wisdom is essential in the Christian life. We need to be decided as men—not wavering, not changing and fickle as a child; but resolved and determined as men. Then as men we are to be courageous, not timid and fearful as children, but full of holy boldness and resolution.

This charge includes *strength*. *Be strong,* not in yourselves, but in the grace which is in the Lord Jesus Christ—strong in the Lord and in the power of His might. The Christian sufficiency is found only in Christ, so we should be increasingly strong. Grow in grace and knowledge from babes to men and use all the means there are to obtain strength for they are many. Then we need to use that strength in overcoming difficulties and in duty toward God and His Church, and go on from strength to strength, from conquering to conquering till the alarm of war be exchanged for the shout of victory and triumph.

Now, may we press the charge upon the reader as a Christian, because your cause is good. It is the cause of truth, of righteousness, of salvation and of God. No tyranny nor despotism is associated with it and no misgivings on account of its oppressive character.

Your Captain is great. Jesus is the Captain of salvation; He is the Conqueror and the Spoiler of hell, Satan and death. Invincibility is engraved on His shield, and immortality on His banners.

Your armor is perfect. Every weapon, both offensive and defensive, is provided for you. Every part of the Christian person is protected, except the back, and therefore it cannot sustain injury unless it be in retreating.

Your provision is abundant. You are not called to go out on a warfare at your own charge. Paul said, *My God shall supply all your needs.*

The victory is certain. This is more than any earthly warrior can say, but here it may be confidently said that fighting is conquest and conflict is triumph. "Nay in all these things we are more than conquerors . . ." (Romans 8:37).

The reward of those who receive the admonition of the text will be glorious. Paul says in 1 Timothy 6:12, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Revelation 2:10 says, ". . . be thou faithful unto death, and I will give thee a crown of life." Revelation 3:21 says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Christians, press forward; your reward awaits you in yonder's world.

## Christianity Not At Fault

"How is it," asked a man of a minister of the gospel, "that your religion has been going for nearly two thousand years, and has not influenced more people than it has done?"

For reply, the minister answered by asking another question: "How is it that water has been flowing for six thousand years, and many people are still dirty?"

It is not the fault of Christianity that people go on without the remedy for human ills and sin—but the loss is theirs, just the same. Christianity is not a failure. The gospel is not a failure. Wherever it is preached in fidelity, it wins! But there are some who "put it from them."—*Unknown.*

"It is only when we are still that we can see the working of our exalted Lord."—*Selected.*

The only good luck many great men ever had was being born with the ability and determination to overcome bad luck.—*Channing Pollock*



# NEWS NOTES

Everyone is invited to attend the revival services and to be much in prayer for the success of the revival.

## Rev. S. A. Smith to Assume New Duties



The Rev. S. A. Smith will begin his ministration as superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, on November 1, 1956. Mr. Smith, in returning to this position which he formerly held, succeeds the Rev. R. H. Jackson whose resignation of that position will be effective October 31, 1956.

## Home-Coming Services At Reedy Branch Church

The annual home-coming services of the Reedy Branch Free Will Baptist Church, Route 1, Winterville, North Carolina, will be held November 4, 1956, with the pastor, the Rev. Henry Melvin, bringing the morning message. Services will begin as usual with the Sunday school at 9:45 a. m. and the morning worship service following at 11:00 a. m.

A picnic lunch will be served on the church grounds at the noon hour. During the afternoon a singing service will be featured. All former pastors, members and friends of the church are urged to take part in this annual affair. The home-coming services will mark the one hundred and fifty-first anniversary of Reedy Branch Church.

## Rev. Frank Davenport Evangelist for Revival

Revival services will begin at the Washington, North Carolina, Free Will Baptist Church on Monday night, November 12, continuing through November 17. The Rev. Frank Davenport of Kinston, North Carolina, will be the evangelist for these services. He will be assisted by the pastor of the church, the Rev. Charles Keith.

The public is cordially invited to attend

## Carteret County League Convention



A. N. McELMON

The Carteret County Free Will Baptist League Convention was organized on May 22, 1956, at the Edwards Chapel Church, Carteret County, North Carolina. This convention is being held at each church in rotating order starting with the above church. The officers of the convention were elected as follows: A. N. McElmon, president; D. F. Jones Jr, vice-president; Rev. Clifton Styron, recording secretary; Brother Charles Springle, corresponding secretary; and Rev. Roger Reeds, sponsor. Dinner was served by the host church at the noon hour.

A second meeting of the convention was held at the Free Union Church at Sea Level, North Carolina. Two winners in the sword drill exercises were Ruth Dail Luckham, junior winner, and Frances Gaskins, intermediate winner. These girls were presented league pins by the Rev. Roger Reeds.

A third meeting of the convention was held at the Holly Springs Church. During this meeting the constitution and by-laws of the convention were adopted. Mrs. Deane Quinn Gurganus was elected as sword drill leader, Judy Slaughter as pianist, and Iris Fleming as chorister. Mrs. Charles Springle was chosen to replace her husband as corresponding secretary. The winners of the sword drill exercises at this meeting were Barbara and Claudia Saratowski.

The next meeting of the convention will be held on December 22, 1956, at the Morehead City Church. All leagues are

urged to be well represented at this meeting.

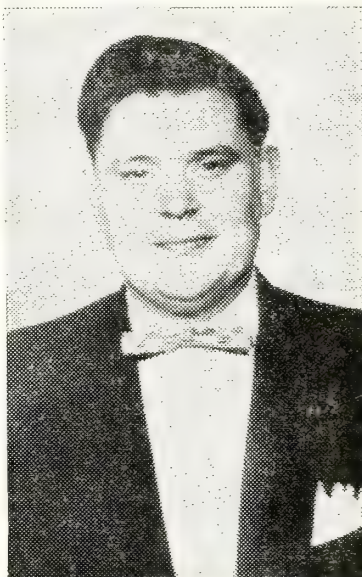
## Rev. Charles Keith to Conduct Maury Revival

The Rev. Charles Keith, pastor of the Washington, North Carolina, Free Will Baptist Church, will conduct a revival at the Maury, North Carolina, Free Will Baptist Church, November 4-11, 1956. The church extends a cordial invitation to all who wish to worship and enjoy the blessings of the Lord with them.

## Rev. Walter Carter, Evangelist For Pleasant Hill Revival

The Rev. Walter Carter of Rockingham, North Carolina, will be the evangelist for a revival at Pleasant Hill Free Will Baptist Church, Pitt County, North Carolina, beginning October 31 and continuing through November 9.

## Rev. H. E. Willis In Ayden Revival



The Rev. H. E. Willis of Greensboro, North Carolina, will hold a revival November 11-18 at the Ayden, North Carolina, Free Will Baptist Church. The pastor of the Ayden church, the Rev. I. J. Blackwelder, extends a cordial invitation to everyone to attend the revival.

## Coming Events

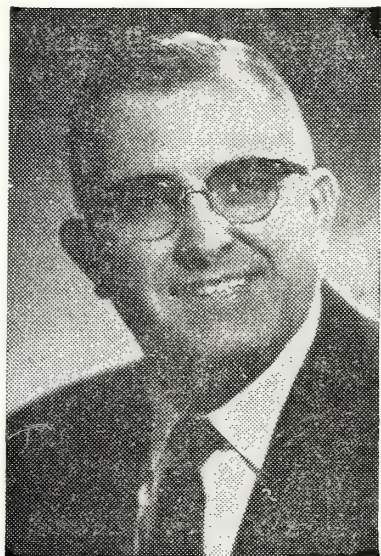
November 1-2—Cape Fear Conference of North Carolina, Lee's Chapel Church, Sampson County

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County



the services which will begin nightly at 7:30.

### Dr. L. C. Johnson to Conduct Elm Grove Revival



The Rev. J. C. Lynn, pastor of the Elm Grove Free Will Baptist Church near Ayden, North Carolina, announces revival services at the Elm Grove Church on November 4-11. The Dr. L. C. Johnson, president of the Free Will Baptist Bible College, Nashville, Tennessee, will be the visiting evangelist.

Services will be held each evening at 7:30. The public is cordially invited to attend these services.

### Wilbert Everton to Conduct Grimsley Revival

The Rev. Wilbert Everton will be the evangelist for revival services at the Grimsley Free Will Baptist Church, Greene County, North Carolina, beginning Sunday night, November 4, and continuing throughout the week. The pastor, the Rev. C. H. Overman, will assist Mr. Everton in the meeting.

A cordial invitation is extended everyone to attend.

### Rev. Rashie Kennedy To Conduct T.V. Program

The Rev. Rashie Kennedy, pastor of Grace Free Will Baptist Church, Greenville, North Carolina, will conduct the morning meditations over the Greenville television station, Channel 9, on Monday through Friday, November 5-9. The time for this program has previously been 11:00 a.m.; however, the schedule may change. Interested persons may consult the television schedule which appears in the local paper for the correct time. Everyone is invited to listen to the program.

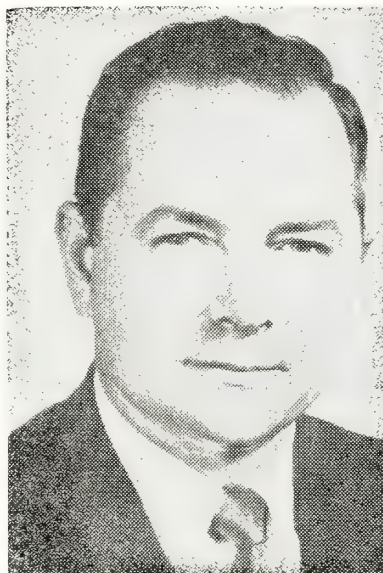
### Revival at Sandy Plain Church

Dr. J. J. Brooks of Kannapolis, North

Carolina, will conduct a revival at the Sandy Plain Free Will Baptist Church near Beulaville, North Carolina, beginning November 4. Dr. Brooks is pastor of the Sandy Plain Church, preaching first and second Sundays; however he will assume full time with the church in June of 1957.

The church states, "We feel it a great privilege to have this so well qualified, yet so humble and spirit-filled man of God as our pastor. The Lord is blessing us in a special way, and the church is now holding special prayer services for our revival. We are expecting a great time in the Lord. May all who read this whisper a prayer for us that God will help us as His people to so prepare our hearts so He can use us to win the lost about us. Everyone is invited to come and help us in this campaign for Christ."

### Services Conducted By Rev. T. G. Hamilton



Revival services were held at the Unity

Free Will Baptist Church, Jacksonville, Florida, October 15-21, with the Rev. T. G. Hamilton as the evangelist. The publicity chairman, Beatrice A. Gamble, submitted the following statement concerning the revival:

"Rev. T. G. Hamilton, pastor of Stony Hill and Ebenezer Churches, Glennville, Georgia, conducted very inspirational and enlightening services. We praise God for those who rededicated their lives. We are grateful to Brother Hamilton for giving us this week from his busy schedule and for the messages which were spoken in sincerity and earnestness. We are expecting even greater blessings from God as a result of these services."

Often, the best way to answer a bad argument is to let it go on.

Don't worry about an occasional mistake. Life without errors would be exceedingly dull.

True bravery is shown by performing without witnesses what one might be capable of doing before all the world.

Every moment of your life is a brand new beginning. Yes, this very moment!

It isn't the load that weighs us down—it's the way we carry it.

What you are born is God's gift to you. What you make of yourself is your gift to God.

A wise man once said, "If someone has wronged you and you get revenge, you will be happy for an instant. If you forgive him, you will be happy forever."

Solomon had a thousand wives. He probably kept trying until he found one who could sew on a button.

## Recommended Hymns and Gospel Songs

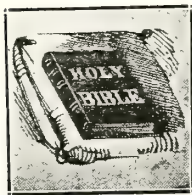
A joint committee from the Board of Directors of The Free Will Baptist Press and the Board of Publications and Literature of the National Association of Free Will Baptists is beginning its work of selecting songs and other materials for a proposed church hymnal to be published by the two boards. What are some of the numbers that you would like to be included in the hymnal?

The editor of *The Free Will Baptist* is asking that you fill in the blanks below with five selections which you would recommend to the committee. When you have filled in the blanks, cut out the entire article and send it to J. O. Fort, Box 507, Ayden, North Carolina. If you have copies of the words and music of the songs which you select, please include them in the letter. The editor will present your selections to the committee for consideration.

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# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Please explain, "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" (Luke 12:38). What is meant by the second watch and the third watch?—Mrs. L. Fordham, Woodbine, Tennessee.

Answer: The second watch at the time Jesus was here on earth compared quite favorably with our time from 9 to 12 p. m., and the third watch covered the time from 12 midnight until 3 a. m. The following information may be found on Page 140 in William Smith's latest publication of *Smith's Bible Dictionary*:

"Before the captivity the Jews divided the night into three watches, Psalms 63:6; 90:4, namely, the first watch, lasting till midnight, Lamentations 2:19; the middle watch, lasting till cockcrow, Judges 7:19; and the morning watch, lasting till sunrise, Exodus 14:24. In the New Testament we have allusions to four watches, a division borrowed from the Greeks and Romans. These were: 1. From twilight till 9 o'clock, Mark 11:11; John 20:19. 2. Midnight, from 9 till 12 o'clock, Mark 13:35. 3. Till 3 in the morning, Mark 13:35. 4. Till daybreak, John 18:28. The word held to mean *hour* is first found in Daniel 3:6, 15; 5:5. Perhaps the Jews, like the Greeks, learned from the Babylonians the division of the day into twelve parts. In our Lord's time the division was common. John 11:9."

John D. Davis, in his *Dictionary of the Bible*, Pages 540, 541, says, *Night*. The period of darkness (Genesis i. 5). It was divided into three watches: sunset to midnight, midnight to cockcrow, cockcrow to sunrise (Lamentations ii. 19; Judges vii. 19; Exodus xiv. 24). The Greek and Roman division into four watches was in use in New Testament times (Luke xii. 38; Mark vi. 48). At this period the night from sunset to sunrise, was divided into twelve hours (cf. Acts xxiii. 23)."

The whole 12th chapter of Luke consists of a series of discourses to several different groups. For a general exposition on the Verse I like what R. C. H. Lenski has to say in his *Interpretation of St. Luke's Gospel* on page 704. It is both quite simple and yet sufficient.

"The beatitude is so great that Jesus repeats it together with the point that is

essential for us: 'if he shall come and shall find it thus,' i. e., that we are watching; for all depends on that. It is true faith that keeps disciples watching, faith in the Lord and in his promise of return; when

the watching ceases, faith will be gone, and the blessedness will be lost. But Jesus adds: 'if in the second, and if in the third watch' and regards the night of twelve hours as being divided into four three-hour periods. Jesus does not intend to say that He will not come in the first or in the fourth watch. For that matter, He could have named the first and fourth watch just as well as the other two. As far as the reality is concerned, the imagery of the watches intimates only one thing, the complete uncertainty regarding the actual time of the Lord's return. And that is the point in regard to watching and preparedness; He may come at any moment and our readiness must be constant."

## SIGNS AND WONDERS

(continued from page three)

chapter of Acts this prophecy was fulfilled. In Mark 16:20 we read, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. . . ."

The apostle, Paul, also wrought many signs and wonders through God. (Read 2 Corinthians 12:12). But finally this power of performing signs and wonders by healing the sick and raising the dead ceased. The time of signs and wonders was over, and no more do we need signs to confirm the Word. But today some are still trying to work miracles. In the last days we find that Satan will do this, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (Revelation 13:13). A host of people claim to perform miracles now. In Revelation 16:14 we read of the devil's working miracles: "For they are the spirits of devils, working miracles, which go

forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

We may wonder what will happen to false prophets who try to perform miracles. Let us read Revelation 19:20: "And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone."

Let us remember that Jesus said, ". . . An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" (Matthew 12:39). Let us beware of the modern-day signs and wonders of this world for we can be lost following after them.

## When Two Fell Out

Dr. M. D. Hoge, of Richmond, Va., told of two Christian men who fell out. One heard that the other was talking about him, and he went to him.

"Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside and the former said, "Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them?"

It was done, and when the prayer was over, the man who had sought the interview said, "Now proceed with what you

But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is I feel now that in going around talking against you, I have been serving the devil, and I have need that you pray for me."—*Religious Herald*.

## SECRET OF SUCCESS

Until you have learned to be tolerant with those who do not always agree with you—until you have cultivated the habit of saying some kind word of those who you do not admire—until you have formed the habit of looking for the good instead of the bad there is in others, you will be neither successful nor happy.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

*"He that spareth his rod hateth his son: but he that loveth him chasteneth him beatimes" (Proverbs 13:24).*

*"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18).*

The following articles which I promised you last week has already been published in three magazines, therefore some of you may have read it. But it is of such importance that I believe it should have as wide circulation as possible:

### THE COST OF NEGLECTING ONE BOY

Ex-Governor Dickinson, of the state of Michigan, told the following story. We heard him relate it to a thousand people.

A young lad, the son of a businessman, walked up to his busy father and said, "Father, if you do not send me off to a state institution today, I am going to commit suicide tonight." This was startling to a father who had been busy making money, looking after public interests, but neglecting his own offspring. The young lad went on to relate that he was socially diseased. And it is appalling when we learn that millions of our American youth are in this same condition today.

Mr. Dickinson said that the businessman's son was sent off to a state institution for treatment. In a year he came back home thinking he was cured. But God says that the sins of the father are visited upon the children to the third and fourth generation of them that hate Him. Whatever a boy sows in his early life, he shall reap in his later years.

This lad married a beautiful young girl. Their first and only child was a son. The mother died in childbirth. The young diseased father went over and looked at a half-blind, mentally-weak baby. He exclaimed, "It is more than I can bear." He picked up a revolver, went outside the bedroom and took his own life. The baby lived. In later years he stood in a long line in Buffalo, N. Y., to shake the hand of President William McKinley. When his turn came, he stretched out one hand to the President, drew a revolver with the other hand, and out went the life of William McKinley.

It was not long until this young man was brought to justice. He was sentenced to die.

The ex-governor said that five tragedies resulted from the failure of the family, church and state to save one boy!

First, there was the premature death of a young mother. She paid the penalty of the sins of another by losing her life.

Second, there was the birth of a baby, born with criminal tendencies.

Third, there was the suicide of the young father.

Fourth, there was the tragic death of President William McKinley, a Christian statesman.

Fifth, there was the execution of a young man who had been neglected in his formative years.

It was a costly business to fail to save Leon Czolgosz. Five tragedies came out of his father's and his grandfather's sin. And

it may be that the boy at your door, or just around the corner from your home or church, will commit a crime which will shock the state and nation, if he is not brought to the Sunday school and won to Christ.

You say that it costs money to erect Sunday school rooms, buy literature, and carry on the work of Christian education. I agree that it does. But, it is ten thousand times costlier not to do it. We may take our choice in the matter—more Sunday schools, or more penitentiaries—which? And, of course, the *Eternal Harvest* involved is infinitely more important.—Selected.

*"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).*

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### David Encouraged Himself in the Lord His God

How we may encourage ourselves today.

1. By reading and studying God's Word (Psalm 119:105; Romans 10:17; Psalm 119:130).
2. By communicating with God in prayer (Acts 12:5; 4:18, 31; Matthew 7:7).
3. By seeking the fellowship of God's people (Acts 4:23; 1 Kings 19:9-19; Acts 14:21, 22).
4. By attending the seasons of divine worship (Acts 2:42; Hebrews 10:25; Acts 9:31).
5. By gathering about the Lord's table (Acts 20:7; Joshua 4:6, 7; 1 Corinthians 11:23-30).
6. By ministering to those who are in need (Acts 9:36, 39; 3:6; Galatians 6:1-9).
7. By looking for the coming of the Lord (Hebrews 6:19; 10:37; Philemon 3:20, 21).



## DOUBLE DRIVE BY VISITATION

**M**ANY visitation experts insist on uniform calling procedure. They say that a standard plan prevents unfortunate occurrences. Let's make our visitation effective so that we will reach our double goal. Here is one suggested formula. It may help you in visitation.

1. Before reaching the door, pray. No formula will work without prayer.

2. Introduce yourself as soon as householder comes to door. Do not enter at the call of a child.

3. Find a point of contact. Be kind to their children. Compliment home or furnishings. Don't overdo talk about the weather.

4. Get to your reason for calling as soon as possible—to lead to Christ and direct to your church. Don't let time drag.

5. Avoid controversial subjects. Avoid criticism of church or persons. Keep confidential information sacred. Don't gossip.

6. Be alert for additional information about the family or the mention of names of other prospects.

7. Be enthusiastic and wholehearted in speaking of your pastor and work of the church.

8. Don't be afraid to give a testimony if opportunity arises. But give it briefly, sincerely.

9. Mention special features of your Sun-

day school nursery for babies, cradle roll, adult classes, home department. Invite their participation.

10. Make arrangements for transportation to church if the family lives at a distance.

11. Leave some literature, if possible, giving more information on church and Sunday school. This will serve as a reminder.

12. Leave before the conversation lags or the people get tired of you.

13. As soon as possible after leaving, jot down acquired information on visitation card.

14. Return card to the proper person.

15. Keep in contact with those you have visited.

16. Continue to pray earnestly concerning the effectiveness of your visits.

According to business firms which have tested response, a personal call is the most effective way to get response.

They say that a card is ten per cent effective, a letter is 25 per cent effective, a phone call is 40 per cent effective, but a personal call is 80 per cent effective.

But visitation must be a continuous program to be effective.

It is the continual caller who gets response.—*Edgemont F. W. B. Church Challenger, Durham, N. C.*



It requires a strong constitution to withstand repeated attacks of prosperity.

The only sure thing about luck is that it will change.

Enthusiasm is the vibrant thrill in your voice that sways the will of another into harmony with your own.

You have to get behind your work to get ahead, and use your head to keep from getting behind.

The fellow who worries about what people will think of him wouldn't worry so much if he only knew how seldom they do.

## THE MAIL BOX

### FIRE DESTROYS HOME

"Our house and furnishings were burned October 10, 1956. All was a complete loss, but we had only \$2,000 worth of insurance when the real value was approximately \$6,000. God knows best. All my records as clerk of the Midway Association were burned, along with my wife's records as state auxiliary secretary-treasurer.

"All churches are asked to check up on checks and money orders written in the month of October and issue new ones. All others were deposited before the fire unless they came during the last few days of September. Please look into this matter if you think yours may have been part of the loss.

"People have been nice and are still being nice to us. This is the roughest situation I've ever had to face."—*S. T. Shutes, Colquitt, Georgia.*

## Things Opened for the Believer

1. The eyes opened (Isaiah 42:7).
2. The ears opened (Isaiah 50:5).
3. The heart opened (Acts 16:14).
4. The Word opened (Luke 24:32).
5. The understanding opened (Luke 24:45).
6. The mouth opened (Psalm 51:15).
7. The door of service opened (1 Corinthians 16:9).

## He Opened Lydia's Heart

1. He opens our eyes (Luke 24:31; Psalm 119:18).
2. He opens our ears (Luke 24:32; Romans 10:17).
3. He opens the door (Colossians 4:3; Acts 14:27; John 10:3).
4. He opens our mouths (Luke 24:35; Romans 10:9, 10).
5. He opens our understanding (Luke 25:45; James 1:5).
6. He opens our prisons (Luke 4:18; Galatians 5:1).
7. He will open our graves (Job 19:25, 26; 1 Thessalonians 4:16).

## "Eternal Light and Glory"

1. God's everlasting mercy (Psalms 100:5; 103:8).
2. God's eternal Word (Isaiah 40:8; Psalm 119:89).
3. Our everlasting Father (Isaiah 9:6; Deuteronomy 33:27).
4. God's everlasting Kingdom (2 Peter 1:11; Colossians 1:13).
5. God's eternal salvation (Isaiah 45:17; John 5:24).
6. God's everlasting love (Jeremiah 31:3; Romans 8:38, 39).



# NOTES — A N D — QUOTES

By J. C. Griffin



## SOME OF GOD'S WARNINGS TO THE TRANSGRESSOR

"Good understanding giveth favour: but the way of transgressors is hard" (Proverbs 13:15). So many times I have witnessed suffering and remorse, heard groans and cries of orphans, seen tears, barefooted children and the beauty of the young woman fade to a demon-like appearance all because of transgression of God's holy law. "You cannot sin and get by" has been an adage of the past which is true, but God says *the way is hard*. Some time ago I sat in the county court and viewed the faces of transgressors. I saw tears on the faces of those who had transgressed both the laws of God and the laws of state. I saw tears stream down the faces of loved ones. Transgression was causing separation—wives left, children left, friends left—a penalty for transgression. I saw men ushered back to the prison only to remain for a little while and then they would be off to begin a term of months or years while the loved ones had to go back to their homes feeling downcast because of the transgressor.

I go along the road and see men, often young men or boys who ought to be somewhere in school, slinging the pick and shovel. Sometimes they have on prison clothing that distinguishes them as hard criminals, and I think of the harness of the transgressor. I go in the hospitals and see faces that once beamed with brightness and showed a happy countenance, and there I find tears and heart-searching confession from one who has become an alcoholic. Both men and women are found in this category, yet our nation destroyed the laws that curbed drinking to some degree. Sinful transgressors have put wine, beer and hard liquor in every section that the devil can prescribe. Some of the most prominent corners are decked with whiskey bottles on display. They fix the displays so as to make it more enticing to the youth and to the *old sot*. They want to sell all they can. The more they sell, the more money they have to carry on the business of making the way hard to the transgressor. Notwithstanding the warning of God that no drunkard shall enter into the Kingdom of heaven, we endorse drunkenness every time we vote for a wet politician. You say, "How can that be, preacher?" Because moderate drinking leads to the gutter. Men and women are made alcoholics

because they took the first drink. Drunkards are bound for hell.

### Transgression Brings Death

"... the wages of sin is death; ..." (Romans 6:23). Whiskey drinking, together with wine and beer, causes wrecks on the highways that take the lives of the drunkard and also the innocent. Transgression of God's laws does these things. Not only is death caused by drunkards, but little children suffer malnutrition. I have seen children so undernourished that their little bodies were dying gradually for the lack of proper food, while the parents could find money to buy beer and whiskey. I have helped put shoes on little cold feet when the earnings of a drunken father had gone for intoxicating drinks. *Mr. Bar Keeper*, you are dispensing stuff that wrecks lives, destroys peace and prosperity of the home, takes food out of the mouths of little children and heartbroken mothers, causes premature death to mothers, drunkards and children, and sends souls to an *eternal hell*. I say to you, how can you sleep at night after handing that damnable stuff over the counter to the man who you know is on his way to ruin and hell. How can you take the money and place it in the coffers of the state when it should be used in the home? How can you feel at ease when you know that little children are hungry for bread? Can you take that money and say, "God bless you, friend"? *Mr. Politician* are you voting to make more drunkards by displaying more liquor and building more liquor stores, thus making it easier for our youth to get the damnable stuff? I say, how do you feel? Would you like to meet God who has said no drunkard shall enter into the Kingdom of heaven? When the question of a referendum comes up in the legislature do you vote to keep the people from voting on the question, or do you by your keenness slip the measure by and keep it off the floor? How do you feel about it? Do you think that God is pleased?

### Another Warning from God

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Ezekiel 18:4). It is a sin to do anything that hurts the lives of others, or that transgresses the law of God. Sin is a transgression of God's law. God says, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, ..." (Habakkuk 2:15).

You who encourage drinking are helping the bottle to the mouth of both young and old. God says, "Woe unto you." You may say, "My business is my business. If a man wants to drink himself to death it is none of my business." There are many who argue this. You may think you are doing right, but listen: "There is a way

which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12). Honest men know that it is wrong to drink unto drunkenness. So when we vote for liquor we encourage the drunkard. We also help to make him worse. We help him to make his family suffer. We help make criminals. We help send men to the gas chamber or the electric chair. We help to populate hell. *The way of the transgressor is hard.*

"The sacrifice of the wicked is an abomination unto the LORD: ... The way of the wicked is an abomination unto the LORD: ... Hell and destruction are before the LORD: how much more then the hearts of the children of men" (Proverbs 15:8-11). "The way of life is above to the wise, that he may depart from hell beneath" (Proverbs 15:24). "Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die" (Proverbs 15:10). "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:14, 15). (Read Chapter 20 of Revelation.) "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). Someone may say, "I don't believe in that hell fire stuff." Well, the people didn't believe Noah, but the flood came just the same.

A smile is worth nothing until it is given away.

Be not like the man who will not cast bread upon the waters until he is sure it will come back a seven-layer cake.

Merely to silence a man is not to persuade him.

He who neglects the present moment throws away all he has. Remember, time is the most valuable thing that a man can spend. It costs nothing because it is priceless!

You have not converted a man because you have silenced him.

The heart has reasons that reason does not understand.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### SAYING IT WITH CHICKENS

Edgar L. Vincent

**I** DON'T believe they have got much to keep house with, Father. I haven't seen even a single chicken over there yet, and they have been here a month. Seems as if they would have some by this time if they ever were going to."

It pleased Father to hear the note of anxiety in Bennie's voice. If the new folks just across the road had been his own kith and kin he could not have been more solicitous that they should get a good start on the farm to which they had only recently come from the city.

"Well, of course it will take them some time to get so they really know what they want and what they don't. We'll have to just wait and see."

"We know now that they want eggs, Father. Mrs. Blake was over only yesterday morning and got a few off Mother. But, do you know, I don't believe they have much money to buy with, eggs or chicks or anything else. She only got half a dozen, and that is only one egg apiece for them. My! wouldn't we think we fared pretty slim if we had to come down to one egg for each of us!"

The very idea of it brought the situation more acutely to Ben's mind. He wished the new folks had at least a few chickens. But Father did not see how it was going to be done unless they set about it themselves.

"They probably will hatch some out themselves when they get around to it. So let's not worry about it. Give them a chance to do some of the worrying."

But Bennie did feel a bit sorry after all.

"Well, I don't believe they have any way to hatch chicks, Father. They haven't got a single old hen nor an incubator such as we have. Wish—"

What Ben's wish way down deep in his heart was he did not say. He did wish, however, that Father had a little bit more sympathy with the new folks. He went out to the long house which sheltered the flock which he cared for every day, opened the door and went in. There was a great fluttering as the beautiful birds came running, flying and fluttering toward him, for they expected when Bennie came he would bring them something good to eat.

The boy reached down and picked up old

Brownie. She made no effort to escape from him, but just gave a soft, contented caw, as if she and Bennie were on pretty good terms and she wanted him to know it. Two or three other hens flew up to Bennie's shoulders and for a moment he quite forgot the neighbors across the road. Of all the creatures of the farm none were more loved by the boy than these birds of the feather. For some time Bennie visited with them till he thought it was nearly time to go to breakfast, then he backed away toward the door saying quite to himself:

"I should hate to see you go, but if I had my way I would give some of you to the new folks over there!"

On the way back to the house a good thought came to Bennie. For a moment he felt like kicking up his heels. He hurried on to the farmhouse, but not toward the back door as he had intended at first, but he took a straight line for the outside cellar door.

Pushing that open he went in. Down there was where he and his father had their big egg-hatching machine. For the first time Bennie had a share in that incubator and its many dozen of eggs that were now in it. Father was proud of his boy's care for the poultry kept on the farm. He was so faithful and watched the chicks so carefully that he trusted him to do everything that needed to be done when he happened to be away.

And that spring he had said to his boy:

"Bennie, I'd like to have you a partner with me in the chick business this year. Wouldn't you care to have some eggs in the incubator of your own this time? We will put the eggs in one corner by themselves, so that we can tell which are yours and the chicks they hatch out shall be your own. What do you say?"

"That would be awfully fine, Father!" Bennie's face was all lighted up with smiles now. To be a partner with Father! That surely would be a joy. "But I'll tell you what I would like, Father, if you don't care. I'd like to get some of Mr. Lane's eggs, instead of our own. You know his are just as purebred as they can be. If I could have just a dozen of those eggs to put in the incubator, I tell you I would

feel great. Because I know we could get some hens that would do better if we really went at it that way."

So Bennie got his twelve eggs from the fine flock of the neighbor. Father placed them in one corner of the machine, and every day when the eggs were turned, Bennie was on hand to watch and to listen for the first faint peep, showing that the little birds were beginning to think of breaking out of their shells. And now the time was almost up. It would be three weeks tomorrow since the incubator was started. Then Bennie would see his beautiful new chickens. But the fine thought which had come to him while on the way to the house had changed all his plans.

"If Father doesn't care, I'll give those chicks to the folks across the road!" he said to himself. "I don't believe he really would mind it. If he is down there turning the eggs, I'll ask him now."

And Father was in the cellar. The light had been turned on and Father was turning the eggs. He heard the outside door creak on its hinges and looked up to see who was coming.

"Is that you, Bennie? Got something to tell you. I think I heard a peep this morning. I'm not just sure, but they're coming! Come over and see if you don't hear the chicks in their shells."

So it took Bennie but a minute to get over where Father was. Bending down over the eggs in his corner of the big machine he listened carefully. Then up he jumped.

"You sure did hear them, Father! Right in my corner, too. It will be great to see the first one, won't it?"

The moment Father was ready to look at the eggs the next morning Bennie was on hand to see the little chicks he and Father were sure would be there. Father was only a half minute ahead of him. They could hear the chicks now plainly enough.

"They're out, Bennie!"

"I hear them, Father!"

Carefully Father opened the machine. Bennie could hardly wait till his own chickens came to view. There they were, twelve fluffy beauties, all Bennie's own! While Father was looking them over, Bennie put his arm up around his neck.

"Would you care so very much, Father, if I gave my part to the folks across the road? They have none, and I would like to let them have mine. It would help them to get a start. I think the boys and girls over there would just love them! I know I would if I hadn't any!"

Father picked up two of the soft birds and looked at them, but the smile on his face was not altogether because they were so pretty.

"I think that would be fine, Bennie. Get a basket and we will put them right into it. And you can carry them over and tell



them how to take care of them."

Bennie quickly brought the basket.

"Oh, thank you, thank you, Father!" His voice was full of the joy that was in his heart. "I'll go over every day and tell them all I know."

Father gently took the little chicks out and put them into the basket. But he did not stop then. He kept on taking out chicks until he had three dozen of them.

"But, Father, you've got more than my

twelve. Don't you remember, there were only a dozen of my eggs?"

"All right, Bennie. If twelve will give them a start, three dozen will give them a better beginning. We'll start the incubator again in a few days; and I've been thinking, Bennie, that we'll get all the better eggs, such as you had, and we'll all be partners, you and I and the boys and girls across the road."—*Gospel Herald*.

prayer by Mrs. Lottie Dubose. Afterwards the ladies were served refreshments by the hostess, Mrs. Herbert Ardis.

Thomaston, Ga.—The Woman's Auxiliary of the First Free Will Baptist Church elected new officers for the coming year on October 14, as follows: Mrs. K. V. Shutes, president; Mrs. John Ranow, vice-president; Mrs. Roscoe Pitts, recording secretary; Mrs. L. S. Anthony, corresponding secretary; Mrs. Al Wells, treasurer; Mrs. Thomas Wells, study course chairman; Mrs. William McElhenney, program-prayer chairman; Mrs. Thelma Tomlin, personal service chairman.

The auxiliary also sponsored a linen shower for the family of Rev. S. T. Shutes, brother of their pastor, whose home was destroyed by fire.

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Tidewater Woman's Auxiliary Convention

The Tidewater Woman's Auxiliary Convention of Virginia convened at the Warwick Free Will Baptist Church, Warwick, Virginia, on October 13. The theme for the convention was "The Chief Aim of the Woman's Auxiliary." The two speakers for the day were Mrs. J. B. Chism and Mrs. M. E. Howard.

Special music was rendered by The Born Again Trio. Miss Ann Howard conducted a very interesting installation service. Officers elected for the 1957-1958 term were as follows: Mrs. Billy Melvin, president; Mrs. J. B. Chism, vice-president; Mrs. D. V. Pittman, recording secretary; Mrs. Hadley Overman, assistant recording secretary; Mrs. Walter Croom, corresponding secretary; Mrs. Gertrude Whitehurst, treasurer; Mrs. D. S. Talton, youth auxiliary chairman; Mrs. G. A. Forehand, study course chairman; Mrs. William Deuell, stewardship-prayer chairman; Mrs. J. K. Bryan, Jr., personal service chairman; Mrs. Wilton Dail, field secretary; Miss Jaunita Deuell, pianist.

A workshop for these officers will be held on November 10, at 10:00 a.m., at the Warwick Church. All officers are urged to be present at this workshop.

Albany, Ga.—The Woman's Auxiliary of the Albany Church held an installation service recently with Mrs. Malissa Conger in charge. As each officer was installed she received a miniature symbol of her responsibility. The officers installed were as follows: Mrs. A. B. Paul, president; Mrs. K. C. Hancock, vice-president; Mrs. Jess White, youth chairman; Mrs. E. H. Sheffield, study course chairman; Mrs. Gene Catrett, program-prayer chairman; Mrs. Aaron Lovett, secretary; Mrs. O. L. Houston, corresponding secretary; Mrs. R. J.

Eubanks, treasurer; Mrs. W. M. Parker, personal service chairman; Mrs. Roy Wiard, Mrs. Earl Baker, Mrs. G. N. Fowler and Mrs. O. L. Houston, circle chairmen.

The Woman's Auxiliary of the Albany Church was organized five years ago with seven members. It has now grown into four circles. At the last general meeting they enjoyed an informal birthday celebration marking the fifth anniversary of the auxiliary. The out-going president, Mrs. O. L. Houston, gave a brief history of the auxiliary. Later the group assembled in the dining room of the church where the birthday motiff was carried out in the decoration and refreshments.

Louisburg, N. C.—The Woman's Auxiliary of the Saints' Delight Free Will Baptist Church held its regular monthly meeting Thursday night, October 18, 1956, in the home of Mrs. Suel Bartholomew. The meeting was opened by the president, Mrs. Bertha Ann Phelps. Mrs. Johnnie Shearon led the group in prayer.

An interesting program was conducted by Mrs. Julius Layton. Those participating in the program were Mrs. Willie Conn, Mrs. Suel Bartholomew and Mrs. Junior Stone. Special prayer was held for the coming revival at the church. The 19 members and 3 visitors present were then served refreshments.

Manning, S. C.—The Woman's Auxiliary of the Manning Free Will Baptist Church held its regular monthly meeting at the home of Mrs. Herbert Ardis. The meeting was called to order by the president, Miss Blanche Bryant. The group was led in prayer by Mrs. M. L. Hicks. Those participating in the program were Miss Olympiah Bryant, Mrs. J. W. Bryant and Mrs. M. L. Hicks.

The business session was held following the program. The group then joined in the singing of a hymn and was dismissed with

### MISSIONS Mission Plane Shot Down In Mexico

A Protestant mission airplane was shot down in Mexico on September 21. Pilot Ancel Allen died in the crash. He was an American citizen affiliated with the Air Mail From God Mission, whose United States headquarters is located in Los Angeles, California.

Alone in the plane, Mr. Allen was flying at a low altitude dropping Scripture portions and gospel literature. As he flew over the township of San Bartolo Morelos (in the state of Mexico) the plane was fired upon and so badly damaged that it crashed a little later, near the town of San Sebastian. Hours later the body was recovered by the Red Cross headquarters in Toluca.

It has been noted that in past years there have been a number of martyrdoms among the Protestant minority in that particular section of Mexico.

### From the Field

Lucasville, Ohio—The Rev. Forest Chamberlain, pastor of the Long Run Free Will Baptist Church submits the following:

"This money I am sending to you is from a youth group in our church. They have been saving their pennies, nickels and dimes to send to a missionary. They range in age from seven to twelve. They are happy to send this amount.

"At the national convention I was much impressed by Brother and Sister Lonnie Sparks. The Lord laid them upon my heart and this group of boys and girls have approved sending this money to them in their work for the Lord. We hope to send

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# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

## Report of Free Will Baptist Bible College

The Free Will Baptist Bible College, Nashville, Tennessee, reports that its total enrollment for the year 1955-1956 was 182. Twenty-two states and two foreign countries were represented in this number. Included also in this number were 144 high school graduates, 13 non-high

school graduates and 25 who took the general education development test after enrolling.

There is one phase of the enrollment report that should be discussed and understood by all Free Will Baptists. That has to do with the non-high school graduates. Out of the total enrollment of 182, 38 had not finished high school. This gives an enrollment of non-high school students of 20.9 per cent. The highest per cent that

any accrediting agency will even tolerate is 5 per cent of non-high school graduates. Even that small per cent is frowned upon by accrediting agencies. This fact has been little understood by many who have wondered why Free Will Baptist Bible College has not been accredited.

The easiest and simplest solution to this problem would be for Free Will Baptist Bible College to adopt a policy of not accepting non-high school students. Such a policy having been followed in the past would have denied training to some of the finest Christian workers that have gone out from the college. It has been the policy of Free Will Baptist Bible College to be of service to the youth of our denomination before accreditation. If these non-high school students who are called of the

(continued on page sixteen)

## OFFICIALS CONFIDENT OF ACCREDITATION

Members of the committee investigating Mount Olive College for accreditation take time out from their inspection to chat with several college students. They are, left to right: Dr. William Pressly, president of Peace College; Dr. James Hillman, director of professional service for the North Carolina Education Department; four college students: Donna Morris, Alton Worley, Peggy Oakley and Billy Norris.

Mount Olive College president, W. Burkette Raper, appeared confident this week that the college made a favorable impression Friday, October 19, 1956, before a two man subcommittee examining the institution for possible state accreditation.

Findings of the committee will not be made public until the North Carolina College Conference acts upon the college request for accreditation in a meeting on November 8 and 9.

The only phase on the college curriculum singled out by the examiners as below standards required of an approved institution was the lack of certain books in the library.

About 1,000 specific volumes are needed, Dr. W. C. Pressly, chairman of the Standards Committee, and Dr. James E. Hillman, representative of the State Department of Education, pointed out.

Raper said many of the volumes have been ordered and the remaining books will

be purchased this year. Cost of the books needed to fulfill requirements is expected to run as high as \$5,000.

Hillman and Pressly commended the college for purchasing a new site for future expansion rather than keying its building program around the present small site in the heart of the Mount Olive residential section.

The committee strongly recommended that the college begin to build on the new site immediately, possibly next year.

If accreditation is sanctioned by the college conference, the college will operate on a probationary status of accreditation for one year before full accreditation is granted.

Accreditation is viewed as tremendously

important to the college's immediate growth, particularly with respect to veterans wanting to go to school under the GI Bill of Rights.

College officials said that some 15 or 20 veterans have expressed interest in entering the school when the institution becomes veteran approved.

Veteran approval is based upon the action of the North Carolina College Conference.

While the college has not yet been accredited, credits there are transferrable to Atlantic Christian College, East Carolina College and Free Will Baptist Bible College.





# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## What Does the Lord Require?

(Lesson for November 11)

Lesson: Micah 4:1-5; 6:6-8.

Golden Text: Micah 6:8.

### I. INTRODUCTION

The two passages selected from the book of Micah for our lesson have to do with two very different phases of the prophet's message to the Lord's people. In the first passage from the fourth chapter of his book, the prophet speaks of the establishment of the *mountain of the house of the LORD*, and of its influence upon the people of the whole world. In the second passage from the sixth chapter of this book, Micah speaks of what the Lord approved in the worship and service of Israel, and especially concerning the sacrificial offerings of the people. But the things which the Lord pointed out as good for the people of Israel apply to His people everywhere, and at all times, whether they are Jews or gentiles.

### II. HELPFUL HINTS

1. No matter where the mountain of the house of the Lord is established, it will be above the hills of doubt and fear (Vs. 1).

2. The Lord will anywhere teach His ways to those who are willing to walk in His paths (Vs. 2).

3. The Lord alone can cause warring nations to beat their swords into plowshares, and their spears into pruninghooks (Vs. 3).

4. The time will come when faithful men will peacefully rest and not be disturbed by the forces of evil (Vs. 4).

5. Only those who turn from the gods of the world can join those who walk with the Lord forever (Vs. 5).

6. Whether men can come before the Lord acceptably depends upon how and why they come before Him (6:6).

7. Unless our hearts are right in the sight of the Lord, it is useless to bring our great offerings to Him (Vs. 7).

8. Before one can do justly, love mercy and walk humbly with the Lord, he must come to know Him as Lord and Saviour through faith in the Lord Jesus Christ and become a new creature in Him.—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. The closing verse of the third chapter of Micah is a prediction concerning the desolation of Zion: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." When this prophecy was delivered it must have seemed a most daring utterance. At that time this hill was densely crowded with the best and strongest edifices in Jerusalem. It was a prophecy foretelling the destruction of Jerusalem, and it was fulfilled A. D. 70 in the siege of Titus, the Roman general. It makes no difference how impossible of fulfillment a thing may seem to be when announced by God's Prophet, it will surely be fulfilled. God's Word never fails of fulfillment.—W. S. Hottel, D. D.

2. There are three verses in the book of Micah which every believer should know by heart: "... nation shall not lift up a sword against nation, neither shall they learn war any more" (4:3). "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; ..." (5:2). And 6:8: "... what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

3. The Lord on the throne of this Kingdom will have power over the nations of the world. The word that will characterize His reign of justice will be peace. It will be enforced by the power of the Lord. Isaiah rejoiced at the same vision as he said, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, and the spirit of wisdom and understanding, ... with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isaiah 11:1-4).

Isaiah describes this peace as extending to the animal kingdom, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and young lion and the fatlings together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall

eat straw like an ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isaiah 11:6-9). —*The Bible Student* (F. W. B.).

4. It is unfortunate that our lesson passes over Micah 5, where we have the beautiful prophecy of the coming of Christ as Saviour and King. Read it.

The portion in Chapter 6 presents the essence of true worship of God as being found not in formalities or sacrifices or outward ceremonies, but in a holy walk before God. This is obviously not something man can attain by culture or character development, but only by the new birth which results from faith in Jesus Christ.

Justice, mercy, humility—these are found in our Lord Jesus Christ. And as men come to know Him by faith they find peace for their own hearts—and are ready to live at peace with other men. While we wait for the coming of Christ as the Prince of Peace, we should diligently present this message of redemption as the way of personal peace in a wicked world.—*Moody Monthly*.

5. Jenny Lind, the famous Swedish singer, was in Stockholm on one occasion. The king was going to have a musical festival at his palace on the Sabbath day. He sent an invitation to the great singer to come and take part in the exercises. But she declined the invitation. Then the king waited on her in person, and commanded her to come to his entertainment. This was a very high honor for a king to show to one of his subjects. Most persons would have gone under these circumstances. But Jenny Lind still begged to be excused. And when the king asked for her objections, she said, "Please, your majesty, I have a greater King in heaven to whom I must be faithful. I cannot do what your majesty desires without breaking the commandment of my heavenly King, and offending him. So please excuse me for declining to do what your majesty wishes."

This is what God demands of every child of His, that He be given first place in each heart.—*Selected*.

## MISSIONS

(continued from page thirteen)

to others as God permits us; not only money but our prayers.

"I hope I will not be considered rude in asking this, but would you send to this group a recognition of this gift? They have planned and worked to send this money in and it would encourage them so much to hear from you. I am sure you understand my request.

"May God richly bless you all and especially the Sparks as this gift goes to them."



## CHRISTIAN EDUCATION

(continued from page fourteen)

Lord into Christian service cannot receive training at the only Bible training center their denomination maintains, then they must be turned away from our door to look elsewhere for their training or either enter into Christian service untrained. Free Will Baptist Bible College has felt that the lack of a high school diploma should not bar a dedicated young man or woman from the field of Christian usefulness.

Another possible solution would be to set up a separate school for non-high school students with separate records and classes. This could be done if facilities and teaching personnel were available. To do this would practically double our teaching load and demand many more classrooms than we have available. Under present conditions this cannot be done. Our present teaching staff is now overloaded and could not take on added responsibilities. Had we the teaching personnel, the lack of classroom facilities would prohibit the establishment of a separate school for these students.

The approach the Bible college has made to reducing this problem to its minimum has been to have the non-high school students to take general education development tests. This test is given at Vanderbilt University at a nominal cost and anyone 21 years of age is eligible to take it. The State Department of Education of Tennessee has agreed that any student passing this test is considered to have high school equivalency and is eligible to enter any state owned institution as a high school graduate. Some, if not all, accrediting agencies also consider the passing of this test the equivalent to high school graduation. By having students take this test we have reduced our percentage of non-high school students from 20.9 per cent to 7 per cent this past year. The coming year we believe this per cent can be reduced to a point where at least the first two years of our work will be accepted by the University of Tennessee. Also this will enable us to become more nearly eligible for admission into the Accrediting Association of Bible Institutes and Bible Colleges.

While on this point of accreditation we are happy to inform you that the State Department of Georgia has recently certified one of our students for a two year provisional teachers' certificate for that state. The student attended Free Will Baptist

Bible College for three years and our very fine relationship with Peabody College enabled us to gain certification for this former student. Also one of our students is entering the University of Tennessee and receiving credit for his work taken at Free Will Baptist Bible College. Also one of our former students is attending a fine teachers' college in the state of Mississippi and received junior college classification on the basis of her two years study at Free Will Baptist Bible College. Of course Peabody College has been accepting two years or more of our work for a number of years. In this connection I quote from a letter received from Dr. Thomason, dean of records and admissions from the University of Tennessee:

"I regret very much that it has been impossible for me to get a committee together to visit Free Will Baptist Bible College this spring. . . . We will schedule a visit to your institution early in the fall. I will communicate with you around the first of October about a suitable date."

Dr. Thomason has been most helpful to us in working toward university approval of our institution. Free Will Baptist Bible College is on its way toward overcoming many of the problems that has beset it all along the way without sacrificing service to the youth of our denomination. The road is not an easy one but the educational practices of the institution have been declared sound by many educational experts, and the technicalities that we have not been able to overcome in every instance have not greatly hindered in attaining our educational objectives.

The following is the library report of the college:

Books Received in Library (Fiscal Year:	
July 1955 - June 1956)	
New Books (Purchased and Gifts)	677
Used Books (Purchased and Gifts)	387
Total	1064
Magazines (Subscriptions and Gifts)	61

The report on the library is brief but important. The number of books acquired during the last year is substantial when we consider that the average cost is above \$3 per volume. However, again we face an accreditation problem from the standpoint of number of volumes in our library. We must acquire an additional 3,000 volumes before accreditation by an accrediting

agency. However, I do believe we can meet the state's requirement for approval on the junior college level. In the matter of building a library, we have followed a policy of taking only those volumes which were standard and would be an asset to our institution. We might have made a general appeal and have occupied our space with hundreds of volumes of no value to the institution. The policy the school has followed is slower, but sounder. I believe there are hundreds of worthwhile volumes on the shelves of our private libraries that could be given to the school, which would greatly aid in attaining our library goal.

## How to Kill Your Pastor

Don't attend prayer meeting. Let him pray; that's his business.  
Don't attend Sunday evening services. Stay home and watch television.  
Criticize him in the presence of your children.  
Mark his mistakes, but never his good points.  
Don't pray for him, but complain that he runs the church the way he wants to.  
—Highland Park, Michigan, F. W. B. Church Bulletin.

To be popular at home is a great achievement. The man who is loved by the house cat, by the dog, by the neighbor's children, and by his own wife, is a great man even if he never had his name in "Who's Who."  
—Theodore Dreiser

I have never met a man who could do real work except under the stimulus of encouragement and enthusiasm and the approval of the people for whom he is working.—Charles Schwab

Can anything be sadder than work left unfinished? Yes—work left undone.—Rossetti

"I have no time to worry," says the happy man. "In the daytime, I'm too busy. At night, I'm too sleepy."

If you have knowledge, let others light their candles by it.—Thomas Fuller

Every heart has its secret sorrow, which the world knows not; and oftentimes we call a man cold when he is only sad.—Longfellow

If you must kick, kick toward the goal.—First F. W. B. Church, Florence, S. C.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 7, 1956



## THANKFUL HEARTS

We plow the fields and scatter  
The good seed on the land,  
But it is fed and watered  
By God's almighty hand;  
He sends the snow in winter,  
The warmth to swell the grain,  
The breezes and the sunshine,  
And soft refreshing rain.

He only in the Maker  
Of all things near and far;  
He paints the wayside flower,  
He lights the evening star;  
The winds and waves obey Him,  
By Him the birds are fed;  
Much more to us, His children,  
He gives our daily bread.

We thank Thee, then, O Father,  
For all things bright and good,  
The seed-time and the harvest,  
Our life, our health, our food;  
Accept the gifts we offer  
For all Thy love impart,  
And, what Thou most desirest,  
Our humble, thankful hearts.



# EDITORIAL

## THE FREE WILL BAPTIST PRESS

The Free Will Baptist Press of Ayden, North Carolina, is a nonprofit corporation dedicated to the proposition of magnifying Christ through the printed page. It does not engage in secular printing of any nature, but devotes its entire time and facilities to the printing of Christian literature. And truly God's blessings have been upon this institution from its very beginning.

The institution received its initial finances from the sale of stock to individuals, churches, union meetings, conferences, associations and conventions. These farsighted individuals and organizations, realizing the supreme importance of a denominational publishing house, invested their money without promise of dividends or interest that Free Will Baptists might have a publishing house to furnish literature which was true to the doctrine they believed.

The institution has continued to operate throughout the years, constantly improving and expanding its literature offering for the denomination. Today, in cooperation with the National Sunday School Board and the National League Board of Free Will Baptists, we are rendering a much wider service than ever before.

### Sunday School

We now have literature for all ages in Sunday school according to classifications by generally accepted authorities, as follows:

(1) Complete cradle roll materials for children from birth to their second birthday. (This material will be off the press within a few weeks.)

(2) Nursery department literature for Ages 2 and 3. In addition to a teacher's guide which contains definite instructions for the conduct of each Sunday's class period, there is a pupil packet containing a Bible picture and a Bible story, together with a present-day picture and a present-day story dealing with the lesson for each Sunday in the quarter.

(3) Beginners' department literature for Ages 4 and 5. This material contains a teacher's guide and pupil packets which follow the same order as those for the nursery department, except that this material is graded for the older age group. The literature for both these departments provides for activities which will keep the classes busy in constructive work throughout the class periods.

(4) The Little Folk's Quarterly for primaries, Ages 6-8.

(5) The Junior Quarterly for Ages 9-11.

(6) The Intermediate Quarterly for Ages 12-14.

(7) The Senior Quarterly for Ages 15-17.

(8) The Bible Student for Ages 18-24.

(9) The Advanced Quarterly for Ages 25 and above.

(10) The Bible Teacher for teachers of all young people's and adult classes.

(11) Visitors' Single Lesson Leaflets for visitors in young people's and adult classes.

### Free Will Baptist League

At the present time we are publishing league quarterlies, as follows:

(1) The Junior League Quarterly.

(2) The Intermediate League Quarterly.

(3) The Senior-Adult League Quarterly.

In response to a resolution of the National League Board in a recent meeting, and upon approval by the Board of Directors of the Free Will Baptist Press, we shall offer two additional league publications, beginning January 1, 1958: a story hour publication for children below junior age, and a separate quarterly for adults. The authorization also calls for revision of existing league manuals and the publishing of a junior league manual.

### Daily Vacation Bible School

For the first time in the history of our denomination, we shall offer to our people daily vacation Bible school materials written and prepared by Free Will Baptists. For use during the summer of 1957 we shall offer materials of which we are extremely proud. These materials will serve five departments in daily vacation Bible school, as follows: nursery, beginners, primaries, juniors and intermediates. We urge all our churches to order and use these materials.

### The Free Will Baptist

Our denominational weekly publication, *The Free Will Baptist*, has a circulation of approximately four thousand copies per week. We are proud of this circulation, but realize that we are far from the goal which we have set—every Free Will Baptist family a subscriber.

This periodical should be in every home of the denomination, for it is designed to serve every home and church. The feature articles which it carries, as often as our people write them, are submitted by our people who are directed of the Holy Spirit to write them. The editorials deal with denominational problems. The news items publicize the news of all our churches, as the news is submitted to us. Publicity is given to every department of church and denominational work. Every issue contains reading matter which should be interesting to every member of the family, including the small children. The circulation knows no state or national boundary lines; we print the news from our people everywhere, as they submit it to us, and we send the paper to every subscriber, wherever he lives.

### Youth Banner

Beginning April 1, 1957, we shall make a revision of Youth Banner, with the hope of enabling that publication to fill a greater need in the lives of our people and our churches. The nature of this revision is under consideration at the present time. Pray with us that we may be directed to God's plan for this publication.

In conclusion, let us pledge *The Free Will Baptist Press* anew to the task of spreading the gospel of Christ through the printed page. We shall continue to improve and expand our literature offering as the Lord may direct and as funds are available to finance our expanded operation.

When God is going to do a wonderful thing, He begins with a difficulty. When He is going to do a very wonderful thing, He begins with an impossibility!

Volume 71

Number 44

## THE FREE WILL BAPTIST

November 7, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

### Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

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# Dissension

## Within the Ranks

William Rutledge III,  
Hollywood, California

**I** HAVE never heard the church so reviled and abused as by those who, at one time or another in their lives, had enjoyed considerable prestige and distinction within it.

The Bible recounts the realistic truth that the faith, at no time, enjoyed a truly smooth and unruffled development. Even on the occasion of the birth of the Christ Child, there were those who were violently stirred and fiendishly aroused, as the wanton killing of the babies in Bethlehem was carried out by soldier under Herod's orders.

Few churches, if any, can function very long without a serious disturbance or upheaval taking place within its ranks. And, ironically, those who should be most grateful for benefits and blessings from the church, are so often the protagonists or instigators or outright schemers of the means that tear asunder the fundamental harmony and accord that should prevail and which must flourish if the church is to produce the fruits that its constituents depend upon the faith to yield in their lives.

Surely, there are occasions when serious differences are justifiable; and likewise situations in which a believer has been trapped upon or quite badly treated. There are times when members are offended or subjected to harsh and incompetent judgments or the victims or erroneous and even downright libelous conclusions. This, in the obvious defiance of the warning from Christ Himself against sitting in judgment.

These sequences are to be found in the annals of every church, rural or metropolitan, rich or poor, large or small, vigorous or feeble—regardless of denomination and regardless of any factor that might be mentioned.

These disturbances, which arise whenever and wherever people are gathered, do not involve adults alone. They can arise in regards to or within the youth and children's groups.

We cannot expect that dissension can be eliminated from church life. Elements of it are with us always, in varying degrees and with varying consequences.

However, the cultivation of a sound and wholesome Christian attitude towards these situations is an essential phase of churchmanship. This is particularly vital in the development of the faith of growing boys and girls. They may experience hurts and discriminations and harsh blows and false accusations and bitter resentments in church as well as any where in their lives.

The significant fact is that what the church stands for and the faith that endows the church with its meaning and vitality are always present; in spite of any words or actions of any or all of the constituency of any church.

Certainly growing boys and girls need to understand that the church is made up of human beings, with all of their individual ideas and concepts and backgrounds—and with all of the shortcomings that the human race is heir to.

Not even being a high ranking official of the church exempts him from serious and faulty judgment, if judgments he must hand down. Jesus, in His infinite wisdom, assures the people of His day that He came not to judge any person; unless it be those who specialized in handing out judgments. Jesus found and set Himself against the highest officials of the Jewish religion because of the wickedness He knew and understood in them. He befriended and solaced even the lowliest and most scorned because of the virtue He knew and understood in them.

A fair weather faith is not the rock-girded belief that Jesus called men to build upon. When the winds of falsehood and the storms of calculated schemes break, the believer should have the strength and insight to ride them out. That is simply prudent and enlightened churchmanship.

•

Count your blessings. If you have a clear conscience and a good liver, if you have three good friends and a happy home, then you are one of life's millionaires.—L. A. Messenger

## Nothing Left But Triumph

Many years ago there lived a minister upon whom in a very brief period of time, there came calamity almost too onerous for him to bear. His happiness was swept away. Apparently there was nothing left to live for.

Yet this same man sat down and wrote a beautiful hymn. Here is the first verse.  
"When peace, like a river, attendeth my way,

When sorrows, like sea billows roll:  
Whatever my lot, Thou hast taught me to say,

It is well, it is well with my soul."

We are told that there is no agitation whatever in the eye of hurricane. At the center of the great storm is peace. Everybody encounters trouble at times, and it usually has a devastating effect upon the soul. But a few people can rise above it, using it, in fact, as a stepping stone to something higher. They go into a clinch with trouble and wrestle with it until day-break. They hold the narrow pass against the assault of the invader. They will not let any trouble make them bitter. They will face the rigors of death rather than be sorry for themselves. They will face nothing but the possibility of triumph. In the end their hearts are filled with peace.

"It is well with my soul, with my soul,  
It is well, it is well with my soul."

—From *The Beacon*, Frackville, Pa.

## Controls

You cannot control the length of your life, but you can control its width and depth. You cannot control the contour of your countenance, but you can control its expression.

You cannot control the other fellow's opportunities, but you can grasp your own.

You cannot control the weather, but you can control the moral atmosphere which surrounds you.

You cannot control the distance that your head shall be above the ground, but you can control the height of the contents of your head.

You cannot control the other fellow's faults, but you can see to it that you yourself do not develop or harbor provoking propensities.

Why worry about things you cannot control? Why not get busy controlling the things that depend on you?—*Highway of Happiness*.

•

True riches are made, not of abundance of what you possess, or which too often possess you, but in the godly use of your all, whether great or small.—*Selected*.



# Repentance

Rev. Edward E. Morris  
Richland, California

(Editor's Note: This article is an adaptation of Chapter 5 in the *Handbook of Free Will Baptist Doctrine*, written by the Rev. Edward E. Morris. This book may be purchased for \$1 from The Free Will Baptist Press, Ayden, North Carolina.)

**R**EPENTANCE is an essential doctrine; without it a man cannot be saved. Our hope is to teach you the word of God concerning repentance—what it is, what it will do and how it is done.

In Mark 1:15 we read, “. . . the time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.” In Acts 3:19 we find, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Matthew's Gospel says, “And saying Repent ye: for the kingdom of heaven is at hand” (Matthew 3:2). You can see by these Scriptures that repentance is commanded. It is a command of the Lord. It is a part of God's plan of redemption. Preaching of the Word is necessary. Faith comes by hearing the Word of God, but it takes more than faith to save. Godly sorrow leadeth men to repentance, but godly sorrow doesn't save. The order is godly sorrow, repentance, faith, confession.

## Repentance Is Necessary

“I tell ye, Nay: but, except ye repent, ye shall all likewise perish” (Luke 13:3). There were present at this season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices and Jesus was explaining here that they were not chief of sinners, or even the eighteen upon whom the tower of Siloam fell and slew; but He was explaining the necessity of repentance regardless of what kind of sinner you may be.

“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30). It is ignorant to think that you can become a child of God without repentance. This doctrine is not preached as much as it should be. Folk join the church now without repentance. Preachers pastor a church for months, or even years, and never preach a message on old-time repentance. God's message is repent or perish, whether you like it or not. It is an essential part of coming to God.

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Revelation 2:5).

This message was to a church, and he plainly states that, “I know thy works.” He still knows the work of churches today; sometimes I wonder if the message today to some churches who do not preach repentance would not be to the pastor. It might be worded the very same way: *I tell ye, Nay: but, except ye repent ye shall all likewise perish.* The light has gone out and the candle stick removed from a church that does not practice repentance. There needs to be a great turning to God, and repentance is the gateway to a brighter and happier life.

## Repentance Defined Scripturally

“The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas: and, behold, a greater man than Jonas is here” (Matthew 12:41). This is the language of the Lord and Saviour, Jesus Christ. He plainly states that the men of Nineveh repented. They came down off their thrones and cried out mightily to God. God heard and answered their prayer and spared their city. Jesus called this repentance. Let the scoffer mock and the critic criticize and the unbeliever doubt; but after they had had their say, Jesus still says we must repent. I accept it, and I hope you do too.

“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning and your joy to heaviness” (James 4:7-9).

James is preaching repentance. Notice, *draw nigh to God and he will draw nigh to you.* John says *if we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. Be afflicted and mourn and weep.*

“Or despiseth thou the riches of his goodness and forbearance and longsuffering; nor knowing that the goodness leadeth thee to repentance?” (Romans 2:4). When a sin-

ner begins to meditate on the goodness of God, he remembers God had spared his life and love him so much that He gave His only Son to die on Calvary that he might have life—these are the things that lead a man to repentance.

“For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death” (2 Corinthians 7:10). It directs us toward God. “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21). The penitent must believe that God for Christ's sake will forgive his sins when he makes his confession.

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6). Here reconciliation is made.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation” (2 Corinthians 5:17-19). “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

The only way home to God is through the Lord Jesus Christ. The approach is through repentance. A man can repent and still be lost. You must repent and believe.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” (Romans 1:16, 17).

Sorrow is one of the phases of repentance like in Psalm 22:1, “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?” Psalm 51:1 says, “Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.” In Psalm 51:17 we read, “The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.”

David, in these passages of Scripture, is repenting. If you don't believe in a sinner praying, what do you think of this prayer found in Psalm 51:1-12: “Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in th-



sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not the holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

Notice that David said, *Hide thy face from my sins and blot out my iniquity*. Then he said, *I shall be washed whiter than snow*. David was making confession to God. This is repentance and godly sorrow. Later on, David thanked God for hearing his cry.

"I love the LORD, because he hath heard my voice and supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul" (Psalm 116:1-4).

I love the Lord, too, because He heard

my supplications. He inclined His ear when I called upon Him; He heard and answered my prayer. Surely the sorrows of death compassed me, too, and the pains of hell had hold upon me. I was in trouble and sorrow; then I came to the Lord and called upon His name. He heard and answered and set me free from the law of sin and death. I had all I wanted. I was tired and was looking for something better when I repented. If you are tired of sin, if you will come to the Lord Jesus Christ and believe in your heart, you, too, can be washed whiter than snow and you will love the Lord.

#### *Repentance Precedes Faith*

You repent, and then believe to the saving of your soul. Mark 1:15 says, "And saying, The time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel." In Matthew 21:32 we read, "For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." Let us now notice Acts 17:30, which says, "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

If you have never repented of your sins, then you have never been saved from them. God commanded it. Jesus says that it is necessary, and it needs to ring out from the pulpits everywhere. Repent or perish!

## Better Than Hell!

Raymond L. Cox, Covallis, Oregon

**A**BE MULKY sat silently with his wife, Mandy, beneath a tree on the edge of his Texas farm. Through his mind there reeled the memories of events which led him into the Christian life and later were to launch him on an evangelistic ministry.

He recalled the crucial night when he stomped home from a revival meeting, weighted down under heavy conviction of sin. His wife had a late snack ready, and as he ate he confided to Mandy the inner turmoil of his soul.

"Mandy, I don't know what to do. I'm a sinner! I'm lost! I should get salvation. But I can't afford to. You know that everything I own has been obtained crookedly. If I do get salvation, I should make restitution to all the folks I've cheated. Think what that would mean, Mandy! This house, the farm, the stock—everything would have to go. We'll lose it all if I get salvation. But if I don't get salvation, I'll go to hell for sure! Mandy, what can I do?"

Mandy didn't hesitate to give her answer. She looked into the bewildered,

troubled eyes of her husband and spoke quietly, "Abe, get salvation."

Abe did! He returned to the revival meeting the following night and confessed Christ publicly as his Saviour. The next few weeks he devoted to selling his possessions and making restitution to the people whom he had defrauded. Finally, the last one had been paid. And the Mulky's had nothing left but a few dollars.

Now the time had come to vacate his farm. Abe had strolled with his wife down the driveway toward the gate. They sat down beneath the shade of a tree there to eat the last meal on their old place.

And Abe had begun to waver. "What a heel I am, making my wife go through this!" he thought. Then he looked at Mandy. She seemed content and happy as she munched on her sandwich. Mulky could contain himself no longer. From his lips poured a torrent of words, "What about this, Mandy? We've lost everything! I've made you give up too much. Is it worth it?"

Again his wife had the right answer.

In a tone similar to that in which she had advised, "Abe, get salvation," Mandy replied, "Worth it? Of course, it's worth it. It beats hell, doesn't it, Abe? It's a whole lot better than hell!"

## I Voted To Close The Church

Last Sunday I voted to close the church—not intentionally, nor maliciously—but carelessly, thoughtlessly, lazily, indifferently, I voted. I voted to close its doors that its witness and its testimony might be stopped. I voted to close the open Bible—the Bible that had been given us by years of struggle and by blood of martyrs who died that we might have it to read. I voted for our minister to stop preaching the glorious truths of the Gospel. I voted that the children of the Sunday school no longer be taught the stories of the Bible and no longer lift their tiny voices in singing.

I voted for the voice of the choir and the congregation to be stilled, and that they no longer sing in united praise.

I voted for every missionary of the church to be called home, every native worker supported by the church to stop preaching, every hospital, every school, and every dispensary in its foreign missionary fields to close. I voted that every home missionary project be abandoned, every influence for good and right and for truth in our community to be curtailed and finally stopped. I voted for the darkness of superstition, the degrading influence of sin, the blight of ignorance and the curse of selfish greed once again to settle their damning load on the shoulders of an already over-burdened world.

I voted for all this. For you see, I could have gone and I should have gone, but I didn't. I stayed away from church last Sunday.—Selected.

## Self-respect

Author Unknown

I have to live with myself, and so  
I want to be fit for myself to know;  
I want to be able, as days go by,  
Always to look myself in the eye;  
I don't want to stand with the setting sun  
And hate myself for the things I've done.  
I want to go out with my head erect;  
I want to deserve all men's respect;  
I want to be able to like myself;  
But here in the struggle for fame and pelf  
I don't want to look at myself and know  
That I'm bluster and bluff and empty show.  
I never can hide myself from me;  
I see what others may never see,  
I know what others may never know—  
I never can fool myself, and so,  
Whatever happens, I want to be  
Self-respecting and conscience-free.



# NEWS NOTES

## Meeting of Central Texas Association

The Central Texas District Association met October 5, 6, at the First Free Will Baptist Church in Bryan, Texas, for its annual meeting. Guest speaker was the Rev. Don Ellis, pastor of the Jameson Memorial Free Will Baptist Church in Henderson, Texas. Other speakers during the association were the Reverends Everett Hellard and J. L. Bounds.

The officers elected by the association for the new year were: Rev. Alvin F. Halbrook, moderator; Rev. C. B. Thompson, assistant moderator; Mrs. Huey Gower, clerk-treasurer; Mrs. Alexander, assistant clerk.

An item of interest was the election of a promotional secretary for home missions who will begin work immediately on plans to conduct evangelistic services in various towns with the prospects of establishing Free Will Baptist churches. Rev. Charles Sapp was elected to fill this position in connection with his pastoral work.

## 68th Annual Session of West Florida Liberty Association

The sixty-eighth annual session of the West Florida Liberty Association was held October 19, 20, with the Pleasant Hill Church in Washington County, Florida. Speakers for the session were as follows: Rev. Wayne Hicks, Rev. Frank Willis, Rev. W. B. Hughes, Rev. W. E. George, Rev. Henry Chesnut, Rev. D. F. Pelt, Rev. R. O. Johnson, Mrs. C. A. Huckaby and Mrs. Marie Owens. The Rev. Chester Huckaby was re-elected for moderator for the sixth year. The Rev. Wayne Hicks was re-elected to the office of secretary, and the Rev. A. B. Cook was re-elected as vice-moderator.

The Rev. Chester A. Huckaby states: "This session was said by many present to have been the greatest session ever held. The Lord blessed in a mighty way and much interest was shown in all denominational work as a whole. An offering was received for the Headquarter's Building." The next annual session will meet with the First Free Will Baptist Church of Panama City, Florida.

## Wintergreen Church to Observe Harvest Home Day

The Wintergreen Church of Cove City, North Carolina, will observe harvest home day services on November 11, 1956. The day's activities will consist of Sunday

school at 10:00 a. m., followed by the presentation to the Lord of returns from the many projects that have been promoted for the cause of Christ by the members of the church.

The 11:00 o'clock services will be conducted by the pastor, the Rev. E. E. Edwards. At 11:30 the Rev. J. O. Fort, editor at The Free Will Baptist Press, Ayden, North Carolina, will deliver the harvest home message. A picnic lunch will be served by the ladies of the church and the community.

The afternoon services will begin at 1:15 with an old-time singing convention. All choirs, quartets and singing groups are invited to these services along with all former pastors and friends of the church.

## Youth for Christ Rally At Spring Hope Church

The Spring Hope Free Will Baptist Church between Bridgeton and Aurora, North Carolina, will be host to a Youth for Christ Rally on Saturday night, November 10, 1956, at 7:30. Sergeant Charles Lockwood of the United States Marine Corps, stationed at Cherry Point, North Carolina, will be the speaker for the rally. Everyone is invited to attend.

## Revival Services At Watery Branch Church

Revival services will begin at the Watery Branch Free Will Baptist Church, Rocky Mount, North Carolina, on November 12, 1956. The evangelist will be the Rev. Billy Jackson. He will be assisted by the pastor, the Rev. Johnnie Varnelson. There will be special singing each night.

Everyone is invited to attend the services. The church asks you to pray for the church and its revival if you are unable to attend.

## Rev. Clifton Rice to Pastor Ormondsville Church

The Rev. Clifton Rice of Kinston, North Carolina, will begin the pastorate of the Ormondsville, North Carolina, Free Will Baptist Church, Sunday, November 11. Mr. Rice is replacing the Rev. S. A. Smith who has taken over the job as manager of the

## Coming Events

November 8-9—Central Conference of North Carolina, Marlboro Church, Pitt County

November 22—Thanksgiving Day

December 25—Christmas Day

Free Will Baptist Children's Home, Middlesex, North Carolina.

## Rev. Paul Lee, Evangelist Edwards Chapel Revival

The Rev. Paul Lee of Stacy, North Carolina, will be the evangelist for a revival at Edwards Chapel Free Will Baptist Church, Merrimon, North Carolina, beginning November 12 and continuing throughout the week. He will be assisted by the pastor, the Rev. Charlie T. Rice Jr.

The church extends a cordial invitation to everyone to attend these services and to be much in prayer for them. The services will begin each evening at 7:30.

## Sunday School Council to Be Reorganized

The Sunday school council of the Edwards Chapel Free Will Baptist Church, Merrimon, North Carolina, will be reorganized at an early date. New officers and teachers will be elected.

## 20th Annual Session of the Georgia Auxiliary Convention

The following is the planned program for the twentieth annual session of the Georgia Woman's Auxiliary Convention which will be held on November 13, 1956, at Camp Mount Bethel near Ashburn, Georgia:

### Morning Session

- 9:00—Registration
- 9:45—Devotions, "The Broken Heart in Soul Winning," Mrs. S. T. Dunning
- Song, "Lead Me to Some Soul Today"
- Invocation and Organization for Business
- 10:00—Reading of Minutes, Seating of Delegates, and Appointment of Committees
- Greetings to Missionaries and Visitors
- Report of National Convention
- 10:30—Declamation Contest, Mrs. J. W. Franks
- Appointment of Judges
- 11:00—Hymn by Congregation
- Special Solo, Mrs. K. V. Shutes
- 11:15—"Soul Winning in India," Miss Volena Wilson
- Hymn, "Ready"
- 12:00—Lunch

### Afternoon Session

- 1:30—Hymn, "Jesus Calls Us"
- Devotions, "The Go in Soul Winning," Mrs. Lonnie Sparks
- 2:15—Awards for Declamation Contest
- Business Period
- Report of Standing Chairmen
- Report of Committees
- Election of Officers
- Installation of Officers, Mrs. K. V.



Shutes  
 —Closing Remarks  
 —Hymn, "Lord, Send Me"

As a man grows wiser, he talks less and says more.

If you want enemies, excel others; if friends, let others excel you.—Colton

Though a lie has no legs and cannot stand, it has wings and can fly far.

If you can't make light of your troubles, keep them in the dark.

Even the woodpecker owes his success to the fact that he uses his head.

The best lightning-rod for your protection is your own spine.—Emerson

## Just One Thing

Adam did just one thing and cursed the whole human family.

Cain committed just one sin and became the pioneer murderer.

Lot's wife took just one wrong look and became a pillar of salt.

Jacob's sons, with just one crime, brought on all of Joseph's suffering in Egypt.

Moses, for just one wrong act, was kept out of the Promised Land.

Achan, with just one sin, caused the destruction of himself and family, also the bloody defeat of Israel.

Eli's one mistake cost him his priesthood and his life.

Herod, through just one wrong promise, beheaded John the Baptist.

Judas did just one thing and accomplished the worst crime of all history.

Pilate's one sin affected the world and Christendom forever.

Ananias and Sapphira told just one lie and sealed their doom.—Midweek Reminder, F. W. B. Church, Baxley, Ga.

## Recommended Hymns and Gospel Songs

A joint committee from the Board of Directors of The Free Will Baptist Press and the Board of Publications and Literature of the National Association of Free Will Baptists is beginning its work of selecting songs and other materials for a proposed church hymnal to be published by the two boards. What are some of the numbers that you would like to be included in the hymnal?

The editor of *The Free Will Baptist* is asking that you fill in the blanks below with five selections which you would recommend to the committee. When you have filled in the blanks, cut out the entire article and send it to J. O. Fort, Box 507, Ayden, North Carolina. If you have copies of the words and music of the songs which you select, please include them in the letter. The editor will present your selections to the committee for consideration.

Title	Writer	Publisher
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

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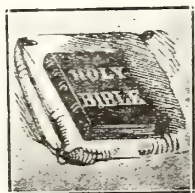
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# Free Will Baptist Press - Ayden, N. C.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

**Question:** I had a discussion with a man who claims that no titles of distinction nor special honors should be given by the church to Christian leaders, teachers or ministers nor any other creatures including angels. He also said that to call a man Reverend is ascribing to him one of God's names and therefore is sacriligious. How may I answer this man? What do Free Will Baptists believe and teach on this subject? He gave the following Scripture references: Psalm 111:9; Revelation 22:8, 9.—G. Thompson, 2108 Sadler Avenue, Nashville, Tennessee.

**Answer:** I believe that your friend is quite right for the whole teaching of the Scripture on the subject of titles suggests that we be conservative in their use and that we are to use with caution any name of God. The Jews, though not so well informed as we, even wrote the name of God with almost a superstitious caution. The scribe who wrote sacred manuscripts washed his pen each time before copying God's name. We are told to not take it in vain. One of the ways to take the name of God in vain would be to include it in a person or class of persons designating title.

In 1952, Mrs. Delsiel Waters of Pine-town, North Carolina, asked a similar question which was answered in this column, May 28, 1952; and again in 1953, another such question was asked by Earl C. Adcock of Mount Vernon, Illinois, and was answered in this column, December 16, 1953, and reads as follows:

For years this subject was a means of much controversy in our church, but apparently those who opposed this as being the title by which to designate ministers have ceased in their opposition. Of course this does not prove that it is either correct or incorrect when used as a prefix to a minister's name.

About the year 1910, a number of Free Will Baptist ministers in eastern North Carolina commenced using the title Reverend quite freely. This use provoked a lot of criticism in that locality during which time several articles appeared in *The Free Will Baptist*, some denouncing this use of God's name and some upholding its use as proper. During this debate one or more conferences debated the question and voted to not adopt this title but to retain the former

title of ministerial distinction which was *Elder*.

The late Mr. C. E. Putnam, an extension worker of the Moody Bible Institute, author, Bible scholar, teacher and preacher, who worked extensively in our denomination for over twenty-five years had the following to say on this subject: "Our ministers and Bible teachers of today are not lagging far behind the Pharisees, Sadducees and Herodians of Jesus' day when it comes to seeking honors in position and honorary titles to give them distinction. Jesus pronounced woes on their hypocrisy. I wonder what He might do were He here in the midst of such a group, who today seek at almost any price titles of Doctor, Reverend and Bishop. Even though years ago the Roman Catholic church stood alone in its greed for an exalted and distinct hierarchy of ministers and other personnel of the church, the Protestant church has now gotten in line for a high second place. Our Lord, while here, taught that we should tack the title of Father or Rabbi on to no person because he held a particular position. The Bible also teaches that we are all brethren and that one seeking a high place will be humbled to the lowest of all positions. I am glad that the Moody Bible Institute does not give degrees. If it did some worthless person of today like Simon of Acts 8:18-20 might, instead of trying to buy the gift of the Holy Ghost for show or prestige, offer to buy of the Moody Bible Institute an honorary doctorate."

I myself fear that the seeking of such titles as Father, Reverend, Rabbi, Doctor, Bishop, Pope, and many other titles are unscriptural, and . . . one is not entitled to prefix his own name with that of God's and certainly Psalm 111:9 indicates that Reverend is one of God's names.

The following quotation from the Pulpit Commentary, Volume 3, Page 41, by Rev. Tuck, B. A., seems worthwhile here:

"Psalm 111:9—Reverence for the name. 'Holy and reverend is His name.' 'Reverend' here means 'worthy of reverence.' Horace Bushnell has a striking sentence: 'This age is at the point of apogee from all the robuster notions of deity.' And therefore this age is an irreverent age. Even in the shaping of religious beliefs there are signs of undue familiarity with God. And that undue familiarity explains much of the

weakness of Christian living, and lightness of Christian worship. The nineteenth century lacks awe of God.

"Jewish reverence for the name. Explain that in older times a name was supposed to gather up, and suggestively express, the attributes of a person. Moses asked for a name which would express God—stand for God—to the people. And though the word given him was, properly, a declaration of fact rather than a name, it came to be treated as God's name, and such a superstitious reverence for it grew up, that the Jewish people persisted in altering the vowels of it, so that never, by any accident, should they pronounce the hallowed name. There was at least the danger of their coming to reverence the name, rather than the Divine Being who was represented by the name. If they did, their honoring of God was but a helpless and degrading formalism. A proper reverence for the sacred name was enjoined in the third commandment (Exodus 20:7); and such reverence was characteristic of all loyal and saintly souls. See Abraham (Genesis 18:22, 23); Jacob (Genesis 32:29); Moses (Exodus 3:13, 14); Joshua (Joshua 7:9); and also the psalmists and prophets. It may be said that reverence for the sacred name was the keynote of the Jewish system. Of nothing were they more jealous. And if in this they were sometimes wrong, they were mostly right; for 'holy and reverend is His name.'"

## The Power of the Minority

Wrong in the church and the world are not to go unchallenged. You and I are to dare to be a minority of one, if necessary. We are to search out the truth for ourselves, and then to cling fast to it. We are to stand by goodness and righteousness wherever we see it.

The full tale of human folly and ignorance and lust—if it could be told—would leave most of us with a feeling of helplessness. We should feel tempted to regard ourselves as mad to struggle against it. But let us be of good cheer. There is a power behind us, greater than the forces within the world. "Ye are of God, little children. . . . Greater is he that is in you, than that is in the world" (1 John 4:4). We march in the train of a triumphant and triumphing Lord.—*The Free Methodist*.

"O, a trouble's a ton, or a trouble's an ounce,

Or a trouble is what you make it,  
And it isn't the fact that you're hurt that counts,

But only how did you take it."

—E. Vance Cooke.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"... What manner of child shall this be!..." (Luke 1:66).

Some years ago I was asked to preach in one of our larger city churches on the work of the orphanage. When the time for the message came I quoted the text as given above, and stated that I was going to talk that night on the most important part of the orphanage—the children. What is more important in our homes or in our institutions than the children? We lose sight of their importance and potentials in our high values placed on ourselves. We only have to read the Bible to learn the mind of God concerning them.

But what of the destiny of the child—any child? That to a large extent is the responsibility of those to whom the child is entrusted. Along this line I have recently read three articles which I believe are worth sharing with you, my readers. With these articles I will pass on to other subjects. They follow in order:

Do you pray for your child?

A boy in his early teens was given a task by his father and instructed to perform it promptly. But just as he began, a group of boys from his neighborhood came by and influenced the boy to go with them for a swim. The work went undone.

That evening the father inquired: "Bobby, did you do the work that I gave you?"

"Yes, sir," said Bobby. Of course, he was not truthful and his father knew it, but he took the part of wisdom and refrained from expressing himself. It disturbed the boy, but he went to sleep as usual that night. The next morning his mother said to him, "Your father did not sleep at all last night."

"Why didn't he sleep?" asked Bobby.

His mother's simple reply: "He spent the whole night praying for you."—Rev. A. Purnell Bailey.

**A consecrated child.**—A young man was about to enter the foreign missionary work. A gentleman said to the young man's father, "It's hard to give up the boy." "Yes," replied the father, "but it's just what we've been expecting." "How so?" inquired the friend. "When he was a little baby," answered the father, "his mother and I went to a missionary meeting. An appeal, most earnest and touching, was

made for men to become missionaries. We ourselves could not go. When we returned home the baby lay asleep in his crib. His mother stood on one side, I on the other. We together laid our hands on his forehead, and prayed that it might be God's will for him to become a foreign missionary. We never spoke to him of what we did. But through these twenty-five years we have believed that our prayer about him would be answered, and answered it now is. Yes, it is hard to give up the boy, but it's what we've been expecting."—Selected.

### "A FATHER'S PRAYER"

"Build me a son, O Lord, who will be strong enough to know when he is weak and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, but humble and

gentle in victory. Build me a son whose wishes will not replace his actions—a son who will know Thee, and that to know himself is the foundation stone of knowledge.

"Send him, I pray, not in the path of ease and comfort but the stress and spur of difficulties and challenge; here let him learn compassion for all who fail.

"Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he seeks to master others; one who will learn to laugh, yet never forget how to weep; one who will reach into the future, yet never forget the past, and after all those things are his, this I pray, enough sense of humor that he may always be serious yet never take himself too

(continued on page sixteen)

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### SOME GREAT BIBLE PROPOSITIONS

1. We are poor, yet make many rich (2 Corinthians 6:10).
2. We have victory, when we are defeated (2 Corinthians 12:7-10).
3. We are great, when we become little (Matthew 18:4).
4. We enjoy rest, when we take the yoke (Matthew 11:29).
5. We save our life, when we lose it (Luke 9:24; Matthew 10:39).
6. We are free, when we become servants (Romans 6:22).
7. We know we live, when we are dead (Galatians 2:20; Romans 6:6-8).

### ALL THINGS ARE MADE NEW

1. New life (John 3:5, 6; 1:12). By God's grace.
2. New hearts (Ezekiel 36:26; 1 Corinthians 6:11). By His power.
3. New fruits (Matthew 7:16; Galatians 5:22-25). By His Spirit.
4. New path (Isaiah 43:19; John 14:6). By His Word.
5. New Covenant (Hebrews 8:8-13; 1 Corinthians 11:25). By His Son.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### William Guy Ferrell

(Editor's Note: This is a reprint of an obituary which appeared in *The Free Will Baptist* on October 10, 1956, in which an error was detected. We are running this article again in correction and apology for the error which was made.)

Mr. William Guy Ferrell of Lucama, North Carolina, departed this life to be

with his Lord on August 12, 1956. He leaves to mourn his passing, not only his loved ones but a host of friends and the members of his church which he served faithfully throughout many years.

Mr. Ferrell was born April 17, 1889. On December 5, 1915, he was joined in matrimony to Miss Montie Raper. He united with the Little Rock Free Will Baptist Church of Lucama, North Carolina, on October 16, 1927, and was made a deacon of that church on March 18, 1944.

He spent his entire life in Wilson County, North Carolina, except for the years which he spent attending Oak Ridge Military Institute in western North Carolina.

Those who knew him best affirm that he was faithful to his Lord and his church in the things which he did. His manner was

quiet and unassuming to the point that he was well loved by his friends and neighbors. He exhibited an excellent spirit of devotion to his family and friends, and was thorough in accomplishing the tasks which he undertook. The good qualities which he portrayed might well be emulated by those who are left behind. His pastor confirms the fact that Mr. Ferrell was always a good co-laborer in the work of the Kingdom.

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	29
Mrs. Reuben Greene, Spring Hope, N. C.	22
A. B. Bryan, Benson, N. C.	19
Mrs. Rivers Winstead, Kenansville, N. C.	16
Mrs. C. M. Whaley, Richlands, N. C.	15
C. J. Harvey, Camilla, Ga.	14
Mrs. F. A. Lewis, Lowland, N. C.	11
Mrs. J. C. Edwards, Pikeville, N. C.	11
Owen Thomas, Four Oaks, N. C.	10
M. B. Hutchinson, McArthur, Ohio	10
Mrs. Jessie G. Ball, Raleigh, N. C.	8
Rev. J. C. Griffin, New Bern, N. C.	8
Mrs. Nathan Basnight, Columbia, N. C.	7
Jimmie Tyndal, Pink Hill, N. C.	7
Rev. L. H. Boykin, Kenly, N. C.	6
Mrs. Norwood Lupton, Lola, N. C.	6
Mrs. Paul Ferrell, Portsmouth, Va.	6
Mrs. Carmen Martin, Smithfield, N. C.	6
Mrs. Rudolph Vause, Thomasville, S. C.	5
Duffie M. Lynch, Scranton, S. C.	5
Mrs. G. C. Carter, Surrency, Ga.	5
Mrs. J. R. Cayton, Aurora, N. C.	5
Mrs. Gladys S. Deans, Sims, N. C.	5
Mrs. Willie L. Farmer, Jacksonville, Fla.	5
Mrs. J. W. Hicks, Pamplico S. C.	5

6. New law (John 13:34; 15:12; Galatians 6:2). By His mercy.
7. New vision (John 9:25; Colossians 3:1-3). By a miracle.
8. New relations (Ephesians 2:10-13; Romans 8:15). By Christ's righteousness (Hebrews 2:11; 1 Corinthians 1:30).

## PRAISE THE LORD

1. For He is great (2 Chronicles 2:5; Psalm 145:5).
2. For He is merciful (Psalms 136:1, 23; 86:5).
3. For His wonderful works (Psalms 86:10; 139:14).
4. Praise Him in song (Psalm 100:1, 2; Hebrews 13:15).
5. Praise Him in your life and deeds (Matthew 5:16; John 15:8).
6. For we are His people (1 Peter 2:9; Psalms 95:7; 100:3).
7. We will praise Him in Heaven forevermore (Revelation 4:9; 5:11-13).

Prayer is a privilege and a responsibility. We sometimes think that God must "jump to our tone" because we pray. No! He answers for His own glory because we have taken advantage of a privilege and obeyed a command.

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" 1 John 3:22).

It is not the number of words or the physical exertions we put into our prayers, but the quality of faith.

## Think on These

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

Rockefeller could sign his name to a piece of paper and make it worth millions—that is capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20—that is money.

A mechanic can take material worth \$5 and make an article worth \$50—that is skill.

An artist can take a five-dollar piece of canvas, paint a picture on it, and make it worth \$1,000—that is art.

God can take a worthless, sinful life, wash it in the blood of Christ, put his Spirit in it, and make it a blessing to humanity—that is salvation.—*The Preacher's Magazine*.

You've been building castles in the air? Fine! Now put foundations under them.

Some people not only keep expecting the worst, but make the worst of it when it happens.

The world may owe you a living, but you will have to be your own bill collector.

Sorrow is often the telescope through which men see far into heaven.—H. W. Beecher



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT IS REPENTANCE?

Gypsy Smith says, "Repentance is the moral response of an awakened soul to the call of God. Repentance is turning from sin to God. If there is a person who has been trying to live a Christian life and has no joy in it, no victory in it, and no song in it, I know the reason. It is that he has never repented. He has started wrong."

Mr. Smith continues, "Repentance is the most neglected doctrine in the New Testament and the most unpopular. People do not like to be called to repentance, and you do not often hear it preached. And yet, the Bible is a handbook of repentance. It enforces it, and so demands it that no substitute can be accepted for it."

These assertions of Gypsy Smith are in line with what I have been preaching for a long time. Thousands try to believe on the Lord Jesus as their Saviour and, at the same time, never repent for their sins. Thus they go through life posing as Christians, unhappy, ignorant and miserable. They have no real testimony. I think that thousands join some denominational church under conviction of sin, but not with true repentance.

### Conviction Is Not Repentance

I have seen people under conviction. People who would go to an altar of prayer in revival meetings and pray, or seemingly pray, while their friends, the evangelist or the pastor would get down beside them and pray. But after some time, the persons under conviction would arise and leave the church just as burdened as when they went to the altar.

I remember distinctly the story of a man who has long since gone to his reward in the life beyond. During every revival meeting that was conducted in his community, he would go to the altar and weep and cry out for salvation. After one of the revival meetings was closed, this man was taken suddenly ill and died. Seemingly, no one knew the cause of his death, but I remembered that I saw blood issuing out of his mouth. Then I talked to this man's brother who was a devout Christian. I said, "I certainly hate that your brother was not saved before he died." Then the brother said to me, "He had a secret sin—he was living in adultery with a certain woman that lives on one of his farms." He was not willing to give up this woman. He was con-

victed of his sin, but was not willing to repent of his sin. Repentance would have turned this man from the woman to Christ. No man can really trust Jesus Christ for salvation as long as he holds to his pet sins. All sin must be renounced and Jesus Christ accepted, before a man can be saved.

### Godly Sorrow Is Not Repentance

There are people who think that godly sorrow is repentance, but it is not. I have seen men who were very sorry that their sin had overtaken them. In other words, they were sorry because their sin had come to light, sorry for being caught. But deep down in their heart, they didn't repent. Men can go on sorrowing and weeping over their sins and still die and go to hell.

The apostle, Paul, says in speaking to the Corinthians, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7:9, 10). Thus we learn that sorrow is not repentance. It worketh to repentance. A man will not repent as long as he is satisfied to live in sin. He lives in sin and is not sorrowful at all concerning his sins. When this sorrow deepens so much that the sinner repents, turns away from that sin, turns to the Lord Jesus Christ, confessing his sin to Christ and calling on Him for forgiveness, then salvation is wrought; but only if the sin is confessed to Christ with absolute faith in the forgiveness of the sin by the Lord.

The man who does not want to go back to the old life of sin has truly repented. He has found so much pleasure in the salvation he received as God's free gift, that he does not want to go back to that old life of sin and death. His relationship is so precious with the Father and the Lord Jesus Christ that he does not want to put himself back under the bondage of sin and condemnation. But if there is one bit of love for sin left in his heart, he needs to stay before God, praying fervently, and confessing until the light doth shine. My father used to say, "It is not sin that condemns us; it is the love of sin."

Let us notice what John said about the love of sin: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

Often I pass moving picture advertisements and see young children, men and sometimes women, standing and admiring

the picture of some very nearly nude woman. This is an example of the lust of the eye. If David had been blind, it would have been better for him; but the lust of the eye caused him to commit adultery and murder. The lust of the flesh and lust of the eye caused him great sorrow afterward. *The wages of sin is death.* Get your Bible, search it and find the death David's sin caused him and his family.

May God have mercy on the sin-soaked nations for the lust of the eyes and the lust of the flesh, the lust after Hollywood's rottenness, the rottenness of sin that is seen on television. The lust of the eyes and the lust of the flesh run Hollywood and television. Now there are some good things that come to the home by way of television, but there is so much that is making harlots, murderers, beer drinkers, etc. Everything that comes from Hollywood is bad—I never saw anything good come out of Hollywood. It is the cesspool of hell.

We have some preachers who spend more time for the lust of their flesh than they do in the study of the Bible. We have deacons who follow in the footprints of these preachers. I believe out of the depth on my heart that we need an old-fashioned altar service with preachers, deacons, Sunday school superintendents and teachers confessing and repenting their sins until there would be an old-fashioned wet-eyed Holy Ghost revival. This is not popular preaching, but it will stand at the judgment bar of God.

## ADDRESSES WANTED

Due to inability to locate the following persons and because they have not submitted forwarding addresses when they evidently moved, we have been unable to deliver "The Free Will Baptist" to them.

Miss Eloise Griffin whose former address was Albany, Georgia; Mrs. Lawrence Boykins whose former address was Route 1, Wilson, North Carolina; John A. Edwards whose former address was Nashville, Tennessee; Leroy Scudder whose former address was Junction City, Kansas; Daniel Riggs whose former address was New Bern, North Carolina; Rev. Claude Hames whose former address was Oxford, California; Mr. Alton Fleming whose former address was Macon, Georgia.

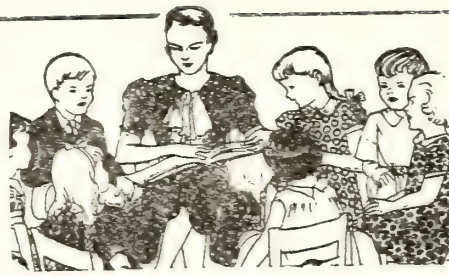
We would like very much to have the address of these persons as they are subscribers to "The Free Will Baptist." Anyone knowing these addresses is asked to contact The Editor, The Free Will Baptist Press, Ayden, North Carolina.



# STORIES

FOR OUR

## BOYS and GIRLS



### ONE OF JESUS' LAMBS

By Pearl Parks

**T**HE sun shone underneath the drawn shade making a shiny stripe on the polished floor near Bernice's bed. When she awoke, she rubbed her eyes and tried to get up, but the pain in her ankle made her lay back quickly. At first she could not think what it meant, then she remembered.

Yesterday she had fallen and broken her ankle, a bad break, the doctor said. And now here she was in a small white bed in a ward in the Children's Hospital.

Bernice frowned when she thought all this over. Why did she have to fall anyway? Then why did the doctor make her come to this old hospital? You could not call your mother any minute you wanted to, here. The nurses could not sit and read to you by the hour either, nor be changing your books for you every little while. She was not at all happy and she was not going to be any pleasanter than she felt, even if Mother had said for her to be "a little lady."

Bernice looked at the other beds in the room. There were three others. Two of the girls were younger than Bernice and one was about twelve, her age. They were waking up and speaking to each other. When Bernice looked at them, they smiled, but she closed her eyes and turned her head. She did not feel like smiling and talking and they could just leave her alone she thought.

Just then a trim little nurse came into the room with a pitcher of water and put some into a basin for each child. She spoke to them pleasantly and the others chattered away merrily. But not Bernice.

"How's our new girl this fine morning?" Miss Lane asked Bernice as she poured her water. "Have you learned the names of your little friends yet? This one on your right is Ruth, and that one is Linda, and the other is Georgia. I hope you have a good time telling each other about the things you like to do." Miss Lane pretended not to notice Bernice's unfriendliness as she hustled through her work and left the ward.

All morning the little girls tried to get Bernice to talk to them and join in their games but she would only shake her head or answer crossly. At last they gave up and left her alone. When visiting hours came

in the afternoon, Bernice's mother came to see her.

"I thought you might like to write to some of your friends so I brought you a tablet and pencil." Mrs. Thompson gave Bernice the parcel but it failed to cheer her much.

After her mother had gone, Bernice tried to write some letters but she did not feel happy enough for that so she spent her time drawing pictures.

The next morning when Miss Lane came to get them ready for breakfast, small Linda was in pain and was crying softly.

"Here, here, this won't do," the nurse said, "Why, look here, what is this?" She reached over to Bernice's bed and picked up some pictures, and handed them to Linda. "Well, now, would you just look at that, isn't that sweet!" she said pointing out a picture of a little girl hugging a doll.

"Oh, oh," Linda took the picture and her pain was forgotten. "Did you draw these, Bernice?" How can you do it?" As Linda exclaimed over them, the other girls wanted to see them, too.

Bernice felt less cross when she saw how the children, and even the nurse, liked her pictures. She managed a smile as she said, "I always liked to draw. When Mother found out I was pretty good at drawing, she let me take special drawing lessons."

"If you like pictures, maybe you would like to see my scrapbook," Ruth said, and she tossed the book to Bernice's bed.

The scrapbook was full of pictures of the life of Jesus. Bernice liked their bright colors. She looked at it a long time. Then she asked, "Where did you get your book, Ruth?"

"My Sunday school class made it for me," Ruth told her.

"Sunday school? Do you go to Sunday school?" Bernice wanted to know.

"Yes. I never miss when I'm well. Don't you go?"

"I've been a few times. My folks say they have to rest on Sunday. If we don't stay at home, we go on a picnic or to see somebody. We nearly always have company when we're home."

"Draw me one of those pictures, Bernice," Linda begged, breaking into the

girls' conversation.

"Me, too," chimed in Georgia. "Won't you please, Bernice?"

"All right," Bernice said. "I'll draw all of you one."

So Bernice began to copy the pictures in the scrapbook for the girls. There were three that she liked best. They were the pictures of "Jesus Blessing the Children," "The Good Shepherd," and "The Lost Sheep."

"What are these pictures about?" she asked Ruth as she worked on her drawings.

"Oh, they're all about Jesus. But Miss White, my Sunday school teacher, is coming to see me soon and I'll have her tell you what they mean. She can tell better than I can."

The more Bernice looked at the pictures and read the Scriptures below them, the more she wished the Sunday school teacher would come. Then one day she came. Bernice liked her for her cheery smile and the understanding look in her eyes. She spoke to all the girls and learned their names. After she was seated, Ruth said,

"Miss White, we want you to tell us the stories that these pictures are about," and she showed her Bernice's drawings.

"These are nice drawings," Miss White said as she took the pictures. "Who did the work?"

"Bernice did," Ruth told her.

"And she would like to know what they mean."

Miss White looked at Bernice with great interest, and with a prayer in her heart she tried to explain the pictures.

Picking up the picture of Jesus carrying the lamb, Miss White told the girls that Jesus called Himself a shepherd, and His people, sheep. And as a shepherd takes the best care of his sheep, so Jesus cares for His people and watches over them so that no harm comes to them. "A good shepherd will give his life for his sheep," she said. "And that is just what Jesus did. He died that we might be saved."

She next picked up the copy of "The Lost Sheep." "Here is a sheep in trouble. I imagine it was a disobedient sheep who would not feed where the shepherd led it but thought it knew better where the good pasture was. It ran away from the flock and got lost, and caused the shepherd a great deal of trouble hunting for it. I expect there are a lot of people just like that sheep, don't you?" Miss White smiled at the girls as she took up the last picture.

"Now here is one of the nicest stories in Jesus life, I think," she continued. "You remember how the mothers were bringing the children to Jesus for Him to bless them and His disciples told them to leave them alone. But when Jesus learned about it, He told them to let little children come unto Him, and forbid them not, for of such



was the Kingdom of heaven. He loves the children and wants to bless every one. You will be happy anywhere if you come to Him and let Him bless you."

As Miss White told the girls good-by, Bernice reached for her hand. "You make me want to come to Sunday school," she said.

"And we want you to come," Miss White covered Bernice's hand with her own. "Jesus wants to make you one of His lambs. Tell Him you're sorry for every wrong and ask Him to give you a new heart. I'll be back to see you again, soon," she said as she left the room.

Bernice kept thinking of the teacher's words. She looked at the pictures over and over and studied their Scripture verses. The wrong things she had done, the falsehoods, disobeying her father and mother, cross words she had spoken and many other things came to her mind and made a heavy load on her breast.

One night she dreamed of sheep, lots of

them, running and bleating. Some of them were following a shepherd but some were hurrying another direction toward a dangerous path. One of these sheep started to slip down the steep hillside. The sheep became herself and she was falling, falling—She cried out for help and awoke. Her heart was pounding and her hands were cold and damp. She began to pray, remembering what Miss White had told her.

After confessing everything that came before her, Bernice asked the Lord for a new heart and though she did not know what to expect, He was faithful, and lifted the heavy load and gave her such happiness that she was satisfied.

The next day, Miss White, who had felt she must visit Bernice, came to the hospital.

"I'm one of Jesus' lambs, now!" Bernice cried as soon as she saw the teacher.

"I believe it," Miss White smiled understandingly. "I knew it when I saw you. Your happy face told me so."—*The Junior Class Paper.*

worthy students obtain their education in a Christian college.

The second thing you and your auxiliary can do for the college is to help us on our library. We are building a college that will be recognized by other colleges throughout the state and to do this we must maintain a standard junior college library. The accrediting committee visited us last week and advised us that we needed 1,200 additional volumes in our library. These are specific volumes which we must buy. They will cost an average of \$5.00 each. We are putting name plates in each new book to acknowledge the donor. I am sure your auxiliary will want to send \$5.00 for a book, and perhaps a number of individuals would like to give the price of a book, also.

We are here to provide a Christian college for our sons and daughters. Your prayers, gifts of food and money for new books are very important at this time. We shall be looking forward to hearing from you soon.

Sincerely yours,  
W. Burkette Raper  
President

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Midway District Auxiliary Convention Of Georgia

The district Woman's Auxiliary Convention of the Midway Association of Georgia met with the Mt. Zion Church on October 5, 1956. The theme for the day was "We Need Faith in God." Ten churches were represented and all of the churches had wonderful reports. The Rev. J. W. Loyless brought the 11:00 o'clock message.

The following officers were elected for the coming year: Mrs. Wynelle Clower, Arlington, president; Mrs. William Clower, Morgan, vice-president; Mrs. Margie Hudson, Jakin, recording secretary; Mrs. Gordon McDonald, Colquitt, assistant recording secretary; Mrs. Walter Sheffield, Colquitt, corresponding secretary; Miss Iva Sewell, Jakin, treasurer; Mrs. Martha Everson, Colquitt, field secretary; Mrs. T. B. Mellette, Blakely, youth chairman; Mrs. Dennis Johnson, Blakely, study course chairman; Mrs. B. B. Edwards, Newton, stewardship-prayer chairman; Mrs. J. W. Loyless, West Bainbridge, personal service chairman.

The workshops for the ensuing year will meet on the first Friday of the following months: December with Patmos Church, March with Jakin Church, June with Oak Grove Church. The convention adjourned

to meet with the Albany Church on the first Friday in October, 1957.

Mrs. Walter Sheffield  
Corresponding Secretary

### An Open Letter to the Woman's Auxiliaries

There are two projects that you and the members of your woman's auxiliary can sponsor that will greatly help us here at Mount Olive Junior College, Mount Olive, North Carolina.

First, you can have a pounding for our cafeteria. In order to permit as many of our young people as possible to attend college, we put our student charges as low as possible. We only charge our regular students \$1.00 per day for three good meals. A large number of our students work at the college to earn even this amount. The only way we can keep our food cost down for our students is for you to help us.

We can use any food items in our cafeteria you use at home: canned goods (fruits and vegetables), flour, meal, sugar, lard, potatoes, meats (cured or frozen). Ask all the members of your church and Sunday school to share in your pounding for the college. The bringing of these food items to the college will give you an excellent opportunity to visit us. Through your gifts of food, you will be helping many

### Washington Church, Host to N. C. Albemarle District Convention

The Albemarle District Woman's Auxiliary Convention of North Carolina met with the Washington, North Carolina, Free Will Baptist Church on October 18, 1956. The theme for the day was "Profitable Inspiration." It was truly a day of inspiration and visitation as well as one of the business for the Lord.

There were thirteen auxiliaries represented at the convention. The Rev. J. C. Giffin brought the morning message on "Inspirational Doctrine." Miss Juanita Dunn conducted a special survey of missionary needs and opportunities of our day in the field of French West Africa.

The next convention will meet with the Belhaven, North Carolina, Church in the spring.

Mrs. Cecil J. Waters, Secretary

Plymouth, N. C.—The Woman's Auxiliary of the Plymouth Free Will Baptist Church held its regular monthly meeting on October 12, in the home of Mrs. Lewis Sullivan, with twelve members, one new member and one visitor present. The meeting was opened by the president. Several members took part in the meeting. The ladies made plans to give the Children's Home at Middlesex, North Carolina, a towel shower and to visit it. The hostess, Mrs. Sullivan, served refreshments following the dismissal prayer.

(continued on page sixteen)



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Camp Mount Bethel, Ashburn, Georgia Summer Sessions of 1956

Bebe Orvin—Camp Mount Bethel is a very inspiration place for young people to go during the summer for their vacation. At camp you study the Bible and teachings of Christ. We study music and learn many new songs. We meet many new friends and learn how to get along with other people.

The meals at camp are nourishing and are no different from the meals your own mother cooks. The cooks at camp design a well-balanced diet to do our health the most good.

Thursday night at camp is the most inspirational night of all. Some of the camp students and advisors put on a play and give every person the chance to accept Christ as their personal Saviour.

If you have never taken part in doing something for Jesus, I'm sure you will before leaving the camp, or either you will be burdened by your conscience.

Betty Walters—For the past five years I have spent my vacations at Camp Mount Bethel. And to me there is no other place half so wonderful. The opportunity to get acquainted with other Christian young people should be and is very inspirational and encouraging to other Christians. Truly Camp Mount Bethel is the right place for such communications.

We have a place at the camp called the Rock. I feel that the Rock is one of the most spirit-filled and heart-warming spots on the campus. Many times, I've gone there to pray and left so many burdens behind. There on the Rock so many young people have yielded their hearts and lives to Christ, and still more have rededicated their lives to Him.

I know that I, as well as others who have spent some time at the camp, can say, "Truly Camp Mount Bethel has been a real blessing to me."

Glenda Etheridge—I think Camp Mount Bethel is a wonderful place for young and old people. We have separate sessions for young people and the last session is for the young and old people combined. It is called the old camp meeting.

We had two weeks of music taught by Rev. I. J. Blackwelder of Ayden, North

Carolina. To me he is a great teacher and a blessing to our camp. All the young people enjoyed Rev. S. T. Shutes as the playground director. He made sure that everyone enjoyed playing tennis, volley ball, horse shoe and softball. We learned how to play with other people better.

To me the most inspirational services were the vesper services which we had on the hill above the camp. The sun set we saw there was so beautiful. At vesper services we testified for the Lord and told of our experiences as Christians.

We had many to accept Christ while we were there. We had charge of the program on Thursday. All the campers rededicated their lives during an altar call. Seven were saved during the altar call.

This is just a sketch of what the camp is and what it means to me. I have had wonderful experiences there each year.

Janice Harrell—Six years ago a young girl eleven years old went to Camp Mount Bethel for her very first time. This girl was quite carried away with the camp and so each year since then she has returned to spend a glorious week with other Christian boys and girls. You may wonder why I know this. Well, it is because I am that girl.

This past year at camp I felt closer to the Lord than I have ever felt before. There was one part about camp that I enjoyed best of all and that I thought was most profitable to the other young people. This part were the worship services that we had each day. There were three main worship services. The first one was at 8:30 in the morning at the Tabernacle. The second one was at 7:00 p. m. in the afternoon, following supper, and was held at the Rock. The third service was the preaching hour at 8:00 o'clock each night. The young people conducted the services on Sundays and Thursday nights. Just before we went to bed each night we held separate devotions in each dormitory.

One of the highlights of the worship service that week was that one night after the services a young girl requested to go back to the Rock to pray. Permission was granted and several girls went with her to the Rock. That night on the Rock she gloriously gave her life to Christ. This made us all very happy.

Camp Mount Bethel holds a blessing for everyone who goes there, whether it is for a week or a day. If you have an opportunity

to go or to send your children or to help someone else to go, by all means do it.

The young Christian today usually at sometime in his life says, "Well, am I the only young Christian in the world today? Aren't there any more young Christians left besides me?" At Camp Mount Bethel you have the opportunity of meeting other Christian boys and girls. There you help each other become better Christians for Christ. If we had more Christian camps in the world today where we could learn about Christ and His work, then we as Christians could turn this world upside down for Christ.

I thank the Lord for such a wonderful place as Camp Mount Bethel. Won't you give your support in making the Camp a larger place so that more young people will be able to attend each year.

## Mt. Olive College Launches 'Dollars for Books' Drive

A "dollars for books" drive has been launched by Mount Olive College, Mount Olive, North Carolina, as it moves at a fast pace toward accreditation.

Contributions of \$5 are asked from each donor to add 1,200 more volumes to the school library.

The volumes will bring the library total to 4,000 approved books, the number required of an accredited school.

The volumes now needed by the college are those acting as student reference books in specific fields.

College Librarian, Mildred Councill, says the type of book required could not be supplied through an all-book drive such as the one conducted by the college a year ago.

A book will be purchased with each \$5 contribution to the drive and the name of the donor will be placed in the book his money bought.

A complete listing of all books purchased from contributions will be kept, so a donor can locate the book he placed on the shelves of the library.

When North Carolina College Conference examiners surveyed the college two weeks ago, they said if the college was to be accredited 4,000 approved books would have to be on the library shelves "within a short period of time." And the college is launching the drive immediately as it hopes to get probationary acceptance from the college conference during the conference's November meeting.

Accreditation is viewed as tremendously important to the college's immediate growth, particularly with respect to veterans (continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Beatitudes

(Lesson for November 18)

Lesson: Matthew 5:1-12.

Golden Text: Matthew 5:6.

### I. INTRODUCTION

In today's lesson Jesus answers more fully the question which Micah proposed, "Wherewith shall I come before the LORD, . . ." (Micah 6:6). The Beatitudes, although the introductory words to Jesus' *Sermon on the Mount*, are statements of profound Christian truth. They follow one another in logical sequence, giving distinct but connecting attributes of Christian attitude and conduct.

Jesus says that those who possess the qualities which He enumerates are *blessed*. By this He means that they are highly favored, blissful, joyful and in possession of spiritual happiness.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. The Lord always has something to tell His disciples that He does not want the world to hear (Vv. 1, 2).

2. Material riches, as Jesus puts it, have nothing to do with the happiness of those who are poor in spirit (Vs. 3).

3. There is no comfort like that which comes to those who mourn because of their sins (Vs. 4).

4. The greatest inheritance ever promised to man is bequeathed by the Lord to those who are meek (Vs. 5).

5. Nothing will turn a sinner to the Lord like an intense hunger and thirst for righteousness (Vs. 6).

6. Were it not for God's mercy we would all be damned, and unless we show mercy we will be damned (Vs. 7).

7. It is easy for those who are pure in heart to see the Lord revealed in His blessed Word (Vs. 8).

8. Because they are like the great Peace-maker, the children of God are called peace-makers too (Vs. 9).

8. Many who suffer have no hope of heaven, for they do not suffer for the sake of righteousness (Vv. 10-12).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. The Beatitudes have a twofold message. First of all they give us a picture of

the character of Christ. Did you ever see such an individual as is here described? Of course not; but could you even imagine a human being with all these qualities? The world has seen Him only once, and that was when Christ was on earth. In Him every one of these qualities was present in perfection. He is the Blessed Man of the first Psalm, and He fits this description perfectly. In the next place the Beatitudes are supposed to find a partial fulfillment in the character of the Christian of the present day.—*The Bible Expositor*.

2. Every child of God wants to be God's blessed man but few are willing to pay the price.

Being God's blessed one indicates a yield- edness to a life of separation. God's great men have always been rather lonely men. Enoch walked with God alone. Abram was called to leave his kindred and his father's house. Noah alone, was found righteous, and shared the divine confidence. Daniel did not seem to have much companionship. The three Hebrew children stood alone in defiance before the king's idol. Yet, all these were God's blessed men. And their fellowship with God was worth infinitely more than the human fellowship they lost.

God's blessed ones have certain standards to uphold. They walk not in the counsel of the ungodly, nor stand in the way (with) sinners, nor do they sit in the seat of the scornful.

3. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

The word here rendered "blessed," Greek students tell us, points to what is inward, and so might be rendered "happy" in a lofty sense. It refers to happiness which is not governed by what takes place without; that is, by what happens. It is a happiness that comes from being, from an inward attitude or spirit.

The word *poor* (*ptochos*) is the ordinary word expressing poverty. It is applied to Lazarus (Luke 16:20-22), and rendered *beggar*. It is evident that Jesus is not laying a premium upon the absence of spirituality, but rather upon a humble and honest recognition of one's spiritual impoverishment. For example, of the two men who went up to the temple to pray (Luke 18: 10), Jesus' favor was extended to the one who was without pretensions, rather than to the man who sought to gain favor by reciting his good deeds.—*Selected*.

4. *Blessed are the merciful*.—Mercy is one element in true goodness, but among the Pharisees it was almost entirely lacking because of their theory that all suffering was a punishment for special sins. This theory largely killed out sympathy and pity, as it does today among eastern peoples who accept it. Those who are sympathetic and perform deeds of mercy will be treated with consideration by their fellow men and will be rewarded by God.

Take time to read Luke 16:19-31: The rich man likely thought Lazarus was a great sinner and so deserved no mercy.

5. *Christians should be different*. (See the lesson topic.) A certain titled British gentleman was converted. He loved the Lord a great deal, but he was not well taught in the Scriptures. He thought that he could continue in some of his worldly engagements and still bear a good testimony.

On an occasion some weeks after he gave his heart to the Lord, this man accepted an invitation to a very worldly party. Upon his arrival, one of the guests greeted him with these words: "I'm so glad to see you and to know that it isn't true."

"I beg your pardon," he replied, "but I think I don't quite understand you."

"Why," said the other guest, "rumors were around that you had been converted a few weeks ago; I'm so glad you're here and to know, therefore, that the rumor was unfounded."

"But it is true!" the dumbfounded man ejaculated. Hesitating a moment, he added: "I see that you think this party is no place for a Christian. Apparently you are right. You will never again see me at such an affair, nor will anyone else." And, bidding his host and hostess adieu, he went home.—*Selected*.

6. Christ has words of special comfort and blessing for those who are persecuted for righteousness' sake. Though the disciples had not yet experienced persecution, Jesus well knew what was coming. At a later time he told James and John that they would indeed drink of his cup, and he gave Peter to understand that he would die a martyr's death. Now Jesus strives to prepare his followers for the opposition which awaits them. He says that those who are reviled and slandered for His sake have reason to rejoice greatly because of the reward which will be theirs. The principal recompense of which he speaks lay in the future. "Great is your reward in heaven," and that would compensate them a thousandfold for unjust sufferings here. But there is also a present reward. "Theirs is the kingdom of heaven," not only in the future, but here and now. Those who endured persecution would enjoy the favor of God, and would experience a development in their own souls.—*Selected*.



wanting to go to school under the GI Bill of Rights.

College officials said that some 15 or 20 veterans have expressed interest in entering the school when the institution becomes veteran approved.

Veteran approval is based upon the action of the North Carolina College Conference.

While the college has not yet been accredited, credits there are transferrable to Atlantic Christian College and East Carolina College.

Contributions should be mailed to Mount Olive Junior College, Mount Olive, North Carolina, and marked for the book fund.

## Bible College Improvement Program

This is my first report to our people as your promotional agent for Free Will Baptist Bible College improvement program.

Before leaving my church in Kinston, North Carolina, I received \$300 cash from different organizations in the church for the improvement program.

Since coming to Nashville to assume my duties in promoting the program, I have made a number of contacts and my heart has been happy to see our people eager to respond to the need of our Bible College. I have found our pastors and people ready to join with us in promoting the program, as is evidenced by the following.

My first meeting was with the Fellowship Church in Flat River, Missouri. There I met a number of pastors from that area, and as a result of that meeting more than \$1,000 was promised by the pastors and churches to be paid by April 1, 1957.

My next meeting was with the Madison County Quarterly Meeting at Mill Creek, Missouri. There I found the churches and pastors very cooperative and \$1,300 was pledged to be paid by April 1.

At the South Side Church in St. Louis, Missouri, we enjoyed another time of fellowship and have assurance that they will give no less than \$1,000 to the improvement program. We had all the pastors from the St. Louis area at that meeting except Brother Rogers who was away in a revival meeting.

In northeast Missouri we held services at Kirksville, Martinstown, and New Harmony churches.

When we left Missouri we had in cash and pledges well over \$4,000. We returned to Nashville Monday, October 22, and on Thursday went to Church Hill, Tennessee, to attend the Tennessee State Association

and enjoy a time of fellowship. Again the pastors and churches were very cooperative and about \$1,300 was promised on the program.

I have found nothing but the warmest of welcome, and the finest of cooperation from any of our people. The need is great, but I have no doubt that our people are going to meet the need. It is not too much to expect \$44,000 in five months. I urge you to pray for continued success. Pastors, cooperate with me in getting this program before the people.

The special improvement program checks are now ready and are being sent out. If you fail to receive enough of the checks to meet your need, write me or just write to Free Will Baptist Bible College and checks will be sent to you by return mail. We are asking for \$50,000 to be paid by April 1. This is the first goal as set by the board of trustees. Let's do our best to reach the first goal and then plan the next one in the will of the Lord.

I will be glad to help you in any way that I can, so feel free to write me.

Yours for a greater Bible College,  
James F. Miller

## WOMAN'S AUXILIARY

(continued from page thirteen)

Thomaston, Ga.—The new officers of the First Free Will Baptist Church met in the home of the new president, Mrs. K. V. Shutes, on Tuesday, October 23, to discuss the plans for the coming year. The president discussed the duties of each officer and brought out many other inspirational truths. The officers moved the date of the auxiliary's next regular meeting up one week since it had previously been planned on the same date of the state auxiliary meeting at Camp Bethel. Refreshments were served by the hostess, and the ladies present enjoyed a fellowship period.

## The Lighted Pathway

(continued from page nine)

seriously. Give him humility so that he may always remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength; then I, his father, will dare to whisper, 'I have not lived in vain.'

—General Douglas MacArthur.

"... What manner of child shall this be! ... " depends so much on those who bring it through childhood and into adulthood!

## Pharisee and Publican

Pliny A. Wiley

Wichita, Kansas

Two men went into the temple to pray  
In the Holy City on Sabbath Day.

They were much alike in forum and mart,  
In heart and spirit, poles apart.

A Pharisee one, of the strictest clan.  
The other, naught but a publican.

The Pharisee stood erect as a rod;  
Disdainful of men, presumptuous to God.

Proudly he stood, with head unbowed;  
His prayer legalistic, long and loud.

"Twice in every week I fast.  
I strictly tithe my income vast."

"God, I thank Thee," he said and then,  
"That I am not like other men."

A murmur through the temple swept.  
The fire on the altar smoldered and slept.

The Pharisee left with countenance grim.  
An evil phantom kept step with him.

The publican stood among the rest  
And smote his hands upon his breast.

Contrite and humble, deeply bowed;  
His prayer was neither long nor loud.

With faltering voice they heard him begin,  
"God, be merciful of my sin."

Brightly glowed the altar fire.  
Men seemed to hear an angel choir.

The publican's face was all serene  
As one who sees a hallowed scene.

The publican left, and the peace of God  
Illumined the pathway that he trod.

—The Church Advocate.

## It's Hard to Believe

That Americans will give a man a license  
to sell that which will make a man drunk,  
and then punish the man for being drunk!

—Selected.

Into the well which supplies thee with  
water, cast no stones.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 14, 1956



## COME, YE THANKFUL PEOPLE, COME

Come, ye thankful people come,  
Raise the song of harvest home!  
All is safely gathered in,  
Ere the winter storms begin:  
God, our Maker, doth provide,  
For our wants to be supplied:  
Come to God's own temple, come,  
Raise the song of harvest home.

We ourselves are God's own field  
Fruit unto His praise to yield;  
Wheat and tares together sown  
Unto joy or sorrow grown;  
First the blade, and then the ear,  
Then the full corn shall appear;  
Lord of harvest! grant that we  
Wholesome grain and pure may be.

For the Lord our God shall come,  
And shall take His harvest home;  
From His fields shall purge away  
All that doth offend that day;  
Give His angels charge at last  
In the fire the tares to cast;  
But the fruitful ears to store  
In His garner evermore.



# EDITORIAL

## ASSOCIATIONAL AFFILIATIONS

In our last editorial we discussed congregation government as it should operate in our local churches. Although confining ourselves principally to the administration of local matters in that article, we inferred that our churches also affiliate themselves with other churches to form union meetings, conferences, associations and conventions.

By virtue of these affiliations in larger bodies, the churches derive benefits which would be denied them if they remained independent of others. They also accept responsibilities to the larger groups which call upon them to circumscribe their operations to conform to the basic principles of the larger groups if they wish to be members of the larger organizations.

**Union Meetings:** A church affiliates itself with a group of other churches of the same faith and order in a union meeting chiefly for the purpose of fellowship and inspiration. In these union meetings the delegates from the churches, together with ministers and visitors, make reports of the work done for Christ by their churches since the last union meeting—the unions usually convene quarterly. A program is arranged which allows not only for these reports and a discussion of projected plans for the future but also for a worship service conducted by some designated minister. The afternoon session of these union meetings is devoted to a discussion of some problems which are common to the churches.

As a general rule, the union meetings are not legislative bodies. They transact no business except that which pertains to their particular organization, such as election of officers and disbursement of funds which come to the union. However, they may pass resolutions which will go to the annual associations or conferences as recommendations.

**District Meetings:** Churches within a particular area of a state affiliate themselves in a district organization for legislative purposes. These organizations usually meet once a year at a specified time. Churches in some areas designate that the district meeting convene quarterly with elimination of union meetings. In such cases the quarterly session is legislative. These district organizations are called associations, conferences, quarterly meetings or yearly meetings.

The delegates elected by the local churches and sent to the district organization, together with the ministers belonging to the body, transact business within the authority granted in their constitution. This district body reviews the work of its member churches, exercises authority over its ministers as to qualifications, conduct and soundness of doctrine, and passes resolutions which it believes will further the cause that it expounds if adopted and administered by the churches.

The review of the work of the churches is made through a study of the report from each church, the report being made on a form furnished by the district body to the churches.

The district body has definite plans for supervising its ministers. If any member of a church makes known the fact that he is called of God to preach the gospel, his church takes the first action in his behalf. In some areas the local church grants the person a certificate of license to preach by majority vote of the number present in a regular church conference; in other areas the church votes endorsement of his call and recommends that he be examined for license by the ordaining council of the district body. Ministers are regularly ordained only by an ordaining council from the district body.

The district body usually has some educational qualifications which the ministers must meet before ordination. These quali-

cations vary in different areas from no education at all to designate years of college work plus certain courses in Bible training. In every area with which we are acquainted, the candidate for ordination must pass an examination, oral or written, which is administered by the ordaining council of the district body.

Should reports of departure from the faith or of unchristian conduct on the part of an ordained minister be made, the ordaining council of the district body investigates the reports and makes recommendation to the district body concerning action which should be taken. If the minister's guilt is established, the district body will authorize cancellation of the minister's credentials to preach; if reports cannot be validated by sufficient evidence the charges against the minister are dropped.

The district body should offer constructive leadership to its affiliated churches by way of a planned program of activity and support. The program should consist in part, of the items recommended by the state and national organizations. The district body should interpret its program to the churches and recommend support, perhaps by setting forth a definite plan.

On the other hand, let it be remembered that the district body has no authority to interfere in the internal affairs of a church. If a church has a problem which seems to defy solution by its members, the church may call for a council from the district body to sit in its conference, as an advisory group, while a solution is sought. However, if a church takes action contrary to the will of the district officials, the only recourse which the district body has is to withdraw fellowship from the church. It cannot overrule the decision of the church, for the vote of the church is the voice of final authority regarding its affairs.

## CRAGMONT NEEDS

While we were at Cragmont we had opportunity to see not only the service rendered by the institution but also the need for money to improve the buildings and facilities. We urge all the churches to give liberally to the institution.

Cragmont can reach and serve every department of North Carolina church work, it can also minister to every segment of our people in the state. In fact, it is reaching practically every department of the work: Sunday school, league, woman's auxiliary, youth in general, the ministers, families and individuals. However, not enough people are patronizing and supporting it. The possibilities there are almost unlimited if our people want to develop it.

Volume 71

Number

## THE FREE WILL BAPTIST

November 14, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager ..... L. A. Du  
Editor ..... J. O. F

Subscriptions Payable in Advance

6 Months ..... \$1  
1 Year ..... 2

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# The Word which was Sent

Rev. A. B. Bryan, Benson, North Carolina

**T**HE entire seventeenth chapter of John is a prayer Christ prayed. He prayed for Himself, for His disciples and for the Church of the future. I know of no other prayer that one can trust more than this one. Here the Son of God prayed for us all. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

In this chapter Christ prayer for safekeeping when He said, "... Holy Father, keep through thine own name those whom thou hast given me" (Vs. 11). He prayed for our joy when He said, "... that they might have my joy fulfilled in themselves" (Vs. 13). Christ also prayed for sanctification. "Sanctify them through thy truth: thy word is truth" (Vs. 17). This sanctification was twofold, meaning to devote or dedicate to His service and to make hold or pure. Christ prayed for the combined efforts of all Christians when He prayed these words: "... that they may be one, even as we are one" (Vs. 22).

Is such preaching popular today as Jesus did then? It was not popular then. It met with opposition then, and will be sure to meet the same today; however, He preached it. Such preaching is not popular today, but it is good for the soul and will bring results. When Christians awake to the truth that it is the Word in the strictest sense that gets the devil on the move, we will be able to get things done for the Lord. Then you can have a house clearing or a house filling, or maybe both. People will come to see what you are doing when you stop shopping with the devil. One of the greatest handicaps of the church today is that we have failed to take a stand. We have soft-peddled the gospel too long.

God gave the message He wanted the world to have. It needs nothing else. When we, as Christians, back up and take things for granted, the world does not get the message. I say this humbly, but it is really true. If every pulpit had the full gospel preached in it, there would be some poor compromising preachers without a job. When ministers fail to administer the

Word, men go to hell every day because of their neglect. Why do we have so many church members on our church rolls who remain untouched. Hell is going to be decorated with church members who have only been baptized into church membership.

Christ gave to the sinner the very words He wanted him to have. His message was not to the Christian alone. He delivered a message of condemnation to the unsaved. John 3:18 says, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "... he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"Ye are of your father the devil, and the lusts of your father ye will do. ..." (John 8:44). Yes, destruction is ahead for the unsaved, for "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). "Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God" (Psalm 68:1, 2). "The LORD preserveth all them that love him: but all the wicked will he destroy" (Psalm 145:20). "... I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible" (Isaiah 13:11).

The place of destruction for the wicked will not be the luxurious gas chamber, the quick discharging of fire arms, or even the shattering of highpowered roadway and air machines. But it will be in hell, the place of fire and brimstone. "Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them" (Psalm 55:15). "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:33). Yet, some did not heed the fore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye

shall kill and crucify; and some of them warning, even though Jesus said, "Where shall ye scourge in your synagogues, and persecute them from city to city" (Matthew 23:34).

Persecuting, scourging and speaking evil of God's messengers happens time after time. After they do the best they can with what they have, they must change from place to place because of persecution and unnecessary gossip among carnal-minded church members. Well, we must let the Word speak for itself: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; ..." (Isaiah 14:9).

If you are an unsaved person, God's message is to you. If you are a Christian, God is going to weigh you by His Word and not by some little book which you think God might pull out of the pigeonhole of heaven and judge you by a few favors you have given to His church and to those on whose shoulders rest the greater responsibility of the progress of His Kingdom work upon earth.

## WARNING!

Mrs. Edwin Roper  
Belhaven, North Carolina

To the human race under heaven's sun,  
I write this warning, God's will be done.  
Beware of Satan! he's working fast,  
To take the world in his own grasp.

It is not in dance halls, barrooms or like  
He sticks around to stage a fight;  
For they are his, he owns them all,  
So he seeks better places to make his calls.

Most foremost in his cunning craft,  
He goes to church to stir up strife;  
Where he accuses the brethren, so to speak  
Till gossip has discouraged the weak.

Then among the stronger children he goes,  
With persecution, temptations and woes.  
He deceives with little effort, I surmise,  
The hearts of men to pay God's tithes.

Out in the world, he does the most  
With false deception to the saved and lost.  
Through false religion he's gaining sway,  
Among the best of people here today.

He uses the Bible with question marks,  
To hurl at people cutting darts.  
With blinded eyes they think God's Word,  
Only a myth, or partially inspired.

Dear God in heaven, I fervently pray,  
Help man to walk the narrow way;  
That leads to a heaven of peace and love  
Directed by Thy infallible Word.



# Peter, A Rock

Mrs. S. T. Dunning  
Jakin, Georgia

**T**HERE was a man whose name stands first in every list of the apostles: "Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother: James the son of Zebedee, and John his brother: Philip, and Bartholomew: Thomas, and Matthew the publican: James the son of Alphaeus, and Lebbaeus whose surname was Thaddaeus: Simon the Canaanite, and Judas Iscariot, who also betrayed him" (Matthew 10:2-4).

His name stood always at the head of the column. He was a man of impulse, a rushing energetic type of man. He was made up in such a way that the connections between his feelings and his will were close. The moment he felt an impulse he was on his feet acting. He moved first and thought it over later.

Let us notice the strength of such a nature, its weakness, and what the Lord can make of that sort of a man.

First, let us consider the strength of the man, Peter. The man who can make up his mind and act promptly in religious matters, in business, in political affairs, in the presence of danger, while other men are still thinking it over and talking about it, has a certain advantage. He strikes while the iron is hot.

Jesus, while here on earth, saw this man with a net in his hand fishing. He said to him, "Follow me and I will make you fishers of men" (Matthew 4:19). Peter had been taking fish for the market; now he was summoned to take men for the service of God. The man of impulse did not say, "I will be glad to think it over: I will consider your offer and let you know my decision in a few days." He decided then and there that he would do it. He forsook his net, leaving it there in the water, and followed Christ.

When Jesus was at Caesarea Philippi, He wondered how men were regarding His preaching; so He asked His disciples, "Whom do men say that I am?" The disciples answered that there was a wide difference of opinion on that point. They said, "Some say Elias, and others say one of the prophets." But Jesus said to them, "Whom say ye that I am?" Maybe all of the disciples had not fully decided yet just who this man whom they loved and followed was. But this man of impulse, Peter, burst out with these words of truth, "Thou art the

Christ, the Son of the living God." He knew what he believed, and why he believed it. Flesh and blood had not revealed it unto him, but an inward experience of divine help. He was ready then and there to stake his all upon the claim that Jesus was the Saviour of the world. His mind was quite made up, and he stood ready to act.

"And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:17-19).

Many times the great teacher, Jesus Christ, spoke about forgiveness: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive men not their trespasses, neither will your father forgive your trespasses" (Matthew 6:14, 15).

On another occasion Jesus saw fit to go further in his teaching concerning forgiveness: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear, thou hast gained thy brother" (Matthew 18:15). When Jesus had finished this teaching, Peter burst forth with these words, "... Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Matthew 18:21). This to Peter seemed to be a liberal offer, as the number seven in the Bible is symbolic of completeness. But Jesus knew Peter and suggested a still higher standard of forgiveness, "... I say not unto thee, Until seven times but, Until seventy times seven" (Matthew 18:22). No doubt Peter accepted this teaching and would have at that moment forgiven any man who had wronged him seventy times seven if the man had asked him to do so.

Peter was the speaker for the twelve. As Jesus told of His approaching death and resurrection, Peter did not want to believe this could happen to this man whom he loved so much. As Jesus asked the twelve once when many of His disciples forsook

Him, "Will ye also go away," Peter answered Him, "Lord to whom shall we go? thou hast the words of eternal life."

On the Mount of Transfiguration, as the glorious Christ was revealed to Peter, James and John, Peter was so happy and overjoyed that he said unto Jesus, "... Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matthew 17:4). As these two great Bible characters appeared, beholding the transfiguration of Jesus, Moses representing the law while Elias represented the prophets, Peter just wanted to stay there with the glorified Christ.

In the second place, notice the weakness of the man, Peter. When one is carrying a pan of water and it slops over on one side, his hasty action in changing the level usually causes it to spill out on the other side. So is the man of impulse, he speaks and acts one way, and then a moment later in a hasty reaction, he changes to the opposite direction.

Here was Peter when he first met the Master, saying to Him, "... Depart from me: for I am a sinful man, O Lord" (Luke 5:8). He felt that he was not good enough to be in the same boat where Christ was. Then a little later we find him clinging closer than all the rest of the apostles when Jesus ate the Last Supper with His disciples. As He took a towel and a basin of water and washed their feet, Peter drew back and said, "Thou shalt never wash my feet." Then at a word from Christ, he melted into a desire for a still closer intimacy, "Lord no my feet only, but my hands and my head also." He wanted a regular bath.

Just before Christ was crucified, He told Peter that he would deny Him; and Peter said unto Jesus, "Though I should die with thee, yet will I not deny thee. ..." (Matthew 26:35). But Jesus told him just when he would deny Him: "... Verily I say unto thee, That this night, before the cock crow thou shalt deny me thrice" (Matthew 26:34). And we find in the Scriptures that Peter did just that.

What a strange combination of courage and cowardice, or rugged strength and instability. All of this goes with the impulsive temperament, such as was Peter's.

In the third place what use did the Lord make of such a man? He did not make light of his limitations, He knew what was in the man. He knew Peter and He did not refuse to enroll him as an apostle because he was of this kind of a nature. He set before him an open door into the storehouse from which he could secure the qualities which he lacked. He gave him a new name to live up to. His name had been Simon, but Jesus said, "Thou shalt be called Peter." When Jesus gave Peter that name, He was thinking not what the man



had been, but of what he could be.

There is a rock of strength in fickle, impulsive nature; send for the Saviour that He may bring it out. Send for the supreme Artist who can change us all into His own likeness and image.

It takes the hand that was pierced to carve the divine image upon any life, but His grace is sufficient if men will only have it so. When the sun shines through a stained glass window, it does not make all the colors exactly alike. It brings out more fully the loveliness of each one of the various shades. So divine grace brings out a finer way the personal traits in every life. God deals with all men not in terms of what they are, but in terms of that which He sees is possible for them to become.

When the trials came, Peter showed himself a coward and a quitter. But let us read on, we have not come to the end of the chapter of his life story yet. Now when

the day of Pentecost was fully come, Peter became a new Peter, he was filled with the Holy Spirit and he could really fill the mission that Jesus had had for him when He said, "Follow me." This great Pentecostal sermon that Peter preached touched many people, and three thousand souls were saved.

Some days later, when the people saw the boldness of Peter and John, they took knowledge of them that had been with Jesus. Somehow these two men had caught the spirit of that matchless life. There was a certain quality in them that was Christ-like. And when the Jewish officials urged them not to speak any further in the name of Christ, Peter flatly refused to be bound by their command. Then Peter and the other apostles said, "We ought to obey God rather than men." Peter was carrying on; he was showing himself indeed: "Peter, a rock."

## FIBBING TO THE LORD

C. Alexander Dolph

**I**LL go where You want me to go—I'll say what You want me to say—I'll be what You want me to be."

A friend of mine tells me of once being in a prayer meeting where the words of this hymn were sung very heartily. He so entered into the spirit of the song that he made the words of it his very own. He was so inspired by them that he fairly walked on air on his homeward journey.

When he had covered about half the distance he noticed by the street light an unsaved neighbor standing by his gate as if waiting for someone to meet him there. God's voice came to my friend, "Speak to that man concerning his soul. Now is your chance to make good the sentiment of the hymn which so inspired you." But his reaction was a cowardly shrinking and a feeling that he could not do it. Said he:

"I was greatly humbled by my failure to make good the resolution made in the church while under strong spiritual influence. I passed by with only the usual greeting of a neighbor. I afterward learned that this neighbor had been thinking about his need of a Saviour as I was coming down the street, and he had been prepared to at least discuss the matter with any Christian in whom he had confidence."

I was relating this incident to a field secretary of the Christian organization and he told me of a somewhat similar incident, though with a different ending. He said:

"Before I became a minister I was building a new home. Looking out the window I saw an unsaved neighbor driving his team as he walked behind them. God spoke to me, telling me that I should go out and speak to that neighbor concerning his soul's

salvation. I hesitated till he had gone by, but the urge was so strong that I put on my hat and coat and followed him to his home a few blocks away. He was just unhitching his team when I came along. When I told him of the urge I had experienced, tears came into his eyes and he said, 'As I passed your home I was thinking that, as you were a Christian man I wished you would happen out and talk to me about how to become a Christian.'

"'Well, I'm here,' I said, 'and will do the best I can at it.' Whereupon I got out my little Testament and pointed him to a few plain passages of Scripture. The result was that he accepted Christ by faith and remained a Christian as long as I knew him."

The third experience is one of my own. It was in the state of Michigan and the blue clay of that section was at a stage that made travel well-nigh impossible. As I sat in my home an urge came upon me to visit a home two miles out in the country and talk to a young man of that home, seeking to win him for the Lord. I knew that it would be a trying trip and that the only way I could get there with safety would be on horse back, but feeling sure that it was the Lord's will I secured a strong saddle pony and set out.

The family composed the stepmother and two stepsons, and all were home when I arrived. As the stepmother was a Christian woman I felt free to talk about becoming a Christian to the young man. He was in a receptive mood and acted as if it was just a natural thing for me to be interested in his soul's welfare. I knew that his own mother had been a devout Christian woman and so, after pressing the claims of Christ upon

him, I said that not only would Christ be pleased but his mother would have rejoiced in his salvation and their final meeting in heaven.

He broke into tears as he answered:

"I know she would have been pleased and I do accept her Saviour as mine." After prayer I went home feeling that it had paid well to heed the promptings of the Spirit. The young man joined the church at the first opportunity and was still serving the Lord Jesus Christ the last time I heard of him.

In each of the cases I have recounted the Lord had spoken to the unsaved one before He had sent the messenger. It was the same principle on which He dealt with Philip and the eunuch. The same principle He will use with men today if they will heed His voice.

It is said that a certain man asked a Christian worker if he believed that God still speaks to men. The answer was, "Yes, but men keep up such a materialistic din that they can't hear Him." While this statement contains truth it is likewise and equally true that many do hear Him above the materialistic din, but deliberately ignore His call as did the man who passed up his opportunity with the man at the gate, even though he had said in the hymn, "I'll go where You want me to go, and say what You want me to say." They fib to the Lord.—*Gospel Herald*.

## Church Conference

Freedom of conscience depends on the amount of true freedom exercised in the government of the church. And freedom of church government depends on how well the membership guards this freedom. If Christians had always guarded the freedom and independence of the church there never would have been any other kind of church government but congregational like that of your church.

The business of the church belongs to you the congregation, therefore you should be in your church conferences, and take an active part, and teach your children this great truth of freedom of conscience.—*The Announcer, Trinity F. W. B. Church, Fort Worth, Texas*.

A man who boasts about his ancestors confesses that he belongs to a family that is better dead than alive.

The mind is like the stomach. It's not how much you put into it that counts, but how much it digests.



# NEWS NOTES

## Rocky Mount Church to Dedicate Church Auditorium

The First Free Will Baptist Church of Rocky Mount, North Carolina, will have the dedication service of the church auditorium November 18, 1956. The services will begin as usual with the Sunday school at 9:45 a. m.; the morning worship service will be conducted at 11:00 a. m.

Lunch will be served at the church during the noon hour.

At 1:15 p. m. the dedication service will be held, followed by the burning of the mortgage and the laying of the corner stone.

All former pastors, members, friends and neighbors are cordially invited to attend. The pastor of the church is the Rev. Billy B. Walker.

## Superannuation Report For October, 1956

The following is the October report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists:

Balance on Hand, October 1, 1956	\$1,745.71
<i>Receipts</i>	
Regular Receipts	\$1,759.03
Retirement Fund	10.00
Total Receipts	1,769.03
Total to Account for	\$3,514.74
<i>Disbursements</i>	
Paid to Superannuated	
Ministers	\$ 240.00
Operating Expenses	224.50
Paid to National Board	153.45
Total Disbursements	617.95
Balance on Hand, November 1, 1956	\$2,896.76
<i>Receipts by Conferences</i>	
Albemarle	\$ 68.25
Central	601.01
Cape Fear	133.73
Eastern	513.70
French Broad	59.18
Pee Dee	5.00
Piedmont	5.00
Western	383.16
Total Receipts by Conferences	\$1,759.03

## Pleasant Acres Mission Organized Into Church

Pleasant Acres Free Will Baptist Mission located near Morehead City, North Carolina, became the Pleasant Acres Free Will Baptist Church on a recent night when members met at the home of Mr. and Mrs.

E. B. Hill with members of the Executive Committee of the Eastern Conference of North Carolina. The Rev. J. C. Griffin presided over the meeting, and the Rev. David Hansley, chairman of the committee, conducted the business session. The Rev. J. W. Alford, also a member of the committee, read the resolutions compiled by the state board of missions.

The following officers were elected for the church: Joseph Smith, E. B. Hill and Ashford P. Dennis, trustees; James E. Davidson, clerk; William F. Griffin, treasurer; L. H. Wetherington and the Rev. Earl Hansen, deacons; Mr. Smith, Mrs. Hill and Mr. Wetherington, finance committee.

The Rev. Mr. Griffin was elected as temporary pastor and the name of Pleasant Acres was accepted by the committee as the permanent name for the church. Mr. Griffin, as pastor, presented a Bible to the church, urging the members to consult, read and study the Bible in all phases of the church work and use it as a guide to Christian service.

The statements of the Free Will Baptist doctrine and Articles of Faith were read by the Rev. Mr. Hassley; and the Rev. Mr. Lloyd Vernon, another member of the committee, read and discussed the covenant as adopted by the Free Will Baptists of North Carolina.

The committee voted to accept Pleasant Acres Church as a member of the Eastern Conference and the Fifth Eastern District of the Free Will Baptists. The members pledged their support to the work of the local, district, state and national organizations and the Rev. Mr. Alford gave the prayer of dedication.

The hymn, "Blest Be The Tie That Binds," was sung by the 30 members present and Mr. Davidson gave the closing prayer.

## South Carolina State Association Central Conference

The South Carolina State Association Central Conference will convene with the Little Bethel and Little Star Churches on November 15, 16, 1956. The following is the scheduled program for the meeting:

### Thursday Morning

- 10:00—Devotions, Rev. Hoyt Powell
- 10:15—Call to Order, Rev. W. L. Jernigan
- Welcome, Rev. L. L. Brown

## Coming Events

- November 22—Thanksgiving Day
- December 25—Christmas Day

- Response, Rev. S. A. Branch
- 10:20—Moderator's Message
- 10:30—Selection of Committee on Committees
- 10:35—Enrollment of Delegates
- 10:50—Recognition of Visitors
- 10:55—Singspiration
- 11:00—Business
- Report of Committee on Committees

- 11:15—Recess
- 11:25—Morning Message, Dr. L. C. Johnson, President, Free Will Baptist Bible College, Nashville, Tennessee

### Thursday Afternoon

- 1:15—Devotions, Rev. Carl Shook
- 1:30—Free Will Baptist Bible College, Dr. L. C. Johnson
- 1:45—Special Music
- 1:50—Superannuation, Rev. K. V. Shutes
- 2:05—Business
- 2:20—Report of Home Missions Committee
- 2:25—Report of Educational Committee
- 2:30—Report of Temperance Committee
- 2:35—Special Music
- 2:40—Report from Children's Home, Rev. Edward Corn, Superintendent
- 2:55—Report of Home Missions Board, Rev. Fred Powers
- 3:05—Report of Christian Education, Rev. Rufus Coffey
- 3:20—Adjourn

### Friday Morning

- 9:30—Devotions, Rev. M. S. Todd
- 9:45—Reading of Minutes
- 9:50—Report from Late Churches
- 9:55—Report from State Foreign Mission Director
- 10:05—Report of State Superannuation Director, Rev. Clarence Lambert
- 10:15—Special Music
- 10:20—Report of Resolutions Committee
- 10:30—Business
- 11:00—Report of State League Work
- 11:05—Recess
- 11:15—Foreign Mission Service, Rev. Raymond Riggs

### Friday Afternoon

- 1:15—Memorial Service, Rev. J. B. Oliver
- 1:30—Report of State Auxiliary Work
- 1:40—Report of Finance Committee
- 1:45—Report of Treasurer
- 1:50—Report of Special Committees
- 2:10—Business
- 2:40—Report of Nominating Committee
- 2:55—Where Do We Go Next Year?
- 3:00—Adjourn

## National Superannuation Report for October, 1956

The following is the October report of the Rev. K. V. Shutes, promotional secretary of the National Superannuation Board:

Cash on Hand, October 1, 1956 —\$222.62

### Receipts, Cooperative Plan of Support

Alabama	\$ 1.04
California	10.11
Illinois	6.10
New Mexico	2.93
Michigan	26.64
Missouri	19.19
North Carolina	60.06
Oklahoma	30.28
Tennessee	9.24
Virginia	23.60



Kansas (designated) .....	5.61
Total Receipts, Cooperative Plan of Support .....	140.80
Receipts From States	
Alabama .....	\$23.75
Georgia .....	43.50
Michigan .....	11.00
Mississippi .....	1.74
North Carolina .....	76.28
South Carolina .....	75.74
Tennessee .....	53.00
Virginia .....	48.68
West Virginia .....	4.50
Total Receipts From States .....	338.19
Other Receipts	
Roman's National Auxiliary Convention .....	\$ 4.90
Refund on Policy .....	44.94
Premiums on Policies .....	95.00
Total Other Receipts .....	144.84
Total Receipts Plus Balance .....	\$846.45
Disbursements	
Ministers Life and Casualty Union .....	\$179.99
Mrs. K. V. Shutes, Secretarial Service .....	40.00
Rev. K. V. Shutes, Salary, August 18-25 .....	100.00
Refund on Policy .....	15.24
Total Disbursements .....	335.23
Balance .....	\$511.23
Check No. 1123 on First American National Bank of Nashville, Tennessee .....	15.24
Balance on Hand, October 31, 1956 .....	\$526.46

### C. Children's Home Thanksgiving Program

The annual Thanksgiving program of the North Carolina Free Will Baptist Children's Home, Middlesex, will be held at the home, Thanksgiving Day, Thursday, November 22, with a former student of the home, the Rev. James Earl Raper, as the guest speaker. Everyone is cordially invited to attend the annual affair and bring a well-filled picnic basket and an offering for the home. The scheduled program is as follows:

- 30—Processional
- Congregational Hymn
- Welcome Address, Shelby Jean Price, High School Senior
- Response, Rev. S. R. Kennedy
- Special Music, Junior Choir of the Home
- Recognition of Former Superintendents, Board Members, Alumni and Special Guests
- Music, Entire Children's Home
- News from the Home, Rev. S. A. Smith, Superintendent
- Offering
- Presentation of Speaker, Rev. W. B. Raper
- Message, Rev. James Earl Raper
- Congregational Hymn
- Benediction, Rev. R. H. Jackson
- Lunch

### New Church at Sacramento, California

On October 4, 1956, a new church was organized at Sacramento, California. Attending the organizational meeting from the Modesto, California, Free Will Baptist Church were Joe Mooneyham, O. H. Doss and J. A. Roberts. It is reported that these attendants were quite impressed with the fact that the 26 charter members of the new church are all loyal, consistent tithers.

### Sunday School Training Course Conducted

Christian Home Free Will Baptist Church of Blountstown, Florida, was privileged to have Rev. William J. Mishler, promotional secretary for the National Sunday School Board, conduct a Sunday School Training Course during the week of October 22-26.

The following churches of the Salem Association were represented: Abes Springs, Traveler's Rest, Cottdale and Christian Home. There was an average attendance of 35 during this class of instruction, which was enjoyed by everyone who attended.

The church reports: "It was indeed a blessing to be able to attend these meetings and everyone present enjoyed the messages, which were very instructive and inspirational.

"Again, we realize the great importance of the work of our Sunday school in not only the training of our youth, but the adults as well."

## A Meeting in the Air

Philip B. Marquart, M. D.

**S**INCE he became a pilot, Bob had made a practice of speaking to each new co-pilot about his soul. On this flight, however, Bob knew that Jerry, his co-pilot, was already saved. That had been a recent experience which was fresh in their minds. So, as they zoomed along over their commercial route, they fell to talking of the wonderful Friend they had in Jesus. Both boys recalled the time, eight months ago, when they had flown together for the first time. Bob had spoken to Jerry about the Lord Jesus. Jerry, a bit discomfited, had listened respectfully, but would not accept the Saviour. Bob wondered about his failure with Jerry, and forthwith put him on his prayer list.

Six months later, when Jerry was transferred to New York, he was thinking more and more seriously about his salvation. As it happened, another Christian pilot in New York invited Jerry to go to church one Sunday. Jerry went with him for two successive Sundays. On the third Sunday, Jerry

had to attend church alone, because the other pilot was away. He answered the invitation to accept and confess Christ and was filled with the joy of salvation so that he had a good testimony when his friend returned. Following another transfer, Bob and Jerry were flying together again.

They had prayer together as they flew along—asking that the Lord might use them to lead some soul to Christ. The "amen" was barely over before the stewardess opened the door.

"There's a passenger out here who would like to borrow a Bible," she said to Bob, "I knew you would have one."

Bob handed her his much worn Bible, with a questioning look. "Come back and tell us about it," he said.

After an interval, the stewardess returned. It seemed, she informed the pilot, that one passenger was attempting to explain the way of salvation to another passenger who was very much interested.

"Here," said Jerry, "Let's send them a message."

He tore off a blank sheet of the ship's log and wrote down: "We're both of us saved. Are you? Signed—Pilot and Co-Pilot."

The stewardess took the note to the passengers, and shortly she returned.

"He's having trouble explaining salvation to the passengers," she declared. "He wants one of you to come back and help him."

Jerry went back, showed the passenger how to be saved, and led him to Christ. His prayer and Bob's of a few moments before was already answered. This man had met the Lord in the air before the time.—*Gospel Herald*.

## "Bees" For A Buzzing Society

1. BE at the Meetings—rain or shine.
2. BE on time.
3. BE a pray-er.
4. BE appreciative of the efforts of those in charge.
5. BE willing to accept office with a prayerful "I'll do the best I can."
6. BE an "I'd love to" participant on the program.
7. BE actively interested in the business discussions.
8. BE a worker—together.
9. BE diligent in inviting guests and getting new members.
10. BE prompt in the payment of financial obligations.

—The United Evangelical.

If you want to forget all your other troubles, wear tight shoes.—Selected.



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW  
3824 Richland Avenue, Nashville 5, Tennessee

Question: Please explain, "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever" (Genesis 3:22); in the light of, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26). How does being made in the image and likeness of God (1:26) differ from "... the man is become as one of us, to know good and evil" (3:22)?—Rev. G. Thompson, 2108 Saddler Avenue, Nashville, Tennessee.

Answer: There are several views held by prominent commentators on this subject. H. C. Leupold, D. D., in *Barnes' Notes on Genesis*, Page 180, makes the following comment on Verse 22:

"Whereas in Vv. 8-21 we had the substance of what God spoke to man in mercy and in judgment, we have in Vs. 22 the persons of the Holy Trinity in divine counsel among themselves. As might well be expected, from the divine point of view man's act is not only trivial but sad. Man achieved in a relative sense a kind of parody of godlikeness. A divine and holy irony takes note of this. True, there is nothing in these remarks of God that could for a moment make it appear as though the Lord found fallen man a fit object for venting His amusement. Perhaps, since human terms but imperfectly describe the deity, words such as sarcasm or irony—over the relative propriety of which a vigorous debate is still being waged in reference to this passage—had better both be avoided, lest we create a conflict with the pure pity that, without a doubt, stamps his mercy as truly divine. We might, then, substitute the word 'sadness' as descriptive of God's attitude. At the same time, the turn of the narrative practically requires that attention be drawn to the equivocal sense in which the promise was made: 'Ye shall be as gods.' What a sorry godlikeness, if we may use the paradox, and what a pitiable achievement on man's part!"

Charles Simeon, in his *Expository Outlines on the Whole Bible*, Volume 1, Pages

43, 44, says:

"The ironical and sarcastic expressions which purport to be the reason of this dispensation, are certainly strong indications of his heavy displeasure. The flattering hope of 'becoming as gods,' had led Adam and his wife to transgress the divine command. Now therefore God casts it, as it were, in their teeth, with holy indignation, in order that they might see what they had gained by their folly and presumption. And whereas they had hitherto enjoyed the liberty of eating all the fruits of Paradise, and especially that which was a pledge and earnest to them of God's eternal favor, he drives them out from the garden, to live in a far different manner by the sweat of their brow, and to feel that they were cut off from that life, which, had they maintained their innocence, would have been consummated in glory.

"Thus we behold them driven as outcasts from God and happiness, and doomed to a life of labor and sorrow which should issue in a painful death, and (if repentance intervened not) in everlasting misery."

As we note these quotations quite well agree in that both indicate that God's words in 3:22 are ironical, calling attention to Satan's promise, "For God doth know that in the day ye eat thereof, then your eyes shall be as gods, knowing good and evil" (Genesis 3:5). In other words these believe that God the Father in effect is saying to Christ and the Holy Ghost in the presence of Adam and Eve, these have followed Satan's advice in disobeying us and having gained the wisdom he promised, they would gain, they now being as wise as one of us, they must be driven from this garden lest they eat of the tree of life and live in this state of wisdom as rivals to us forever. Gray and Adams do not agree with this view as seen from the following quotation taken from Volume 1, Page 21 in their *Bible Commentary*: "Man . . . evil, not an ironical expression as some would say, but inasmuch as we cannot believe God to be using this sarcasm, it is better to hold that man had attempted it; it was his object and wish. And now . . . ever, eating it now with wrong motive; i. e. to counteract the sentence."

Jamieson, Fausset and Brown, in their one volume, *Commentary on the Whole Bible*, Page 20, say of Genesis 3:22, "Not spoken in irony as is generally supposed, but in deep compassion. The words should

be rendered, 'Behold, what has become (by sin) of the man who was as one of us: formed at first, in our image to know good and evil—How sad his condition now.'"

Regardless to what view we may take I think we should read the whole of the first three chapters of Genesis, giving special attention to 1:26; 3:5 and 3:22. This will help up to view the contents of the three verses in order and in their relation to each other. In whatever way we may look at a man's predicament as seen here, it is pitiful and has been ever since he wilfully and voluntarily disobeyed and transgressed God's law thereby cast his lot or took his stand with Satan and against God. Satan has nothing to offer him except that which he has won in his transgression and that is an eternal existence in outer darkness separated from God and all that is good and pleasant and in a place of eternal punishment "where the fire is never quenched and the worm never dies." "Then shall he also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Matthew 25:41). See Genesis 3:1; Revelation 21:8; 1 Peter 5:8; 2 Corinthians 11:13-14; John 8:44; Matthew 25:30.

Man, under the justice and holiness of God, could hope for nothing better since he was free to choose and in this state of freedom made his choice on the side of Satan. Had he chosen to eat of the tree of life the fruit of which God had offered him freely, telling him that this would bring him eternal life, he would have never died. God had also told him what a disobedient act eating of the tree of the knowledge of good and evil would bring him. God wanted him to eat of the tree of life and be happy forever. Satan wanted him to do just what he did and incur thereby eternal death. It is only since God's mercy intervened that man has been given an opportunity to turn to favor and standing with God through our blessed Lord Jesus Christ. The latter calls for our greatest concern and to understand what the Bible requires of us now, in the achievement of such a state of bliss. This is what is most essential and requires that everyone who knows the saving grace of God make it known to others.

The flying rumors gathered as they roll  
Scarce any tale was sooner heard than to  
And all who told it added something new  
And all who heard it made enlargements  
too;

In every ear it spread, on every tongue  
grew.

Obstacles are those frightful things you see when you take your eyes off the goal.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

Someone has said, "The supreme need of the church today is soul saving. Some think the greatest need is a pipe organ; a better choir; a better building, or a better preacher, but the greatest need is a passion to save souls. Only one fourth of our population are professed Christians. Think of the men and women every day going down to ruin. Think of the indifference on the part of the Christians.

"The church that has the best prospects for future usefulness, is the soul-winning church. Hundreds of churches have been blotted out of existence because they forgot their heavenly mission."

The text under consideration sets forth the responsibility of the individual Christian in the matter of bringing those who are lost to Christ, *Let him know, that he which converteth the sinner.* . . The Christian should ever be aware of the fact that he has enlisted in the mighty army of God whose only purpose is to wage war on sin and fight to bring the whole world to Christ. A Christian who has never won a soul for Christ should be ashamed of his religious warfare, and yet there are hundreds in our churches who have never brought one person to Christ; and, more tragic, I fear, thousands have never tried to win one for Him.

"Must I go, and empty-handed?

Must I meet my Saviour so?

Not one soul with which to greet Him,

Must I empty-handed go?"

Those are serious questions. Questions to be faced now—or hereafter! What multitudes of professed Christians are going to the judgment empty-handed so far as the souls of their fellow man are concerned!

One of the greatest joys of the Christian life is the knowledge that we have been instrumental in leading others to Christ. The text again sets forth two things that bring joy to the soul winner. It says he *shall save a soul from death, and shall hide a multitude of sins.* By leading men and women to accept Christ and become new creatures in Him, ever living according to His example and teaching, think of the suf-

fering that would be averted in the life and in eternity. Think of the souls who would not go into the presence of God all blackened with sin. Think of the multitudes of sins that would never be committed! Fewer would be in our penal institutions, and fewer, far fewer, would spend eternity in hell!

The soul winner must have a working knowledge of the Word of God to be effective. It is the sword of the Spirit. It is the revelation of God and His love and mercy. It is the instrument God uses to reveal Christ to the lost, to convict of sin, and to regenerate the sinner. In the nineteenth Psalm we read, "The law of the LORD is perfect, converting the soul."

But there are many things that will hinder in the matter of winning others to Christ. Dr. Charles G. Finney gave "Ten

Rules for Converting Nobody" which follow:

1. Let your supreme motive be popularity rather than salvation.

2. Study to please your congregation and to make reputation rather than to please God.

3. Take up popular, passing and sensational themes to draw crowds and avoid essential doctrines of salvation.

4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.

5. If asked, "Is it wrong to dance, play cards, or attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

(continued on page sixteen)

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE BIBLE

Sometime ago a young pastor asked where he might be able to find safe, authentic information on the history of the Bible. We believe that the best possible sources for such information are the American Bible Society, 85 Walton Street, Atlanta, Georgia, and the American Tract Society, New York City. Both of these organizations publish pamphlets on the subject that may be relied upon for their information and their loyalty to God's Word. They are suitable for the pastor's personal use or for study groups in the church.

The American Bible Society is sponsoring world-wide Bible reading from Thanksgiving to Christmas, and Universal Bible Sunday on December 9. World-wide Bible reading is a concerted effort to get more people to read the Bible. It is observed throughout the United States and in more than forty other countries. It is publicized by magazines, newspapers, radio and television.

World-wide Bible reading started when a lonely marine on Guadalcanal wrote his mother asking that his parents join him in the daily reading of identical chapters in the New Testament. The mother shared her secret of the invisible bond of fellowship with her overseas son with the Philadelphia office of the American Bible Society. Thereafter throughout the war years thousands of service men and their families shared a similar experience. As



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Three Colombian Protestants Murdered

Two evangelicals were killed and another seriously injured in a recent outburst of religious persecution in the village of Las Coloradas, Valle Department, Colombia.

Sr. Ramon Garcia was shot and killed on a mountain trail between Las Coloradas and Cartago. Two days later another evangeli-

cal, Sr. Gutierrez, was attacked and wounded as he was returning from the burial of Sr. Garcia. The third victim was Sr. Antonio Munoz, shot to death on October 7.

As a result of these murders all Protestants in the area abandoned their farms and fled. The Protestant community of Las Coloradas included some 25 families which made up a congregation of more than 150 persons. The church in Las Coloradas be-

the movement spread, millions asked for and used the bookmarks published by the American Bible Society.

The American Bible Society will send free to any pastor requesting them a supply of book marks listing special selections of daily Bible readings to last from Thanksgiving to the end of the year. They will also send free a poster to place on the bulletin board of your church with a pamphlet entitled, "The Bible Speaks Today," to help you in the preparation of your sermon for December 9.

We have used these materials in our congregation and we heartily recommend them to all our pastors. If you have not already received your samples from the American Bible Society write them today so that you will have plenty of time to get your materials distributed before Thanksgiving.

### HOW TO USE THE BIBLE:

- I. Confidently—Hebrews 4:12.
- II. Skillfully—Nehemiah 8:8.
- III. Discriminately—2 Timothy 2:15.
- IV. Thoughtfully—Psalm 85:8.
- V. Unselfishly—2 Corinthians 2:17.
- VI. Consistently—Isaiah 55:11.

## MY PRAYER

Gertrude Jesser

Oh, God, forgive my selfishness,  
And take away my sin.  
Create in me a heart that's clean,  
And give me peace within.

Oh, give me strength and courage, Lord;  
Help me to start anew  
To live my life for Jesus,  
Each day, the whole year through.  
—Selected.

longs to the Cumberland Presbyterian Church.

Meanwhile, in Buenavista, Caldas Department, Sr. Luis Arce was murdered on October 3. He was working on his farm with his brother and a hired man when several men dressed as police arrived. After questioning him about his religious beliefs they ordered him and his two companions to accompany them to the office of the Police Inspector. Later the three men were found on the trail, shot to death.

Sr. Arce was a Sunday school teacher and lay preacher of the Buenavista Protestant Church, which is affiliated with the Gospel Missionary Union. His brother and employee were "sympathizers"—that is, openly friendly and receptive to Protestantism—but not professing evangelicals. Theirs was the misfortune of being in the company of Sr. Arce when his persecutors sought him out.

## Home Missions Board Report

The Rev. H. E. Willis, treasurer of the National Board of Home Missions, makes (continued on page thirteen)

## THE MAIL BOX

### AN APPEAL

"To all churches that were pastored by the late Rev. W. A. Dail, this is to state that his widow has purchased a monument for his grave.

"Since Mrs. Dail is the widow of a retired minister she would highly appreciate any donation from anyone to be applied on paying for this monument. Send all donations to Mrs. Hettie Dail, Winterville, North Carolina."—Written by a friend of the family.

### CHURCH BUILDING PROGRAM

"I am writing on the behalf of the Free Will Baptist churches who are anticipating entering into building programs. I have a number of inquiries concerning new church buildings, Sunday school annexes, parsonages and recreation buildings for Free Will Baptists all over the state of North Carolina. Any building committee or pastor who desires consultation service concerning a building program may contact me at the address below and I will be glad to meet with them. The charge for this service by many engineers and architects is outrageous. The only thing I ask for in this service is to bear my expenses in traveling. If a church of the Free Will Baptist denomination desires complete plans and specifications for new buildings, I am equipped to furnish such at a very nominal fee. In most cases plans and specifications can be furnished with four sets of blue prints for less than a hundred dollars.

"I have a number of complete plans on hand that I will be glad to let any church use provided they pay for the blue prints."—Rev. Boyd L. Shook, Box 318, Kenly, N. C., Telephone 470-1.



# NOTES — AND — QUOTES

By J. C. Griffin



## REFORMATION DAY TO BE OBSERVED

In many places Protestants are arranging for reformation exercises. In some places the arrangements are made and exercises are presented by the ministerial association. Some ministers and churches have their own individual reformation services. Here in New Bern, North Carolina, services are conducted under the sponsorship of the New Bern Ministerial Association which is composed of Protestant ministers.

Since my writings are entitled "Notes and Quotes" and are for the enlightenment of those who read them, I often quote from various sources. My writings are not for show, or for self-gratification, but for the church that I love, the church that Christ is building, and for the denomination that I love better than all the rest.

The following is a quotation from the *Converted Catholic Magazine*, which appeared in an article entitled, "Incredible Tyranny," and was accredited to Martin Luther, before the Diet of Worms in 1521:

"The sufferings and complaints of all mankind are my witnesses, that through the laws of the pope and the doctrine of man, the consciences of the faithful have been insnared, tortured, and torn in pieces, while, at the same time, their property and substance have been devoured by an incredible tyranny and are still devoured without end by degrading means, and that too, most of all, in this noble nation of Germany. Yet it is with them a perpetual statute, that the laws and the doctrines of the pope be held erroneous and reprobate when they are contrary to the gospel and opinion of the fathers.

"If, then I shall retract these books, I shall do no other than add strength to tyranny and throw open doors to this great impiety, which will then stride forth more widely than it has dared hitherto; so that the reign of iniquity will proceed, with impunity, and notwithstanding its intolerable oppression upon the suffering vulgar, be still fortified and established; especially when it shall be proclaimed that I have been driven to this act by the authority of your serene majesty and the whole Roman Empire. What a cloak, blessed Lord, should I then become for wickedness and despotism!"

Whether all that is said in the former quotation accredited to Martin Luther is

true or not, that is to be judged from history. But through all the ages there have come conditions in government and in religion when it was necessary for reformation. At this time, I certainly believe that it is time for a reformation in politics. We need reformers who will stick to facts and not try to destroy the character of the opponent. Whenever any man, whether he is a religionist or a politician, begins to sling mud and try to get to the top by destroying the reputation of his opponent because he has the protection and authority of *free speech*, I for one cannot trust that man. There is an old saying which states, "He who steals my purse, steals trash; but he who steals my good name robs me of that which he cannot restore and makes me the poorer while he is not enriched." I would much rather a man would steal my purse, for he would not get much in stealing it; because the man or the woman who would slander my name and cause me to lose is farther out of line with God's laws than the person who slipped my purse from my possession to his.

### *The Worst of Liars*

A liar is more dangerous than a thief. Lying has been heard of from the days of Cain all down through the ages. Satan is a liar and the father of lies. When Satan speaks a lie, he speaks of himself. John 8: 41-44 says, "Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Here we learn that the devil has children. Who are they? They are those who do not love Jesus and turn from the lust of the devil. They belong to Satan, and someday they will go to exist within the domains of their father. They will listen to him here, and someday in eternity they will have to associate with their father.

### *Making God a Liar*

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 John 5:10). To deny that Jesus was the Son of God is to make God a liar. The worst liar on earth is the liar who makes God a liar. There are some people who call themselves Christians but say that Jesus was not the Son of God. There are people in high places who say that Jesus was not the Son of God. Many

of these religionists are always seeking to tell you that there is no punishment for the sinner and the ungodly except what they get here on earth. They preach and teach that you will not go to a torment of hell fire. But against their word is the Word of God which says, "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). To deny that is to say that God is a liar.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). To deny this Scripture is to call God a liar. What can be worse than a religious liar? Political liars can only fool the natural man, and cause him to lose prestige and friends, but a religious liar can cause people to lose their all and at last to lift up their eyes in hell.

You may wonder what you can do when some tract distributor comes to your door. Some of them will not stop unless you push them back, for often they have little respect for you and will push right on in without proper presentation. So, when one comes to your door, first ask him if he believes the Bible to be the inspired Word of God. If he says, "Yes," then ask him if he believes that Jesus Christ was born of a virgin named Mary, and that He was of the Holy Ghost. If he says, "No," then run him off, for he is a deceiver sent out by his father, the devil. But if he answers, "Yes," then ask him if he believes that the righteous will live with God eternally, and that the wicked will abide with the devil, their father, eternally. If he says, "No," or starts to explain why he believes there is not a hell for the wicked Christ-rejecting souls of man, then it is time for you to tell him to get going and mean it when you say it! Shoot him with one or two of God's destructive bombs prepared for the devil and his angels, and you will not be bothered with the devil's agents right away.

## The Chief Thing

The greatest thing anyone can do for God and for man is to pray. It is not the only thing, but it is the chief thing. For if a man is to pray right, he must first be right in his motives and life. And if a man be right, and put the practice of praying in its right place, then his serving and giving and speaking will be fairly fragrant with the presence of God.

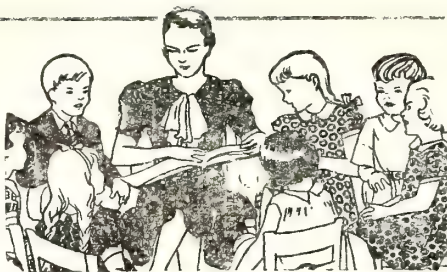
The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who explain about prayer; but I mean those people who take time and pray.—S. D. Gordon.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### SCRUB BRUSH BILL

Esther Miller Payler

**B**ILL rapped on his sister's door, their special signal rap, two short taps, and one long. "Got a tough problem, Doris, thought maybe you could help me find an answer."

"I never was too good at arithmetic," grinned his sister, tossing her blond curls. "Have you prayed about it?"

"Yes, but I haven't the answer. This is harder'n arithmetic," frowned Bill. "Last night when I was doing my lessons, I overheard Pop and Mom talking on the porch."

"What did you hear?" asked Doris eagerly.

"Mom said your music teacher told her you should take two lessons a week. Pop answered: 'Doris is talented and I'd like her to have the extra lesson, but the expense!' Mom said she'd save extra and the Lord would provide. Pop reminded that high school next year would cost more for clothes and carfare."

Doris' smooth forehead wrinkled: "We've taken too much for granted."

"We must figure some way to help, and relieve Father and Mother of this."

"We're too young for working certificates, but let's study what to do and pray about it. We can talk it over tomorrow."

Bill smiled: "I knew I could count on you."

The next evening Doris reported: "I asked Mrs. Marcus, our neighbor, if I could give her baby airings on nice days, and she was pleased. Promised me two dollars a week if I'd take the baby out after school and on Saturday and double that for vacation. That takes care of my music lessons. Mrs. Smith is going to let me help with dishes and taking care of her children when she has company too."

"Did you tell Pop and Mom?"

"No, Bill, I want to wait for your plan, then we could surprise them together."

"Today in study period I listed things I could do."

"What did you list?"

"I can scrub porches and floors, clean basements and garages, run errands, cut grass, hoe and take care of gardens."

"Yes," interrupted Doris, "you made a good job of Father's car."

"Thanks, Doris! You use your head." Bill

continued, "Saturday I'm going around the neighborhood and see how many odd jobs I can pick up where work laws won't interfere."

"You could print cards listing your work, showing your name, address and 'phone number and leave cards with customers so they could call you when they needed your kind of work."

"I'll dust off my printing stuff pronto!"

On Saturday morning when William started looking for work, he had a sinking feeling as he knocked on the first door. "Why should I do this?" he questioned. "I could pretend I didn't hear what Father said, but I can't let Doris down, after her effort." Finally, the door opened a crack.

"What you want?" a woman's voice shrilled.

"Do you have any odd jobs?" William made his voice sound deeper than usual.

"I do my own work!" Slam went the door!

William felt worse. He had to go on. He could not let his little sister earn money and he fail. He knocked at the next door, whistling. "Good morning," smiled Bill when the woman opened the door. "I'm looking for odd jobs. I live in the neighborhood."

"What can you do?"

"Scrub porches, floors, polish cars, cut grass or garden."

"How much to scrub this porch?"

"Thirty-five cents," promptly answered Bill.

"Go ahead. If you're good I'll find more for you to do."

Bill scrubbed thoroughly. When the customer inspected the work she said: "Good! Come every Saturday during the spring and summer and you can do it. Go next door, or wait, I'll call my neighbor. She needs help and hasn't any."

"Yes," replied the neighbor inspecting the scrubbed porch. "You may scrub my kitchen and polish the car."

At noon Bill had a dollar seventy-five cents and two satisfied customers. Doris was hanging on the gate waiting: "What success?" she grinned.

"Look at the money. The more doors I knocked on the more courage I got. Mon-

ey you earn yourself is worth more 'cause you paid for it in brains and elbow grease."

"I'm anxious to get started this afternoon with the baby," replied Doris. "Let's tell Mother now, I'm bursting with our secret!"

During the following week, William felt proud and grown-up, and Doris was always humming happily. On the second Saturday, William was hard at work scrubbing the porch of his first customer, when Frank Bell, sauntered down the street.

Frank was a snob and loud-mouthed bully. He was bright but smart aleck too. Bill scrubbed, ducking his head, so Frank would not see him, but Frank jeered: "Don't try to hide, Cinderella!"

"Beat it," snapped Bill. He went to the side of the house for more water, but when he came back Frank was still standing giggling, so that his fat stomach moved up and down. Bill found it hard to ignore Frank and his wisecracks about "scrub ladies." Bill had to pray for control. At last Frank strolled on, munching a candy bar.

At school Monday, when Frank came in the room, he called loudly to Bill: "How's scrubbing?"

"What's that to you?" exploded Bill, forgetting that "a soft answer turneth away wrath." His eyes blazed.

Frank snickered: "Listen fellows, Bill's sore! He spends his spare time scrubbing. He don't want me to tell he has housemaid's knees!"

Even Bill's ears were red. He was praying to keep from fighting. Teacher came into the room and the bell rang which was a blessing for him, and for Frank too. All week Frank made life miserable for Bill at school. He no longer took pride in his cleaning business, and hated going to school listening to Frank's jeers and jokes, which the other boys laughed at.

"Final examinations are in a month," warned the teacher. "Some will have to improve in their work if they are going to high school and get honorable mention for grade-school work." Bill thought she looked at him and Frank, as she spoke so sternly.

Bill said nothing at home about the way the boys tormented him, but he was so quiet his mother thought he was working too hard. "I'm only studying hard, because teacher said some will have to improve. I thought she was looking at me and Frank," defended Bill.

The next evening as Bill walked through the school hall, he saw Frank come from the principal's office, and he was almost crying. He had his eyes on the ground and did not even jeer at Bill. Doris told Bill that night: "I heard Frank's failing in math. After he boasted he'd head the honor list, that would serve him right not to pass."

For a moment Bill felt glad, then he said slowly: "That would be tough!"



Frank was quiet at school the next day. Bill thought: "It's a relief to have him in trouble, so he can't call me 'Scrub Brush Bill.'" Then he was ashamed of such unchristian thoughts, as he remembered Matthew 5:44: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

After lunch Bill followed Frank from the lunchroom: "I don't want to butt in, Frank, but is it true you may 'flunk' math?"

Frank's lower lip was thrust out: "What of it?"

"Math's my favorite. I'd be glad to go over some of the tough problems with you."

Frank's face was brick red as he studied Bill to see if he was in earnest. "This is decent of you, after the way I've heckled you."

"Forget that," answered Bill.

"My father'll gladly pay you," volunteered Frank. "He said last night he was going to get me a coach, rather than let me fail. Mother's get her heart set on my being on the honor roll like my brothers were."

"I don't want pay. I got my cleaning

business." Bill said it proudly, knowing he'd never be ashamed of honest work again. "We'll go over the lessons each night together and it'll help me too," planned Bill. "Each evening we'll take some review beside our daily work."

"Thanks," muttered Frank. "You're a real friend!"

On the way home, Doris passed Bill and Frank. When Bill came home she remarked: "Change of heart some place, I guess."

"Uh-hu," shrugged Bill, not letting on how pleased he was.

A few weeks later Doris teased William. "Look at my earnings, almost up to yours."

"Good," grinned Bill. "Our prayers have been answered."

"Frank's certainly a friend of yours now."

Bill winked: "We're both on the honor roll. Next year we're going to High together. But right now, I got to get busy. 'Scrub Brush Bill' and his trusty brush are due at one of my customers this minute."—*Gospel Herald*.

## MISSIONS

(continued from page ten)

the following report for October, 1956:  
Brought Forward \$ 241.18

Receipts	
Alabama	\$ 43.27
Arkansas	3.15
California	10.00
Florida	25.00
Georgia	124.93
Kentucky	2.00
Michigan	33.00
Mississippi	27.37
Missouri	112.76
North Carolina	148.90
Ohio	40.00
South Carolina	100.42
Tennessee	25.00
Texas	36.00
Cooperative Plan of Support	302.37
W.N.A.C.	51.13
Missionary Conference	199.54
Sale of Merchandise	33.18
Borrowed from Bank	2,954.50

Total Receipts 4,272.52

Total to Account For \$4,513.70

Disbursements	
Salaries to Missionaries	\$ 840.00
Church, Springfield, Mo.	250.00
Church Signs (January Account)	248.24
Travel for Board Members (Two Board Meetings)	382.49
Audits (January and September)	299.75
Payment on Station Wagon	92.00
Office Help	39.15
Telephone for Board Members	10.83
Past Due Account for Utilities	417.95
Promotion	25.00

Total Disbursements 2,605.41

Balance Carried Forward \$1,908.29

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### District W. A. Convention Organized

The Central Florida District Woman's Auxiliary Convention was organized at New Hope Church, Plant City, Florida, on November 3, 1956.

Mrs. Bertie Baxter of Chipley, Florida, vice-president of the Florida State Woman's Auxiliary Convention, was in charge of the organizational meeting. Assisting her were Mrs. Ruby Pelt, state stewardship-prayer chairman, of Marianna, Florida, and Miss Ada Holley, state secretary-treasurer, of Blountstown, Florida.

The officers for the new convention were elected as follows: Mrs. Jerry Wilfong, president; Mrs. Annie Mae Gibbs, vice-president and field worker; Mrs. Vita Mae Rice, recording and corresponding secretary; Mrs. Mamie Page, treasurer; Mrs. Patsy Guy, youth chairman; Mrs. Sadie Taylor, stewardship-prayer chairman; Mrs. Flora Guinn, personal service chairman; Mrs. Catherine Parrish, study course chairman.

The convention will announce the date of its annual meeting later.

Louisburg, N. C.—The Woman's Auxiliary of the Saints' Delight Free Will Baptist Church will hold its regular monthly

meeting, Thursday night, November 15, 1956, in the home of Mrs. Curtis Davis.

The auxiliary urges each member to be present and states that it will welcome all visitors who attend.

Kenansville, N. C.—The Woman's Auxiliary of the Sarecta Free Will Baptist Church met at the church on November 5, 1956. The meeting was called to order by singing "I'm Not Ashamed." Mrs. Simon Jones led the group in prayer. Mrs. Rivers Winstead led in the devotional period with Scripture taken from Deuteronomy 6:4-9. The program was presented by several of the members. After a short business session, the ladies were dismissed with prayer.

A hundred men can make an encampment, but it requires one woman to make a home.

We never heard of a man catching cold from leaving off his bad habits.

There is one broad sky over all the world and, whether it is blue or cloudy, the same heaven is beyond it.

Keeping away from the mire is better than washing it off.—*First F. W. B. Church, Florence, S. C.*

## Two or Three

Note the order: "Two of you—agreed—in My name—It shall be done!" Who can challenge this without putting a question mark to the statements of the Lord Himself? What a link for husband and wife in claiming the promised blessing upon home and children! What a link for the young people in the home—if faithful, loyal and believing! What a link for two friends for procuring blessings for those they love!

What possibilities for the Church if, in "twos" of one mind and heart, the people could meet for prayer! We have seen this tested among young men in all night prayer meetings with such definite results as to intensify their faith.—*Dr. T. C. Horton*.

It isn't the original cost of ignorance that matters—it's the upkeep!



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive Responds To Visit of Standards Committee

The Standards Committee of the North Carolina College Conference recently made a visit to Mount Olive Junior College, Mount Olive, North Carolina. The following letters were written to the members of this committee. These letters express the sentiments of the people of Mount Olive and Wayne County toward Mount Olive Junior College.

The following letter was written by Vernon Lowe, President, Mount Olive Chamber of Commerce, Mount Olive, North Carolina:

"Please accept this letter as an expression of sincere appreciation to you for your recent visit to Mount Olive in the interest of accreditation for our junior college. When we realize the many calls upon your time we are even more appreciative for your visit.

"Our organization, and indeed, every individual in the Mount Olive area is very proud of our junior college and the amazing progress it has made in such a short time. The tremendous influence for good, not alone in the educational field, but morally and culturally as well, which Mount Olive Junior College has exerted, and will exert in the years to come, has already endeared the institution and all the persons connected with it to every citizen in this area.

"The response to the college's campaign for funds, conducted last spring, is, we believe, an excellent barometer for the acceptance which the college and its program has met in this community. The calibre of its faculty, and student body, has already meant much here and gives promise of meaning a great deal more in the years to come.

"You may gather from this letter that Mount Olive is proud of its junior college. We are! We want it, we need it, and already our citizens have shown their willingness to do those things necessary to assure its continual growth and development until it comes into its own as an institution of higher learning—fully accredited, equipped and filling the needs of our area.

"Again, accept our thanks for your interest and visit here the other day, and if there is any way our organization can be of

help to you, please feel free to call upon us."

The following letter was written by Henry Belk, Editor, Goldsboro News-Argus, Goldsboro, North Carolina:

"I have been impressed with the vision and purpose which President W. Burkette Raper has for Mount Olive Junior College. I have been in conference with him on several occasions, both individually and in groups. I am convinced that he is able to lead Mount Olive College to a place of permanence, respect and responsibility.

"The Free Will Baptist churches have been aroused to support their institution.

"Mount Olive business men have formed their own organization to give continuing financial aid and cooperation with the college.

"Goldsboro business men and citizens generally see in Mount Olive College the immediate answer to this section's need for a community college. The school received pledges from Goldsboro of about \$75,000

in a campaign held last spring.

"The interested support raised up from so many sources guarantees that Mount Olive College will grow and increase its service from year to year. In every contact I have had with President Raper, he has repeatedly emphasized that the college must be a quality institution and must measure up at the earliest possible moment with standards generally recognized."

The following letter was written by B. E. Bryan, Mayor, Mount Olive, North Carolina:

"I was very much disappointed that I had to be out of town on your recent visit to Mount Olive College. I hope that you were pleased with what you found.

"We, the people of Mount Olive and this area of North Carolina, feel that this college has made substantial progress and regard it as a permanent institution of higher learning in this area.

"We intend to support it in every respect including financial support which, of course, is most necessary. I felt that it would be in order to write you this brief letter so that you would realize our interest in this institution. I am sure you thoroughly realize the need for it in this area.

"I would appreciate any suggestions you might make to us in order to help our college become accredited and continue to grow."

## STUDY

DORIS SHEFFIELD, Newton, Georgia

The world today with subtle force  
Seeks minds of men to win,  
By covering up with flowery words,  
Its low degrading sin.

I want to study more each day,  
God's words of truth and light.  
So I may never be in doubt  
About the path of right.

On life's great journey here below  
I've stumbled many times;  
Because I failed to search God's Word  
His will and way to find.

Whatever my profession be  
If honest in God's sight,  
He longs to have my life to use  
As His great shining light.

'Tis well to learn from books and men  
To better serve mankind,  
If deep inside God has control  
Of heart and soul and mind.

I want to be a student of  
The greatest Teacher known,  
And sit each day at Jesus' feet  
T'will be my hallowed throne.

If on my pilgrimage through life  
I gained degrees untold,  
And could not bear the Christian name  
At death I'd lose my soul.

What is my profit, should I gain  
The whole wide world and then,  
When standing at God's judgment seat  
I fail life's crown to win?

If I should study God's Word more  
Each day so faithfully,  
Then fail its lessons to apply  
How empty that would be.

There's not a problem of mankind  
Though great or infantile;  
But that the love of Jesus Christ  
Can take and minimize.

If I should live a thousand years  
And sorrows, griefs be great;  
God's Holy Spirit through His Word  
Would comfort, soothe, abate.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Forgiving Father

(Lesson for November 25)

Lesson: Luke 15:11-24.

Golden Text: Psalm 103:10, 11.

### I. INTRODUCTION

The entire fifteenth chapter of Luke is devoted to Jesus' description of lost people with emphasis upon the rejoicing in heaven when a lost person is found and saved. To make these truths plain and indelible He used three illustrations from the life experiences of the people to whom He spoke. He explained the classes of lost people in terms of a sheep which became lost by straying from the flock, a coin which a woman lost in the house, and a son who rebelled against the restraints of his father and went into a far country.

Today we shall consider the account of the Prodigal Son with emphasis upon the virtues of the father. This is as it should be, for there is no virtue or noble example in the sinful rebellion and waste of the errant son. His only noble example is found in his resolve to come back to his father. On the other hand, the son's father is a true type of our heavenly Father throughout the story.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. The prodigal son is a perfect illustration of Isaiah 53:6. He went in at the first "all" and came out at the last "all." The blood of Christ is the basis of forgiveness.

2. The quicker a prodigal spends his all, the better it will be for all concerned (Vs. 14).

3. Nothing will humble and tame a wild son so quickly and well as the pinch of real need (Vv. 15, 16).

4. It is only when a sinner sees himself as he is that he becomes conscious of his desperate need (Vs. 17).

5. Before a lost sinner can become God's son, he must be willing to be His slave (Vv. 18, 19).

6. When a sinner turns to God by faith in Christ, the Father will meet him with mercy and love (Vs. 20).

7. The sinner comes to Christ in filthy rags, but the Father has him clothed in a righteous robe (Vv. 21, 22).

8. When victory comes to the penitent

soul, the next thing to follow is a joyous feast (Vs. 23, 24).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. The Word itself says: "And he spake this parable unto them, saying." What we have here is known as a triptych. That is a picture painted on three panels; but forming one picture. So in this parable we have a threefold picture of the Godhead, seeking and bringing back the lost. The lost sheep gives us a picture of our Redeemer, the Lord Jesus Christ, in His work of redemption, going after the lost sheep until He finds it and bringing it back safe to the fold. There is intimated here His long and painful quest before He found and restored His sheep that was lost (comp. Luke 19:10). In the parable of the lost coin, we have a picture of the work of the Holy Spirit in illuminating the dark corners that was lost. In the parable of the Prodigal Son it is the Father that is pictured to us. We see him on the watch for the absent son, we see his readiness to meet and to receive him back into his place in the home. We see him rejoicing with nearly all of his household. We see the once erring son restored into the bosom of his family.—*The Bible Expositor*.

2. The young man of the parable did not become a prodigal after he left home and began to indulge in the life of a profligate. The label applied to him as soon as he availed himself of his legal privilege, and took his share of the estate out of his father's hand. Applying this spiritually, it is possible to have prodigals on the church roll or even in the choir. Even though they are still living moral lives, if they have not given their hearts and lives to God, they are prodigals. Take the elder son for an example. The younger son realized he was a sinner and repented, but the older son did not repent of his self-righteousness and unloving disposition.

3. The prodigal came from "want" to plenty and from misery to joy and happy fellowship. The prodigal, as previously indicated, is an illustration of the publicans and sinners of the people of the Jews, those who had gone away from God and down deep into open and known sin, with whom Christ associated and came to save. The envy with which the elder son regarded the return and welcome of the prodigal brother (Luke 15:25-32), represents the feeling of the Pharisees and scribes toward Christ

for His association with the publicans and sinners. The self-righteous hypocrites despised these outcasts and shunned them as unfit for even association with them. They knew not the love and grace of God, and that these wretches among them could be saved and recovered. Neither did they know that Christ had come to save sinners.—W. S. Hottel, D. D.

4. In a home in Manchester, England, there was a wayward son and brother. The mother was dead. The father and the family were heart-stricken with grief over the son and brother. They had coaxed, reprimanded and threatened him, but to no avail. One Christmas morning, the boy came home after a dreadful night of debauchery. The brothers and sisters were shocked, and out of patience. They wanted the father to expel him from home. Turning to his liquor-drugged son, the father said, "Henry, your sisters and brothers say you should be put out of the home!" Then the father began to weep over his prodigal son. Going to him and putting his arms around him, he said, "My son, I shall never put you out of the home!" The loving words of his father woke up the son's slumbering soul. He was converted. He was gloriously delivered from drink's ruin and power. Who was this converted son? He was Henry Moorehouse, a famous English preacher, who helped D. L. Moody to realize that God really loved the sinner so deeply.

5. The repentance of the prodigal was no mere sentimental regret or momentary flash of sorrow because of his evil past. It was real in every detail. "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee" (Vs. 18). This verse tells us of a long journey which lay ahead of him; and when we recall the fact that he was reared in luxury, we know the journey without means was most weary and trying. He also faced the shame of confession before friends and relatives, but the crown of his bitterness lay in reaching the point where he could serve as a servant in the house where he was once an honored son. Yes, his repentance was genuine.—*The Advanced Quarterly* (F. W. B.).

6. One night a somnambulist, or sleep-walker, got out of his bed, walked down the stairs, onto the porch and then into the street. On he walked, with bare feet, until he started across a stream of water. As his feet touched the icy water, he suddenly awakened! What a picture of lost souls who do not awaken from the sleep of spiritual drowsiness until they come to the chilly waters of death! Then it is too late. Hell is paved with nameless remorse and gnawing regrets. True repentance is never too late, but seldom is late repentance true repentance.—*Selected*.



## How They Prayed

George Whitefield, the famous English evangelist, said: "O Lord, give me souls, or take my soul."

Henry Martyn, missionary kneeling on India's coral strands, earnestly cried out: "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. Oh, accept me and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died, were: "O come, Lord Jesus, come quickly. Amen."

Thomas a' Kempis, 1379-1471: "Give what Thou wilt and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt."

Dwight L. Moody: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther—A few words from his great agony of prayer on the night preceeding his appearance before the Diet of Worms: "Do Thou, my God, do Thou, God, stand by me against all the world's

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wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true eternal God."

John McKenzie—A prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

"Praying Hyde," a missionary in India: "Father, give me these souls or I die."

Mrs. Comstock, a missionary in India—a prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee."

John Hunt, missionary to the Fiji Islands—a prayer upon his dying bed: "Lord, save Fiji, save Fiji. Save these people, O Lord, have mercy upon Fiji, save Fiji!"

John Knox, at a great crisis in his life, was heard to plead, "Give me Scotland, or I die."—Selected.

If you have a soft voice, you don't need a big stick. (A Chinese Proverb.)

COM

## The Lighted Pathway

(continued from page nine)

6. Preach on the loveliness of virtue and the glory of heaven but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is a hell.

9. Preach the universal Fatherhood of God and the brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people sit down and eat and drink and rise up to play! Selected.

"... he that winneth souls is wise" (Proverbs 11:30).

## Christmas and All-Occasion Greeting Cards

This beautiful line of Scripture cards is designed to retail at \$1.00 per box and is an outstanding value at that price.

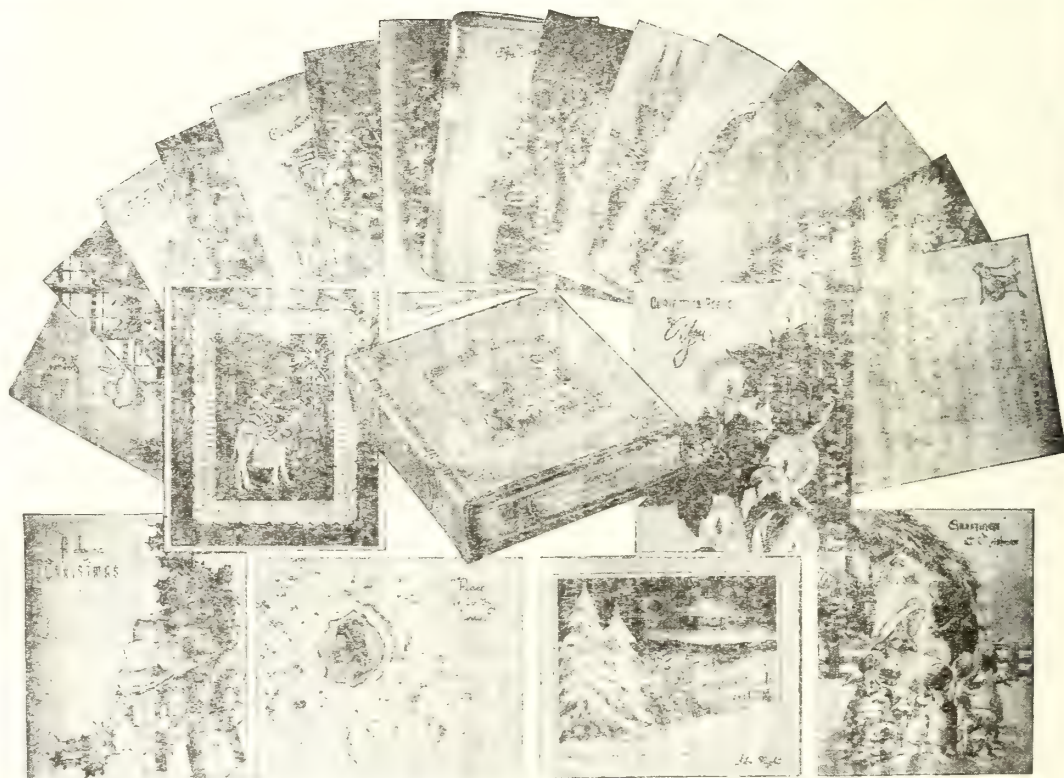
We are offering them to churches, auxiliaries, leagues, classes and other church and Sunday school organizations at the low price of—

### 60 Cents per Box

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This is an excellent way for your organization to raise that needed extra amount of money between now and Christmas.

Be sure to place your order early before our stock is exhausted.



## Free Will Baptist Press - Ayden, N. C.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 21, 1956



## *Sharing on Thanksgiving*

Thankful people who have the true concept of the ownership of wealth are reminded to share their blessings with others who are less fortunate. In the absolute sense, all material wealth and property belong to God. He has made them available to people for their sustenance and happiness in this life. Those who have material things in abundance have them only as a trust from God. We are true to this trust when we share these things with people who are in need.

In your community there may be aged people, sick ones and entire poor families who may be blessed if you share the abundance which you have with them. You should not forget, also, the millions of starving people in other nations of the world.



# EDITORIAL

## THANKSGIVING

During this season there will perhaps be more prayers of thanksgiving offered than at any time in the history of our nation, because more people appear to be conscious of God's providence; but we wonder if much of the thanksgiving will not be shallow to the point that it will fall short of the highest honor and glory which might be given to God. Since thanksgiving is at the root of man's very faith, we are afraid that the gratefulness of many will reflect their juvenile concept of God.

Of course material wealth and national prosperity are gifts from God; America should prostrate herself before Him in sincere thanks for the highest standard of living and greatest abundance of material goods that any nation has ever known in the history of the world. In recent years scientific research in the fields of medicine and engineering has discovered such hitherto hidden sources of blessing to mankind as to overwhelm the person who reflects soberly upon them.

It remains to be seen whether or not man, in his gratefulness for this sacred trust, will use this knowledge to bless humanity. As we thank God for this knowledge, let us pray that those responsible for handling these facts may be given both the will and the wisdom to use them as a blessing to humanity instead of a curse.

Let us know assuredly that God does not intend the material blessings which He gives us to be an end within themselves. We should receive them as a trust from Him and be thankful that we have the privilege of using them to glorify Him.

On the other hand, we should be reminded that it is possible for us to be selfish in our reaction toward the abundance of the material things which we receive. Even our prayers of thanksgiving may cause God to frown instead of rejoice, because He knows the very motives which inspire our every act. There is a danger of our looking upon God as a fairy godfather whose sole purpose for existence is to heap showers of blessings upon us that we may consume them upon our lusts.

The emphasis of our thanksgiving should be upon spiritual values rather than being altogether upon material things. We should thank God for material blessings which have been the means of our sustenance and which have provided opportunity for service in the Kingdom. In whatever measure we have failed to use the means which He has provided for us, we should make confession to God.

There are several experiences for which we should be thankful to God, but which we are prone to overlook, or in which we fail to recognize a blessing. However, Paul says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). Therefore, if we are children of God, even unpleasant and apparently tragic occurrences bring with them a blessing from God. It is difficult for us to see the good which comes to us during a trying moment; but after the sharpness of the pain or disappointment has passed, we can usually see how the merciful hand of God was at work in our behalf. Furthermore, we may be sure that those life experiences in which we have never been able to see God's hand of blessing will be thoroughly understandable to us when we get beyond the sphere of earthly limitations and are permitted to see as God sees.

We must understand that God directly wills only good for His children; but because of our human frailties and because of the presence of sin in this world by which we are all affected, He permits suffering, sorrow, failure, disappointment and death to be our portion. In regeneration He does not promise us deliverance

from these experiences except as such deliverances will bring greater glory to His cause than would be wrought by our passing through them. In these experiences the Christian should learn from his Lord how to pray, "... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39).

When our lives are committed to the will of God, we may be assured that God will sanctify every pang of pain, every sup sorrow and every dampening of disappointment to our eternal good and His great glory. This is historically so in that it is borne out over and over again, in the pages of His Word. One has but to read the faith chapter of the Bible, Hebrews 11, to see the panorama of the suffering saints who won the victory and purchased for themselves a place of pre-eminence in the eternal habitation of God. Even Jesus, to whose agonizing death we have already referred, could not be spared that awful experience; but the Father sanctified His suffering by making His death our gateway to life eternal.

In the light of these facts, we should thank God for all distasteful and hurtful experiences which we have been permitted to undergo within the realm of His will for us. Again Paul says "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:10). This was the conclusion to which this apostle came after he had prayed earnestly for the Lord to remove "... a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (1 Corinthians 12:7). The thorn was not removed, but Paul heard the voice of Jesus, saying, "... my grace is sufficient for thee: for my strength is made perfect in weakness. ..." (2 Corinthians 12:9).

In conclusion, let us say that, during this Thanksgiving season, we shall give thanks to God for all material wealth which He has provided that we might be enabled to serve Him. We shall plead His forgiveness for our failure to utilize His blessings to the fullest extent for His glory. We shall furthermore thank Him for experiences which seemed to be tragic or upsetting, petitioning Him to sanctify them to His glory. And we shall thank Him for the anticipation of challenges and opportunities during the next year. Will you join us?

Prayer meetings that include praise meetings are the ones with any chance of success.

Volume 71

Number 4

## THE FREE WILL BAPTIST

November 21, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager.....L. A. Du  
Editor.....J. O. F.

Subscriptions Payable in Advance  
6 Months .....\$1.  
1 Year .....2.

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# A Different Thanksgiving

**E**RNEST, do you remember how we spent last Thanksgiving Day?" asked Grace at the breakfast table, a few days before Thanksgiving.

"I certainly remember," replied the young husband. "We invited the Vandors here and on Christmas we were entertained at their home. What do you intend to do this year, Grace?"

"Well, that's the question. I wish we could do something different this year. Do help me plan something new."

"Now, Grace, tell me honestly; are you planning to do something to help the poor, as the minister told us at church last Sunday? I thought he said something about not inviting rich neighbors to a feast."

"So he did. And that is from the Scripture, too. The Bible says, 'When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed.' Really, Ernest, if you do not care, I would like to find some very poor family, and invite them here on Thanksgiving."

At first it seemed to Ernest that it was not quite the proper thing to do—to ask any of those poor people in Factory Row to eat Thanksgiving dinner in their nice home. He thought they would not know how to appreciate it anyway. He had never been a want himself, and did not know how it would seem to live in a poor home and have very little food and other things to make life pleasant. But he would do as his wife wanted him to do, so he agreed to the plan. In a joking way he told her that he would invite every poor person he saw from then on until Thanksgiving to come to their house on that day.

But on the night before Thanksgiving no one had been invited. Ernest had not been where he had seen many of the poorer class who lived down in the Row, and so had not given his invitation.

But as he hurried home from his office that night, he made up his mind to find someone in need. The streets seemed filled with people. The band was playing in the square. Ernest's attention was drawn to a very small, poorly clad urchin standing near the curb, and gazing at the players in close attention.

"Ah, here's the little fellow I'm looking for," thought Ernest, as the band started to march away. He went up to the lad in a friendly way and asked, "Well, Johnny, what are you going to have for your Thanksgiving dinner?"

"My name's not Johnny; it's Paul. But

I don't care what you call me," replied the little boy.

"Well, what about your Thanksgiving dinner?"

"Oh, we don't have any Thanksgiving dinners at our house."

"You don't? Well, that's too bad. Haven't you anything to be thankful for?"

"Oh, yes, lots; but we don't never have a good dinner just the same. But I don't care; I'm well and strong and when I get bigger, and can earn money, we're going to have Thanksgiving dinner every day."

"By your size I would think that it might be a long time before you will have such good dinners. How will you manage until then?"

"Same as I've been doin'."

"How many are there in your family, Johnny?"

"There are six of us counting Father."

"Why do you say, 'counting Father'?"

"'Cause there's just five of us most of the time. Father doesn't come home often, and when he does—oh, well—he just comes home, that's all."

"I suppose you are glad to see him when he comes?"

"Well, maybe, Mister."

"You're a queer little chap."

"Well, I suppose I am. Do you have Thanksgiving dinners often?"

"Oh, not oftener than once a year. Thanksgiving comes only once a year, you know."

"I should think one might have Thanksgiving oftener if he wanted to."

"Well, that's so; I suppose he might."

"We often have Thanksgiving at our house, all exceptin' the dinner."

"M'm! I wouldn't call it much of a Thanksgiving if I couldn't have a good dinner along with it. Are you so thankful for what you have that you have a Thanksgiving Day often? I can't imagine what you would be thankful for. You are shivering now in those thin clothes, and you look hungry."

"Oh, I don't feel cold! There's no place bare yet. It's chilly weather, that's all, but summer will soon come again. Besides, I've got lots more to be thankful for than the Pilgrims had."

"I'm glad you know about the Pilgrims; and you think you have more to be thankful for than they?"

"Oh, yes, much more! I most know they went hungry sometimes before they could plant things."

"Aren't you ever hungry, Johnny?"

"Not ever very hungry. The Pilgrims didn't have no food, did they, Mister?"

"No, I guess not. What do you do to have good times at home?"

"I tell stories to the others, and we play and have lots of fun. Oh, I just love that."

"Do you sing at your house?"

"Oh, yes; we have the nicest times singing. Mother has taught us lots of hymns. But, Mister, you ought to hear me whistle. I can just whistle any time a day. Can you whistle, Mister?"

"Oh, yes, when I feel like it. Johnny, how would you like to come to my house to dinner tomorrow?"

"My, but I'd like it. But I can't come. Mother would miss me and I have to mind the others. But perhaps Jimmy could go. He's smaller than me, and Mother don't need him so much. Ask him, Mister."

"Oh, I meant to invite you all. Do you think you can come?"

The lad's eyes grew very bright as he asked, "Really, Mister?"

"Yes, really. Take me home with you, Johnny, and I'll ask your mother what she thinks."

An hour later Ernest returned home where Grace was anxiously waiting.

"Well, Grace, we're going to have company sure enough. Going to send a cab after the whole family, and they will be here at ten o'clock. I invited the drunken father and all. When I saw him come staggering into that little hut, I thought of that verse that said 'the poor, lame, blind,' and I thought that the verse fitted him." Then Ernest told her all about the little boy with whom he had talked.

Thanksgiving Day dawned clear and bright and the people in Factory Row wondered as they saw the Dawson family ride away in a cab. And it was a very thankful, happy crowd that sat down to the well-filled dinner table. It was a meal such as that family had never seen before.

In the afternoon Ernest and Grace got out the song books and one after another of the old familiar songs was sung. Mrs. Dawson and the children joined heartily in the singing; but Mr. Dawson did not. Many years of sin had almost made him forget about love to God and to others. But songs which he sang when a child were now being sung and his stony heart was touched. In his mind he could see his mother who was now with the Lord.

When it was time to go home the cab came for them. They were soon back again into the little hovel which they called home, but into the father's heart had come a deep longing that he might break from his sinful habits and be a man again. But he knew that his own good resolutions would fail, as they had done before. So he gathered his family about him, and together they

(continued on page eleven)



# Giving Thanks

**A** FULLER statement of the admonition from 1 Thessalonians 5:18 is found in Ephesians 5:20: “. . . giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” This gives us not only the admonition to “give thanks,” but specify when it should be given, the things for which we should give thanks, the One to whom our thanks should be presented, and the spirit in which it should be done.

## I. GIVING THANKS

This should have a much bigger place than it occupies in the life of the average Christian. It occupies a very big place in Scripture. The prayers of the Bible are full of praise and thanksgiving. The songs of the Bible are likewise saturated with the spirit of thanksgiving.

The spirit of thanksgiving is the characteristic of the humble soul, the one who is conscious of his own unworthiness as the recipient of the abundant mercies of God.

It was David's thankful heart that made him “the man after God's own heart.” Though far from perfect in character, he nevertheless lived a life that was pleasing to God by recognizing that he owed everything he had and everything that he was to the goodness and mercy of God.

It is a striking thing that Paul's letters almost always begin in a spirit of thanksgiving. Even when he is writing to some church that needs correction and reproof, he finds some things for which he can truly thank God. Thanksgiving takes the first place; correction and admonition follow.

The same is true in the letters of our Lord to His churches in the book of Revelation. He has a most serious complaint to register with the church at Ephesus—the church which had left its first love. But first He commends the church for its good work, its strict discipline, its tolerance of evil men. Then He mentions the defect that grieves Him.

We should cultivate the thankful heart in our home life. How prone we are to take for granted all the things that are done for us by others in the home! Nothing lifts the drooping spirit of a tired housewife more than a genuine expression of thanks for her untiring labors in the home.

We should cultivate the thankful heart in our church life. Here, too, we take for granted the blessings that come from the faithful ministries of the pastor, Sunday school teachers and other workers.

We should abound in thanksgiving with respect to our country. Just to think about what life is like in most other countries should stimulate a spirit of thanksgiving.

## II. GIVING THANKS—“ALWAYS”

Writing from his prison cell the apostle admonishes those to whom he is writing to give thanks always, at all times.

Is he asking his Christian friends to do that which is impossible? Is he asking them to do something that he cannot do himself?

Is Paul able to give thanks when he is shut up in a prison cell, unable to get out and preach the glorious gospel, unable to move from city to city to start one new church after another?

Yes, Paul means what he says when he admonishes us to give thanks always. Never was Paul more thankful and joyous, it seems, than those times when he was confined to a prison cell. The keynote of his Letter to the Philippians (a prison Epistle) is “Rejoice!” As a matter of fact, he seems to reach the highest point of Christian experience during those quiet years of meditation and prayer during the years of his imprisonment.

Giving thanks always means to be thankful when one is young, with most of his life ahead of him, with opportunities beckoning him from all sides, when everything looks bright and rosy, “with its illusions, aspirations, dreams.”

It also means to be thankful when one is full-grown and mature, when one reaches

the zenith of his physical and intellectual powers and attains his maximum efficiency in his trade or profession; when life is full and rich and satisfying.

But it also means to be thankful when one is old, when the evil days come when we shall say, “I have no pleasure in them; . . . in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.” How good if one can say then, with Browning,

“Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made.”

Old age, too, has its compensations and special blessings that no other age has. Hence even the old saint should give thanks that he has come so close to his eternal home.

To give thanks always must mean to be thankful in times of depression as well as in times of prosperity.

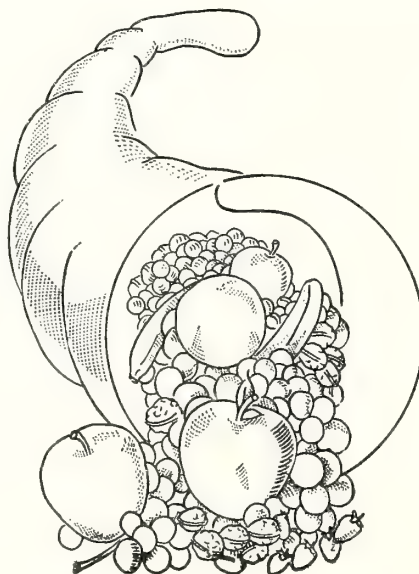
It should be easier to be thankful in times of plenty, but I wonder if the grace of gratitude is not present more in times of want than in times of abundance? When everything comes our way, aren't we less inclined to look to God for our daily bread and more inclined to accept God's blessings as though we had earned them?

Times of depression do not affect the spirit of the truly thankful heart. One who has the grace of gratitude in his heart can sing with Habakkuk: “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.” Such a one will also be able to say with Job: “The Lord gave and the Lord hath taken away; blessed be the name of the Lord.”

To give thanks always is to be thankful in times of sickness as well as in health.

I think you will agree with me that some of the sweetest and humblest and most grateful souls are those who cannot thank God for abounding health. Again and again we have gone to the bedside of those who have been sick and have come away feeling that we have received more of a blessing than we imparted. In other words: the illness has brought some spiritual blessing that has enriched the life. In the absence of good health, the child of God has found other things for which to be truly grateful.

To give thanks always is to be thankful when one is in the valley of gloom and sorrow as well as when one is on the mountaintop of inspiration and joy.





The psalmist said, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Those who have experienced the very special presence of the Lord in the valley always testify to the fact that they would not have missed the valley experience for anything, just because of the nearness of the Lord that they experienced. They have thanked God sincerely for the valley.

### III. THANKING GOD FOR "ALL THINGS"

My text not only answers the question of when to give thanks, but also for what we should give thanks. And the text answers in the same superlative way—"for all things."

It is pretty hard to classify and enumerate "all things." Perhaps most of the things the apostle had in mind when he admonished us to give thanks for all things would come under one of these headings: (1) temporal blessings; (2) spiritual blessings; (3) blessings in disguise.

How much do we thank God for those everyday things that sustain our life from day to day—the indispensable air and water and food? The air and water, of course, are free gifts of God so that we do not have to buy them; that is, if we are satisfied with the kind of air and water that is provided. But even if we do pay for the food, we must recognize it as a gift of God, for if God didn't cause the crops to grow, where would we be?

But God provides not only those things that sustain life, but the things which enrich and satisfy life.

There are the beauties in this our Father's world for which we ought to give thanks.

When a friend of Charles Lamb wrote to the great writer and complained that "the world seemed drained of all its sweetness," Lamb wrote back: "Drained of its sweetness? I don't know what you mean. Are there not roses and violets still in the earth, and the sun and moon still reigning in heaven?"

Maybe, not being poets, our hearts do not respond, as that of Wordsworth, to the beauty of nature, but our hearts can be cultivated, so that they will know what the poet means when he says:

"Thanks for the human heart by which we live;  
Thanks for its tenderness, its joys and fears;  
To me the meanest flower that blows  
Can give thoughts that do often lie too deep for tears."

There is the enrichment of life through the family circle with its happy relationships. Do we give thanks for our happy homes? We can do without many things, but if there is love and happiness in the

home, we have one of the greatest blessings in life.

Do you thank God for your friends?

Do you thank God for the good books that enrich your life—if you give them a chance to do so?

What a rich heritage is ours in the books that hold the accumulated wisdom of the ages! "All that mankind has done, thought, gained, or been—it is lying as in magic preservation in the pages of books."

But greater than all these temporal blessings are those things which caused the apostle, Paul, to exclaim, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," and which prompted King David to sing, "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

Have you noticed that even this Old Testament saint, in enumerating his blessings, puts at the top of his list the things of the spirit rather than the things of the body? It is forgiveness of sin, spiritual healing, and redemption that top the list.

Paul's list of spiritual blessings is on a still higher spiritual level, according to Ephesians. List those in the first chapter only and you will have a list big enough to keep you busy thanking God.

But the admonition to give thanks for all things calls for a still higher, or deeper, Christian experience, namely, the ability to thank God for those things that do not look like blessing at all—the difficult and unpleasant things of life. In order to give thanks for such things, we must recognize them to be blessings in disguise.

There are the disappointments of life, for which it is not easy to give thanks unless we, by faith, are able to see that so many of these are His appointments for us, whereby we are enabled to learn some lessons that we needed to learn.

Testings and sorrows, too, can be blessings in disguise, driving us into the presence of the heavenly Comforter.

Summing up the "all things" for which we should give thanks, let me quote a song that is familiar to many (translated from the Swedish):

"Thanks to God for my Redeemer;  
Thanks for all Thou dost provide;  
Thanks for times now but a mem'ry;  
Thanks for Jesus, by my side;  
Thanks for pleasant, balmy springtime;  
Thanks for dark and dreary fall,  
Thanks for tears by now forgotten;  
Thanks for peace within my soul.

"Thanks for prayers that Thou hast answered,

Thanks for what Thou dost deny!  
Thanks for storms that I have weathered,  
Thanks for all Thou dost supply!  
Thanks for pain, and thanks for pleasure,  
Thanks for comfort in despair,

Thanks for grace that none can measure,  
Thanks for love beyond compare.

"Thanks for roses by the wayside,  
Thanks for thorns their stems contain!  
Thanks for home and thanks for fireside,  
Thanks for hope, that sweet refrain.  
Thanks for joy and thanks for sorrow,  
Thanks for Heavenly peace with Thee,  
Thanks for hope in the tomorrow,  
Thanks through all eternity."  
—*The Evangelical Beacon and Evangelist*.

## Thankful to Serve

"Send portions unto them for whom nothing is prepared," is a word of exhortation that should not be forgotten at this Thanksgiving season. We are so inclined to thank God for what we have and for what we are privileged to enjoy, that we forget those who have nothing to enjoy, in comparison to what they would love to enjoy. We are thankful for the blessings we have received, but are we thankful that we may help someone else to enjoy blessings also? We are thankful for the wealth we are made to share, but are we just as thankful when we are asked to share that wealth with others who have none? Why not sit down and take time to think about those things?—

You are more likely to fail in your career from acquiring the habit of drinking liquor than from any of the other temptations likely to assail you. . . . From the insane thirst for liquor, escape is almost impossible.—*Andrew Carnegie*.

## THE MAIL BOX

### ATTENTION LEAGUE TREASURERS!

"This is to notify you that my address as North Carolina state league treasurer has been changed from Durham, North Carolina, to General Delivery, Saratoga, North Carolina."—*Adam Scott*.

### MINISTER AVAILABLE FOR SUPPLY WORK

"The Rev. J. R. Forest of New Bern, North Carolina, has retired from his pastoral work at Holly Springs and is available for supply or part-time pastoral work. Brother Forest is a good preacher of the Lord Jesus Christ and is qualified to hold revivals or serve in either supply or pastoral work.

"I have had Brother Forest to supply in my pulpit and can recommend him to God's people anywhere. He will bring the message of salvation by grace through faith to any people before whom he may speak. I know by experience that there are times when the pastor is called away and the big problem is to have a supply minister.

"I do not believe any pastor or church will be disappointed in securing the services of this minister. His address is Rev. J. R. Forest, New Bern, North Carolina, and he can also be reached by phoning New Bern 4813."—*Cecil H. Campbell, New Bern, North Carolina*.



# NEWS NOTES

## Youth for Christ Rally November 24, 1956

The Antioch Free Will Baptist Church near Bridgeton, North Carolina, will be host to a Youth for Christ Rally on Saturday night, November 24, 1956, at 7:30. Miss Juanita Dunn will be the speaker for the evening.

Everyone is invited to attend the rally and enjoy the Christian fellowship.

## Youth Auxiliaries Sponsor Revival

The youth auxiliaries of the Antioch, Sts. Delight and Bridgeton Free Will Baptist Churches announce a revival at the Bridgeton, North Carolina, Church November 26—December 1. There will be different speakers for each night.

Each and everyone is cordially invited to attend these services. Prayers for their success will be greatly appreciated.

## Edgemont Church Educational Director Resigns

The Edgemont Free Will Baptist Church of Durham, North Carolina, makes the following announcement concerning the resignation of its educational director:

"At the close of the Sunday evening service, November 11, 1956, Brother Dan Merkh, our educational director, resigned to become effective February 10, 1957, or as soon as someone is secured. Brother Dan has served the family church faithfully and untiringly for the past two years. His service and that of his family will be greatly missed. However, we as a church bow humbly to the will of Him who is sending them forth to foreign fields of labor."

The full text of Brother Merkh's letter of resignation to the church was as follows:

"For the past few years I have been praying earnestly that the Lord would allow me to go to the foreign mission field. In January of 1953, I made application to the Free Will Baptist Foreign Mission Board to go to Cuba, but the Lord closed the doors suddenly.

"For the past few months, I have been extremely burdened about the Lord's will for my life concerning the mission field. Many events have taken place in the past few weeks that have proven beyond any doubt, the Lord's leading.

"I have prayed earnestly concerning this matter. After much prayer, I have become certain that the Lord has called me to the mission field. I have applied to the Free Will Baptist Foreign Mission Board for ser-

vice in the Bondoukou Circle, French West Africa.

"With this letter, I herewith tender my resignation as educational director of the Edgemont Free Will Baptist Church. I will serve until someone is secured to replace me, or until February 10, 1957.

"Brother Joe, it has been a great privilege and joy to serve with you here in Edgemont. My prayers shall be with you and your work here. The past two years have not been without heartaches for both of us, but they certainly have been enjoyable years as we served the Lord and the church together.

"This letter comes with the sincere request that you and the faithful saints of this church will remember my family in prayer as we prepare to go to those who have never heard the gospel of Jesus Christ.

"May God richly bless you."

The church states: "Let each one of us who knows the Lord faithfully pray for Brother Dan and his family as they prepare to take the wonderful gospel to the regions beyond. Let us encourage many others to pray also for them. God will richly reward for faithful praying."

## Fourth Annual Missionary Conference

The Rev. Joseph G. Ange, pastor of the Edgemont Free Will Baptist Church, Durham, North Carolina, gave the following report of a recently held Missionary Conference at the church in "The Edgemont Free Will Baptist Challenger," the church paper:

"Our fourth annual missionary conference was one of the greatest events in the Christian experience of many of our people in the church. We thank the Lord for the faithfulness of those that regularly attended the conference.

"Brother Taylor, director of the New Tribes Mission in Brazil; Miss Lucy Wisheart, missionary to Cuba; and Miss Volena Wilson, missionary to India; each brought challenging messages that warmed our hearts, and gave us a new vision of the teeming millions without Christ.

"Wednesday evening, Brother and Sister Lonnie Sparks, recently commissioned missionaries to French West Africa spoke for us, and challenged our hearts with the information on the work they have before them in the Bondoukou Circle. There are

## Coming Events

November 22—Thanksgiving Day

December 25—Christmas Day

185,000 people without a witness for Christ. Pray much for the Sparks as they prepare to sail for Switzerland on December 22 for language study, and then to the Ivory Coast of Africa. May God richly bless their ministry.

"We praise the Lord for the moving of the Holy Spirit in our midst during these wonderful days. Two young ladies gave their hearts to Christ, accepting Him as their personal Saviour. In an impressive service Sunday morning twenty-four young people stood across the front of the auditorium dedicating their lives to the Lord for service on the foreign fields wherever the Lord would lead them. There were six other young people that also surrendered their lives for missionary service, making a total of thirty precious young people dedicated to the Lord, to be used to win those that have never heard. May God richly bless these lives to the glory of our Saviour Jesus Christ. Pledge them your prayers.

"Sunday evening's service was climaxed by the totaling of the pledges for the following year. Our hearts were thrilled as the total was read—\$10,077. Brother Ange then read Brother Merkh's resignation and the church readily responded to pledge an additional \$3,000 for his equipment to the field. We praise God for this wonderful response, and we are looking for great things to be done for the Lord in the days to come.

"Continue to remember all the missionaries in your prayers. Be a prayer warrior for the foreign fields."

## N. C. Children's Home Report for October, 1956

The Free Will Baptist Children's Home Middlesex, North Carolina, reports the following for October, 1956.

Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The

Precious treasure, thou art mine,—  
"Holy Bible, Book Divine,  
Mine to chide me when I rove,  
Mine to show the way to God."  
—Selected.

## ATTENTION!

Since the mechanical work of The Free Will Baptist Press has become so heavy, beginning with the December 5 issue of "The Free Will Baptist" all manuscript must be in our hands on Friday prior to the week in which the next issue of "The Free Will Baptist" is to be published.



books and files are open at the orphanage for inspection or checking for any particular receipt. Receipts reaching the office later than October 31, 1956, will appear in the November report.

#### GENERAL FUND

Central Conference .....	\$ 902.30
Eastern Conference .....	1,453.14
Western Conference .....	833.90
Albemarle Conference .....	359.44
Pee Dee Association .....	22.25
French Broad Association .....	66.72
Cape Fear Conference .....	210.41
Yadkin Valley Association .....	15.00
Rockfish Conference .....	18.10
Jack's Creek Association .....	124.25
Blue Ridge Association .....	37.15
Mt. Mitchell Association .....	105.00
Piedmont Association .....	29.30
Miscellaneous .....	2,441.20

#### CLOTHING FUND

Central Conference .....	\$ 175.00
Western Conference .....	120.00
Eastern Conference .....	40.00
Piedmont Association .....	40.00
Albemarle Conference .....	50.00

#### ALBEMARLE COTTAGE FUND

Albemarle Union Meeting .....	\$ 58.97
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#### PIANO FUND

Eastern Conference .....	\$ 5.00
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#### BUILDING FUND

Central Conference .....	\$ 12.00
Western Conference .....	50.00
Eastern Conference .....	5.00

#### LAUNDRY EQUIPMENT FUND

John B. Simpson .....	\$ 5.00
Central Conference .....	70.00
Western Conference .....	40.56
Eastern Conference .....	30.00
Cape Fear Conference .....	10.00

#### GRAND TOTAL

General Fund .....	\$6,618.16
Clothing Fund .....	425.00
Piano Fund .....	5.00
Building Fund .....	67.00
Laundry Equipment Fund .....	155.56
Albemarle Cottage Fund .....	58.97
Total .....	\$7,329.69

#### 1957 Conference Dates Cragmont Assembly

The Rev. J. E. Wooten, manager at Cragmont Assembly near Black Mountain, North Carolina, makes the following announcement concerning conference dates for 1957:

"According to instructions received from the Board of Directors of Cragmont Assembly, after the matter had received careful consideration, we wish to announce that all requests for dates for conferences during conference months next year should be written for our records. All requests received by January 1, 1957, will be scheduled as requested unless the date has been asked for by someone earlier. In that case, reply will be made promptly. After January 1, 1957, requests for conference dates will be subject to dates left open at the time request is received. It will be well to state second choice in case the first choice is already taken by some other group.

# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Spiritual Emphasis Week At Mount Olive College



The Rev. Michael Pelt, pastor of the Hull Road Free Will Baptist Church, Snow Hill, North Carolina, will be the principal speaker at a spiritual emphasis week to be held at Mount Olive Junior College, November 25-30, 1956.

The purpose of this spiritual emphasis week is to interpret the Christian faith as it relates to college life and to lead each student and faculty member to make or renew their commitment to Jesus Christ as

"The following dates are already scheduled: June 17-22, August 5-10, and August 12-19.

"Address all correspondence to Cragmont Assembly, Box 178, Black Mountain, North Carolina."

#### Revival at Stoney Creek Church

The Stoney Creek Free Will Baptist Church located near Goldsboro, North Carolina, held its revival November 4-11, 1956, with the Rev. Clifton Rice of Kinston, North Carolina, as the evangelist.

The church reporter, Mrs. Esper Futrell, submits the following report from the church:

"Stoney Creek Church has recently witnessed its most successful revival in a number of years. We had good attendance throughout the revival. The soul-stirring

(continued on page ten)

Saviour and Lord.

The public is cordially invited to attend any and all of these services.

The program is as follows:

Sunday Evening, November 25

7:00—Devotions, Rev. W. Burkette Raper  
—Speaker, "The Christian and His Devotional Life," Rev. Michael Pelt

Monday Morning, November 26

10:00—Devotions, Rev. Leonard B. Woodall  
—Speaker, "The Christian and His Program of Study," Rev. Michael Pelt

Monday Evening, November 26

7:00—Devotions, Miss Leah McGlohon  
—Speaker, "What Is a Christian College?" Rev. Michael Pelt

Tuesday Morning, November 27

10:00—Devotions, Mr. Daniel W. Fagg Jr.  
—Speaker, Rev. B. E. Dotson, Pastor of Mount Olive Presbyterian Church

Tuesday Evening, November 27

7:00—Devotions, Mr. Joseph Ingram  
—Speaker, "The Christian and His Social Relationships to College," Rev. Michael Pelt

Wednesday Morning, November 28

10:00—Devotions, Mrs. Ethel McPhail  
—Speaker, Rev. T. W. Williams, Pastor of Mount Olive Baptist Church

Wednesday Evening, November 28

7:00—Devotions, Mr. Allen Ray Overman  
—Speaker, "The Christian and His Church," Rev. Michael Pelt

Thursday Morning, November 29

10:00—Devotions, Mrs. Hilda D. Sutton  
—Speaker, Rev. D. L. Fouts, Pastor of Mount Olive Methodist Church

Thursday Evening, November 29

7:00—Devotions, Rev. Melvin K. Everington

—Speaker, "The Christian and His Vocation," Rev. Michael Pelt

Friday Morning, November 30

10:00—Devotions, Rev. W. Burkette Raper  
—Speaker, "My Christian Commitment," Rev. Michael Pelt

Friday Evening, November 30

7:00—Panel, "This Week in Review"  
Presiding: Rev. Michael Pelt  
Participating Members: Allen Overman, Sheldon Howard, Hilda Boykin, Marie Barnett and Melvin Moore

(continued on page ten)



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW  
3824 Richland Avenue, Nashville 5, Tennessee

**Question:** I have been a Christian something over a year and have been working with a rough crowd in the county highway department for the past five years. Several of the men delight in asking me questions, some of them Bible questions, that I can only partially answer without giving them the chapter and verse in which to find the answers. Most of these are members of the Church of Christ. How may I improve myself so as to give correct Bible answers with the right chapter and verse location. Should I refrain from an attempt to answer them?—T. G.

**Answer:** I have been embarrassed many times with this same problem and have not, after forty years of Christian experience, become entirely immune to such a predicament. The noted evangelist, Dwight L. Moody, offered his students the following advice, which is found on Pages 491-493 in "The Life of Dwight L. Moody," by his son, W. R. Moody:

"(1) Have for constant use a portable reference Bible, a Cruden's Concordance and a topical text book.

"(2) Always carry a Bible or Testament in your pocket, and do not be ashamed of people seeing you read it on trains, etc.

"(3) Do not be afraid of marking it or making marginal notes. Mark texts that contain promises, exhortation, warnings to sinners and to Christians, gospel invitations to the unconverted, and so on.

"(4) Set apart at least fifteen minutes a day for study and meditation. This little time will have great results and will never be regretted.

"(5) 'Prepare your heart to know the way of the Lord, and to do it' (Ezra 7:10).

"(6) Always ask God to open the eyes of your understanding that you may see the truth, and expect that He will answer your prayer.

"(7) Cast every burden of doubt upon the Lord. 'He will never suffer the righteous to be moved.' Do not be afraid to look for a reason for the hope that is in you.

"(8) Believe in the Bible as God's revelation to you, and act accordingly. Do not reject any portion because it contains the supernatural or because you cannot understand it. Reverence all Scripture. Remember God's own estimate of it: 'Thou hast magnified Thy Word above all Thy Name.'

"(9) Learn at least one verse of the Scripture each day. Verses committed to memory will be wonderfully useful in your daily life and walk. 'Thy Word have I hid in mine heart, that I might not sin against Thee.' Some Christians can quote Shakespeare and Longfellow better than the Bible.

"(10) If you are a preacher or a Sunday school teacher try at any cost to master your Bible. You ought to know it better than any one in your congregation or class.

"(11) Strive to be exact in quoting Scripture.

"(12) Adopt some systematic plan of Bible study: either topical, or by subjects, like 'The Blood,' 'Prayer,' 'Hope,' etc., or by books, or by some other plan outlined in the preceding pages.

"(13) Study to know for what and to whom each book of the Bible was written. Combine the Old Testament with the New. Study Hebrews and Leviticus together, the Acts of the apostles and the epistles, the prophets and the historical books of the Old Testament.

"(14) Study how to use the Bible so as to 'walk with God' in closer communion, also so as to gain a working knowledge of Scripture for leading others to Christ. An old minister used to say that the cries of neglected texts were always sounding in his ears, asking why he did not show how important they were.

"(15) Do not be satisfied with simply reading a chapter daily. Study the meaning of at least one verse."

About thirty-five years ago I accepted from a Bible teacher and adopted a similar plan that I have been more or less faithful in following. It has well paid. Satan will see to it that you will have times of discouragement if you are not more careful than the average Christian. He will influence you into such periods of despondence often if you are not wise to recognize his wiles and will even tempt you to think that you are such a miserable failure that you might as well give up. Do not be discouraged. Keep doing the best you can and frankly admit your inability to answer all questions. If you are wise enough to ward Satan off at every appearance of evil or tendency toward discouragement you will so keep him on the go that he will feel defeated and leave you as he did Christ in Matthew 4:11. We should also remem-

ber that every person who is not a Christian is an agent of the devil and that even though they may appear in sheep's clothing, as probably these church members are doing that inwardly they are ravening wolves. The Bible also tells us that Satan appears as an angel of light. "And no marvel; for Satan himself is transformed into an angel of light" (2 Corinthians 11:14). See Matthew 13:25, 28, 38, 39. All the cults' false doctrine and unfair questions to Christians are means of Satan's propagand scheme which should be dealt with in a similar method to that used by Christ as He dealt with His enemies the Pharisees, Sadducees, Herodians, etc. See Matthew 12:38-42.

You should pray for these unsaved people with whom you work as often as possible. Exercise a spirit of forgiveness, love and kindness in every way possible and God will begin through you to bring conviction upon them and then salvation to them. Remember as you work, pray and live so as to be an example that souls are being weighed in the balance for their eternal destiny. If you were to work a whole life time under the worst of circumstances and one soul should be saved from an eternal hell by your efforts it would well be worth it. "For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37). See Matthew 18:13, 14.

## Thanksgiving Nugget

Give thanks in everything! Is it possible? Yes, if we acknowledge God as supreme in our lives. Circumstances may rise against us and our plans thwarted. But God, no doubt, has something better for us. He is love to us, heads us off from the fulfillment of our plans into His paths. His ways are so much higher than our ways, though we cannot see. In all your ways acknowledge God, and your life will be a continual fountain of joy and thanksgiving, bringing happiness and blessing to others.—Gospel Herald.

## How to Be a Leader

I have three precious things which I hold fast and prize. The first is gentleness, the second is frugality, and the third is humility, which keeps me from putting myself before others. Be gentle, and you can be bold; be frugal, and you can be liberal; avoid putting yourself before others, and you can become a leader among men.

—Madame Chiang Kai-shek





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Daniel 6:10).

What did Daniel, a captive in a strange and unfriendly land, have to be thankful for? The reading of the whole book of Daniel will answer the question. He could have said in the words of the poet:

"Thine infinite goodness our tongues shall employ;  
Thou givest us richly all things to enjoy;  
We'll follow Thy footsteps, we'll rest in Thy love,  
And soon we shall praise Thee in mansions above."

Though Daniel had to suffer for awhile, and he encountered things he did not understand, his faith and trust in his God was never shaken—not even to escape the lions' den. Instead he kneeled upon his knees three times a day, and prayed, and gave thanks before his God.

Once more we come to the day of special thanksgiving. We turn our thoughts backward and reflect the blessings of the past year. We must once more realize that the days have rolled on into seasons, and the seasons into another year. Each day has been crowded with many things. Many good things. Some bad ones. But more good than bad, I am persuaded, for each day and each season has brought forth new proofs of the loving forethought and goodness of God. As we turn our thoughts backward and reflect upon the blessings of God and with grateful hearts express to Him our gratitude for all His loving kindnesses, we should look to the future and trust Him to continue to surround us with His care and blessings. As we thank Him for blessings, enjoyments, and for all the good that has been given to this generation in its manifold forms, we should ask Him to help us to realize how many greater and better things He has waiting for us in the future.

In these days of uncertainty I hear people say, "What have we to be thankful for?" I answer, "We have our homes and loved ones. We have health and plenty to eat. We have friends, without which life would

be miserable. We are privileged to live in the greatest and best country in the world. We should all appreciate these and thank God for them. But," I continue, "we have greater than these to be grateful to God for. We have our spiritual blessings. We should thank God for His love and mercy for us. We should thank Him for His Son, our Saviour. We should be grateful for faith and salvation, and for membership in the Church, His Body, for fellowship with Jesus and other born-again Christians. We should be thankful for the opportunities we have to serve God and man."

In Psalm 103:2 the psalmist said, "Bless the LORD, O my soul, and forget not all his benefits." Now, please read Verses 3, 4, 5, and 6 to learn what the benefits are

that we must not forget. A well nigh universal tendency of human nature is to forget the good and remember the bad. In the verses cited above the psalmist lists a number of blessings to be remembered. Read them again and count them for yourselves. They are precious to all those who are His.

Are these following lines our attitude toward God? I pray not:

"Mid pleasure plenty, and success,  
Freely we take from Him who lends:  
We boast the blessings we possess,  
Yet scarcely thank the One who sends.

"But let affliction pour its smart,  
How soon we quail beneath the rod!  
With shattered pride, and prostrate heart,  
We seek the long-forgotten God."  
—Eliza Cook.

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THANKSGIVING

### I. GIVE THANKS FOR ALL THINGS

"Giving thanks for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:20).

### II. OFFER THANKS THROUGH CHRIST

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Romans 1:8).

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

### III. HEROES OF FAITH GAVE THANKS

A. Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; . . ." (Genesis 32:10).

B. Samuel: "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us" (1 Samuel 7:12).

C. David: "And David said, Is there yet any that is left of the house of Saul that I may shew him kindness for Jonathan's sake?" (2 Samuel 9:1).

"Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand



## NEWS NOTES

(continued from page seven)

messages brought by Brother Rice were deeply appreciated. Through his great work six persons made decisions for Christ and many rededicated their lives to Christ.

"We ask you to pray for them and our church that we might work more earnestly to lift Jesus up to the lost round about us. We also ask your prayers for our pastor, the Rev. J. W. Alford, who hasn't been well lately."

### Rosebud Church, Host To Youth for Christ Rally

The annual Johnston, Wilson and Wayne County Youth for Christ Rally will be held Saturday night, November 24, 1956, at the

Rose Bud Free Will Baptist Church located three miles north of Wilson, North Carolina, on Highway 301. The Rev. Joe Ingram of Mount Olive College, Mount Olive, North Carolina, will bring the evening message. He will be assisted by the pastor, the Rev. Johnny Eason.

All Free Will Baptist youth are urged to attend the rally.

Blessed is he who invites people to church and comes along himself.—*Gospel Banner*.

We cannot run the race with patience unless we lay aside the weight.—*M. V. Sheldon*.

it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name" (1 Chronicles 29:12, 13).

D. Daniel: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Daniel 6:10).

#### IV. ONE OF THE TEN LEPERS GAVE THANKS

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine?" (Luke 17:15-17).

#### V. JESUS GAVE THANKS

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25).

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matthew 26:27).

#### VI. GIVE THANKS FOR THE POWER OVER SIN

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:25).

#### VII. GIVE THANKS FOR VICTORY OVER DEATH

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

#### VIII. THE HEAVENLY HOST GIVES THANKS

"... Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. ... " (Revelation 7:12).

## CHRISTIAN EDUCATION

(continued from page seven)

### Full Accreditation Seen By 1958 For Mount Olive College

The North Carolina College Conference's committee on standards said last week that a change in the curriculum and improvements in the library will virtually assure Mount Olive Junior College, Mount Olive, North Carolina, full accreditation for the 1958-59 school year.

And college president, W. Burkette Raper, said that it would be done.

Present progress now indicates that students who enroll in September, 1957, will be virtually assured of graduation under accredited standards and thus would find that credits earned at Mount Olive Junior College would be accepted by any other college in North Carolina. Students transferring from Mount Olive Junior College are now being accepted at East Carolina College, Atlantic Christian College and the Free Will Baptist Bible College in Nashville, Tennessee.

The committee on standards reported to the College Conference in session last week at Winston-Salem that Mount Olive College should delete its education courses and add mathematics courses and bring its library up to standards before being given an accredited status.

The committee told the conference that it was well pleased with the progress made by the school and said it hoped the college would make the necessary improvements for the 1957 session, "... and thus operate up to standard conditions as of that year."

"This would entitle them to full accreditation as a junior college for the 1958-59 year," the committee reported.

Raper said the committee members expressed confidence that the school is on a firm academic basis, is operating on sound educational principles, and "is moving entirely in the right direction."

Even before the conference convened, college officials had launched a drive to obtain enough books to bring the library up to standards.

Mount Olive Junior College was established three years ago. It was given strong community support in a fund-raising campaign conducted earlier this year.

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.—*Constitution of United Nations*.



# NOTES — AND — QUOTES

By J. C. Griffin



## THANKSGIVING

We are now at the threshold of another Thanksgiving Day. We have a great many things to thank our Lord for. Personally, I want to thank the Lord for the physical strength and spiritual strength that my Lord has given to me. I am so unworthy of all the blessings that He has showered upon me. I thank the Lord that I am able to preach three times Sunday after Sunday. At 8:00 a. m. each Sunday morning, rain or shine, I am at the WOOW Broadcasting Station witnessing for my Lord. Then at 9:45 a. m. I attend Sunday school, at 11:00 a. m. worship service, at 6:15 p. m., the league, and at 7:30 p. m., preaching services again. Sometimes in the afternoons I conduct a funeral, administer baptism, or visit and pray for some sick or lost person. So I thank God for a busy life.

We thank God for health and strength. We thank the Lord for keeping us busy. We thank God for friends. We thank God for letting us know that we are more than conquerors through Christ, our Lord.

### Overcoming Grace

We thank the Lord for overcoming grace. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). The true child of God has something that is greater than all the temporal blessings. There is nothing so great as the joy that fills the heart of the truly born again child of God. While we thank God for the food for our physical man, we thank Him more for the Bread of Life. That Bread that came down from heaven.

The Psalmist gave thanks thus: "O give thanks unto the LORD; for he is good: because his mercy endureth for ever. Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever. Let them now that fear the LORD say, that his mercy endureth for ever. I called upon the LORD in distress: the LORD answered me, and set me in a large place. The LORD is on my side; I will not fear: what can man do unto me? The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in the LORD than to put confidence in man" (Psalm 118:1-8).

It is imagined and told as a story that

the Lord sent out two angels with baskets. One was to collect a basket of petitions and the other was to get a basket of *thanks*. The one that was sent out to the earth for petitions soon returned to heaven with a basket full of petitions, while the other angel was gone for days and finally returned with a few *thanks* in his basket.

We are so prone to covet and pray for the richest blessings that God has in store for those who meet the conditions for receiving, but when we get the blessings that we sought, and perhaps begged God to give us, then we forget to thank Him for that which we received. Jesus healed ten lepers. There were *ten* of them, but listen to what Jesus said. "And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole" (Luke 17:17-19).

The story of these lepers is about like humanity as a whole. We are always wanting to get a blessing from the One who is able to give, but we are so prone to forget that blessing. There are people who sit down to their tables and *gobble* up the food prepared for the sustenance of the natural body and never so much as ask God to bless and sanctify the food, thus eating like a pig eating acorns as fast as he can open his mouth to swallow them and never looking up to see where the acorns come from. Yes, there are a lot of members of the human family who never thank God for the blessing of food.

### The Unsaved Cannot Give Thanks

Only those who have been born again can really give thanks. Those who are saved have to be Spirit filled before they can really give thanks in the Spirit of our God. Christ give thanks unto God the Father for the fellowship existing between Father and Son. And since God is a *Spirit*, we have to be in the Spirit of God, even possessed by the Spirit, not half way filled, but completely filled in order to render without reservations, the full and complete thanks that is acceptable unto God. Thus the Psalmist writes again: "O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy" (Psalm 107:1, 2). Now if we are redeemed we ought to say, "O give thanks unto the Lord, . . . for his mercy endureth for ever."

### We Should Talk His Praises

Psalm 105:1, 2 reads: "O give thanks unto the LORD; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works."

If we would only talk about Jesus as much as we talk about football and base-

ball! We hear news on Monday mornings from the field of sports telling who won and who lost the games played on the *Lord's Day*. Thousands and thousands of people think more of these games than they do the salvation of lost men and women. Yes, they are willing to give their souls in exchange for the games on Sunday. In many instances they are church members, but they love baseball and football and other sports better than they love the Lord. Thus they are absent from the church of the living God, and thus their praises are long and loud for the works of the flesh, but they are dumb when they should speak for the Lord Jesus. They spurn the church. They never hear a sermon. They have no use for the church except when they get married or when their funeral is to be preached. Sometimes I think it is not right to take a man after he dies to the place that he had no use for while he was living. I really do not know that God is pleased when a Christ-rejecting blasphemer, who spurned the house of worship and never had the spirit of thankfulness, is rolled down to the altar where flowers are piled around him and the preacher is at a loss as what to say. Yes, there is a question in my mind. Should the altar be occupied by a dead body whose knees never bowed before God and gave thanks for God's many blessings, especially for the gift of God's Son and the salvation that He brought to man?

"Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits" (Psalm 103:1, 2).

Let us thank the Lord for a free country where we can worship God according to the dictates of our conscience. Let us strive to keep that liberty and not sell it to any totalitarian powers, either religious or political. "Make a joyful noise unto God, all ye lands: Sing forth the honor of his name: make his praise glorious" (Psalm 66:1, 2).

## A Different Thanksgiving

(continued from page three)

lifted their hearts to God for His help.

And the God who hears and answers prayer heard and answered the earnest cries of that little family. While Paul and Jimmy were singing "Count Your Many Blessings" the Spirit of the living God came into the father's heart and made him a free man.—*Selected and Arranged*.

You cannot lift others to a higher level than that on which you live yourself.—*Selected*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A New Thanksgiving

Edna Conn

Paul was crippled from polio and felt he had nothing to be thankful for until . . .

**T**HE front door banged loudly as Fred and Jimmy bounded down the steps. They raced boyishly across the yard, their young faces flushed with happiness. With shouts of joy the fence was cleared and they landed gleefully on the sloping hillside below.

Jimmy rolled over and came up panting, "Boy! Tomorrow is Thanksgiving Day at last, I can hardly wait."

"Thanksgiving at Grandmother's!" shouted Fred. "Let's hurry home and see if Mother has everything about ready."

As the two boys hurried up the street, the strained face of their cousin remained at the window. When the last sounds of their exuberant laughter had gone Paul relaxed and lay back on his pillow. The large tears that slid so easily down the pallid face were not enough to relieve the bursting ache of his heart. For he, too, had wonderful memories of Thanksgiving at Grandmother Bruce's. But he would not be there tomorrow! No, the delights of the autumn woodlands and the festive gaiety of the loved occasion would not be his this time. Jimmy and Fred would have to enjoy them without him now. Since the dreadful time early in the summer, when he had been stricken with polio, Paul had been a cripple. All through the long summer the terrible sickness and pain had been there. But now that he was improving, his crippled condition distressed him more than ever. The brisk, invigorating tang of the autumn air stirred him, and the adventuresome vigor of his spirit rose in rebellion against the crippled body.

For a long time he lay there sobbing, his heart crushed with the hopelessness of his desire to be normal again. Then, as if by force of habit, he reached for the radio dial.

The soft strains of a familiar hymn came forth. As the beautiful music continued, his mind followed easily with the words,

"Praise God from whom all blessings flow,  
Praise Him ye creatures here below—"

He listened almost without emotion as the minister said a few words about the

spirit of Thanksgiving and then began to read reverently from the hundredth Psalm,

"Make a joyful noise unto the Lord, all ye lands . . . Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good . . ."

Suddenly a feeling of rebellion and bitterness filled the heart of the boy as never before. Turning the radio abruptly off, he flung himself on his side, burying his face in his arm and wept violently.

"Ohoooo," he moaned aloud to himself, "What do I have to be thankful for? I can't enjoy anything when I have to lie here all the time. Why, why can't I be well and strong again? Then I could be thankful. This is one time I don't have anything to be thankful for." But soon the overwhelming bitterness of Paul's heart was so great that even words failed him and he was completely lost in his weeping. When his mother looked in a few minutes later the warm sunlight lay caressingly across his thin shoulders, and she knew by his measured breathing that he had found consolation in sleep.

Meanwhile, it was as though Paul had been restored again to his natural health, and the wonderful flow of strength and life in his legs sent him racing over the meadow toward the home of his favorite playmate. How wonderful to be free again! How thankful he was that he could actually run as the other boys did! The very feel of his agile legs in motion thrilled him. He felt as though he could never be unhappy again. Bill was a real pal and had been so faithful to visit and read with him every day. How happy he would be to see him well again.

"Hi, Bill! Bill! Look! I can run again," he shouted, as he came near the place where his chum stood.

But the surly Bill who returned his greeting was a different Bill from the one Paul had always known. "Aw, go on! Who cares. It doesn't matter to me." He muttered disagreeably.

"But, Bill, I—You—" Paul stammered uncertainly.

"You go on home. I don't have time to be bothered," mumbled Bill.

It was as though he had been slapped in the face. Suddenly it didn't matter quite so much if he could run. Paul looked at the sullen boy with dismay. Could this be his buddy? Could the best friend he had be so strange and unkind to him? Turning slowly he walked with leaden steps toward home. Mother would be there with her smile and loving care for him, and he felt now as if he needed to see her very much.

Remembering that it was lunch time, Paul began to walk faster. Mother seemed to know just what boys liked, and he always looked forward to mealtime with the family. Eagerly he opened the kitchen door and burst in, shouting loudly,

"Mother, Mot—" The words stuck in his throat. Oh, what could be wrong? Something terrible had happened! The room which had always been so clean and cheerful looked cold and barren; and instead of the expected comfort of his mother's smile he met the sullen stare of a hardfaced stranger.

"Be quiet," she said angrily, "and quit slamming the door, what do you want anyway?"

"I, I—where's Mother?" Paul whispered fearfully. "I thought it was time for lunch."

"What do you want your mother for? You were not thankful for her when she was here. After all, you should be glad I'm here to fix you some grub!"

Shuffling lazily across the room she thrust before him a bowl of cold, tasteless mush.

"Take this and be glad to get it," she snorted. "Some people have less."

Frightened almost beyond understanding, Paul sat down weakly on a nearby chair and struggled to swallow the sticky mush. Overcome with heaviness of heart, he longed for Miss Arnold, his private teacher. For the past few weeks she had spent two hours with Paul every afternoon. Her patient teaching and kindness had so endeared her to the heart of her pupil that he loved her and was always cheered by her visits.

"I'll go to my room now and have the books ready when my teacher comes," he said quickly, hoping to escape the foreboding presence of the grouchy old woman.

"Never mind that," the woman growled, "I've told Miss Arnold to stay away from here. There's plenty I can teach the likes of you."

On hearing this Paul jumped up, rushed wildly from the room and into his own bedroom. Blinded by tears he flung himself across his bed and gave way to the pent up flood of fear and sorrow within him.

Paul slowly became conscious of the warm November sun across his body. He rolled over with a groan. Then he sleepily opened his eyes and realized that he had been dreaming. In the kitchen he heard brisk footsteps which he knew to be those of his



lovely mother. How good it was to know that she was there. He had never thought of it like that before exactly, but actually he was very thankful to have her so near.

A warm feeling welled within him because he knew that his terrible dream was not true. The good smell of fried chicken was much better than a cold bowl of mush, even though he had never been thankful for good food before.

Presently, the distant sound of a long whistle came to him through the open

window, and Paul knew that his old pal, Bill, would be there soon to keep him company until time for his afternoon lessons with Miss Arnold.

"Oh, I am so very thankful," Paul said aloud. "There are so many things to be thankful for, even if I can't walk. Let's see—how does the rest of that verse go? Oh, yes, I remember now—'For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.'"—*The Lighted Pathway*.

getting along better than I have for some time."

"I do praise God for answered prayers in the past and for prayer warriors. I know there is nothing impossible with God."

"I have felt real blessings from the fact that as I was praying, others were praying also, and above all else that we pray to a prayer-answering God whom we can stay in contact with when we keep sin out of our lives."

We also have a few prayer requests. We have a few unspoken requests from people who are especially burdened for lost loved ones, sick loved ones and other burdens. We have requests for the Free Will Baptists Church at Arapahoe, North Carolina, and the West End Free Will Baptist Mission at Morehead City, North Carolina.

If you are not a member of this Prayer Band and would like to join, please contact me.

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### S. C. District Auxiliary Holds Clinic

The South Carolina District Auxiliary met November 10, at the First Free Will Baptist Church, Florence, South Carolina, for their annual clinic. Seventy-one ladies from the various churches attended for information and inspiration.

The meeting was opened with the singing of "Saviour, Like A Shepherd Lead Us." The host church then presented the devotions. A discussion of our mission fields and missionaries was then given with the participants wearing costumes of the country which they represented. They were as follows: India, Mrs. Billy Morris; Cuba, Mrs. Norman Ard; Africa, Mrs. Myrtis Carnes; Japan, Mrs. Fletcher Johnson.

After the group sang the Co-Laborer hymn and enlistment skit, "Introducing the Woman's Auxiliary," was given. Those taking part were Mrs. Ruby Lee Saverance, Mrs. Wilbur Lee, Mrs. E. D. Coker and Mrs. Julius Vause.

A recess was held for refreshments. Following the recess discussion groups were held for the local officers and chairmen led by the district officers.

Mrs. Rufus Coffey

### Intercessory Prayer Band

Mrs. Marvin Moore, Route 1,  
Scotland Neck, North Carolina

"Behold, how good and how pleasant it is for brethren to dwell together in unity," we are told by King David. If it was true in his day, we can be sure it is true in our day. Have you ever experienced strife and misunderstanding in your home? Wasn't it a hard and bitter thing to bear? There is nothing good and nothing pleasant about a home where the members never agree on

anything and where never a pleasant word or a word of praise is spoken. Paul tells us in Hebrews 13:1: "Let brotherly love continue." When we love our family we will dwell together in unity.

Now, what about our Christian family? When we were born physically we became a member of our earthly family and now bear that name. Paul tells us in 1 Corinthians 12:12-31 that when we are born again spiritually we become a member of Christ's body and bear the name of Christian. This Scripture is too long to quote here, but if you will get your Bible and read it you will see that we are all one in Christ. As a family of Christians we should remember what David has told us in Psalm 133:1 which we have already given. It is a sad thing when we look about us and see so many Christians not dwelling in unity, but making harsh accusations and criticisms of one another. Truly, as James tells us, "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). If only we would pray more and talk less, praise more and criticize less, we would be taking the right step toward dwelling together in unity. We also need to practice letting brotherly love continue in all we do. When we really love someone we are ready and willing to overlook his faults and even find excuses for them. Prayer warriors, let us join in praying that Christians everywhere will let brotherly love continue and will sincerely strive to dwell together in unity. Thus we will experience more happiness and fellowship in our Christian family.

Here are a few short testimonies about the Prayer Band. If you feel you have been blessed through the Prayer Band, send me your testimony and let us share it:

"I feel that I have been blessed through the Prayer Band. I have been a shut-in for more than three years and I am now

Deep Run, N. C.—The Woman's Auxiliary of the Gray Branch Free Will Baptist Church held its regular meeting November 6, 1956. It was opened with a song, "Saviour Like a Shepherd Lead Us." Mrs. Alvin Deaver then led the group in prayer. The roll was called with fourteen members present.

During the business the following new officers were elected: Mrs. Dorothy Humphrey, president; Mrs. Betty Jean Stanley, vice-president; Mrs. J. E. Smith, secretary; Mrs. Alvin Deaver, treasurer; Mrs. W. B. Smith, program chairman; Mrs. Fleta Stroud, enlistment chairman; Mrs. J. B. Starnes, orphanage chairman; Mrs. Robert Pike, reporter.

An interesting program was presented with the following participants: Nora Smith, Adelle Deaver, Pearl Smith, Dorothy Humphrey and Fleta Stroud.

The benediction was pronounced by the president, Mildred Cauley. The ladies then enjoyed a social period with Mrs. Fleta Stroud acting as hostess.

Morehead City, N. C.—The Woman's Auxiliary of the Faith Free Will Baptist Church met Monday evening, November 5, at 7:30, for its regular monthly meeting. Following the business session, the program was presented. Participating in the program were Mrs. Jerry Rowe, Mrs. Roland Barbour, Mrs. Nettie Daniels, Mrs. John P. Morton and Mrs. Donnie Mason. After the meeting was dismissed the ladies enjoyed refreshments.

Instead of aspiring to supremacy, the child of God is self-denying and willing to serve. The most humble service is a joy because it is done through love for the Lord.—M. E. M.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Damon C. Dodd, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Financial Report

BOARD OF FOREIGN MISSIONS  
OCTOBER, 1956

Cash in Bank October 1, 1956.....\$ 13,708.24  
Receipts ..... 8,495.48

Total to Account For.....\$ 22,203.72  
Disbursements ..... 7,740.13

Cash in Bank November 1, 1956.....\$ 14,463.59

STATE QUOTAS			
STATE	QUOTA	PAID	UNDER
Alabama	\$ 2,600	\$ 1,980.50	\$ 619.50
Arkansas	2,600	2,414.39	185.61
California	2,600	1,063.89	1,536.11
Florida	1,600	807.30	792.70
Georgia	3,500	2,487.98	1,012.02
Illinois	3,600	3,051.40	548.60
Kentucky	1,900	1,185.85	714.15
Maine	800	100.00	200.00
Michigan	12,000	10,406.86	1,593.14
Mississippi	1,600	968.49	631.51
Missouri	9,900	5,855.56	4,044.44
Nebraska	100	40.74	59.26
New Mexico	200	132.21	67.79
North Carolina	18,000	19,816.33	
Ohio	2,500	2,246.58	253.42
Oklahoma	6,000	3,348.60	2,651.40
South Carolina	3,800	4,478.18	
Tennessee	8,000	7,291.88	708.12
Texas	3,500	1,557.87	1,942.13
Virginia	3,100	3,129.61	
West Virginia	2,500	1,300.75	1,199.25
Miscellaneous	3,300	2,518.56	781.44
TOTALS	\$93,200	\$76,183.53	\$19,540.59

## Prayer and Praise Letter

November 6, 1956

Dear Friends,

As I look back over the month of October, I can hardly realize we have been so many places and had the privilege of seeing so many of you for the first time. I am speaking especially of our visit to the Arkansas, Oklahoma and Texas State Associations, the itinerate in Oklahoma and to be sure, the annual missionary conference held here in Nashville, Tennessee. Every service was blessed by the Lord and proved a challenge to my own heart. Thanks to each of you who helped to make them a success.

Since February 1948, Mrs. Hubert B. Sloan has been working with me as secretary-bookkeeper. First, in the pastorate and then with the foreign mission department. She is efficient help and we are grateful for her services.

Each piece of mail is given personal attention, and care is taken to see that your foreign mission gifts are properly posted. When in Nashville you are invited to visit our office and inspect our books at any time. We believe that we are in the greatest business in the world, and we want to do our best, but we must have your help.

Passage secured for Sparks. Steamship passage to LeHavre, France, has been secured for Rev. and Mrs. Lonnie Sparks. Their sailing date is scheduled for Decem-

ber 22. Please Pray that all formalities re-passports and visas will be worked out. From LaHavre, the Sparks will go to Emmaus Bible Institute, Lausanne, Switzerland, for language study before going on to Africa.

*Our African Field and its People.* French territory in Africa is a vast holding about the size of the U. S. A. This large territory is divided into three large provinces: French Equatorial Africa, French West Africa and Algeria. Each of these large provinces is divided into smaller states. The Ivory Coast is one of the smaller states which is a portion of French West Africa. The area ceded to the Free Will Baptists is the Bondoukou Circle of the Ivory Coast. The word Circle in no way means that the area is circular, it is merely an area which is put under the care of the French Commander located there.

The area has very few roads, and no railroads. One main road runs the full length of the territory and is supposed to be a year around road, however there is a time in the worst rainy season when sections of it are impossible. The few smaller roads are passable about eight months of the year. Great sections of the country can only be reached on foot, bicycle or possibly by motorcycle.

Except a comparatively small portion of the district in the extreme north, the country is covered with thick jungle forest. The people of the very southern portion plant cocoa and coffee beans for market. The people further north have very little income and just plant gardens for food.

Very little medical care has been provided for the people. There is nothing in the north, but in the southern portion African male nurses have been placed in a very few of the more strategic villages. These nurses only dispense medicines. There are no hospital facilities whatsoever.

Educational facilities are extremely limited, however there is a forward advance in building schools by the government in conjunction with the local chiefs. This movement is only in the southern portion where the people are more advanced. The Lobis have no schools. A limited proportion of the men have made use of available education and have gone away to distant places in French West Africa to study and now they are holding government positions, in the teaching profession, government offices, the police, the army, etc. The tremendous majority of the people are still completely illiterate.

To properly man this new field of almost 200,000 people we will need to build four mission stations. The cost of constructing mission stations in this area is fantastic. It is estimated that to build a small house for the missionaries, a school and perhaps a dispensary will cost approximately \$10,000.00. We hope to start our first building just as soon as funds and personnel are available. Please pray with us that God might direct some state or states to adopt the building of one of these stations as their own project. We would be happy to work with some group or even an individual, who might be interested in this project, as a memorial for the glory of God and the salvation of souls in Africa. Please pray that the Lord will supply these needs!

*Hanna's Have New Baby!* October 24, 1956. "We were very glad to welcome the arrival of little Donald Timothy this morning at 1:24. He weighs seven pounds, is twenty-one inches long, has dark hair, but otherwise looks very much like Brenda Kay. Both he and Marie are fine." Carlisle Hanna, India.

*Calvary's write from Japan!* "We are becoming adjusted quite rapidly. We've been quite busy getting the house fixed up before winter. As it is a new house several little things were not finished, but we enjoy it so much and we should stay warm.

"The Sunday school group and Sunday night meeting meets in our house. About 50 children are coming and we've divided them into three groups with a Christian helping to teach. We've only had the Sunday night group two times and Wesley did the teaching. The language is still very difficult. The young Christian who was planning to come with us decided to go to Bible College and the girl who also planned to come became ill and is still in the hospital. We are very much in need of a language teacher and Japanese Christian help. Please pray that the Lord will supply these needs."

*General Fund is Low!* You will notice by the financial report that the General Fund is quite low. Actually, the bulk of our expenses are paid from the general fund after the first of each month. This means, of course, that after all checks are written we cripple our general fund tremendously. Please pray with us that we may continue to operate all accounts in the black. We need approximately \$10,000.00 per month for November and December to meet our quota by December 31. **HOW DOES YOUR STATE STAND?**

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

Sincerely yours,  
Raymond Riggs  
Promotional Sec'y.-Treas.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Let Not Your Heart Be Troubled

(Lesson for December 2)

Lesson: John 14:1-14.

Golden Text: John 14:1.

### I. INTRODUCTION

The disciples were beset with anxiety. Although Jesus had referred to His death on several occasions, they still could not seem to understand the fullness of His words. They looked for Him to set up an earthly kingdom immediately and reign forever. Thus, they became confused when He began to tell of His death. The questions of Thomas and Philip, which will be discussed later, expressed their confusion and lack of understanding concerning His identity and mission in the world.

What troubles people's hearts today? Volumes of illustrations might be given of professed Christians who do not experience the deep-seated peace which Christ offers. Let us notice some of the factors responsible for it:

(1) They are best with anxiety. Like the disciples on this occasion, they worry about what is going to happen to them in the future. They have difficulty in making decisions and, after they have made a choice, they are afraid they have decided wrongly. Often they develop a philosophy of defeatism which affects them adversely, as well as others around them.

(2) They live in constant fear of earthly loss. They attach such importance to gaining material wealth, popularity and selfish pleasures that they can never be satisfied. Because of the fear of losing these things instead of accumulating more, they drive themselves to so much activity that they have very little time for restful fellowship with God. They appear to live for this life only and are afraid of death.

(3) They let disappointment and sorrow make them indifferent, and even bitter, toward Christ and the church. They cannot see that "... all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. The greatest ease for a troubled soul

comes from tusting faith in the Lord Jesus Christ (Vs. 1).

2. When Jesus gets the heavenly mansions prepared, He will come for those who are looking for Him (Vv. 2, 3).

3. Those who know Christ as Saviour and Lord should know where He is and how to get there (Vv. 4, 5).

4. Jesus is the way to the Father's house, and those who would go there must believe on the Son (Vs. 6).

5. Those who know the Father or either His Son know the other also for the two are one (Vv. 7-9).

6. How Christ and the Father can be the same is a truth known by faith though it cannot be explained (Vv. 10, 11).

7. The miracles done by the servants of Christ seemed greater because they were done by feeble men (Vs. 12).

8. Whatever we ask of Christ He will do, if we ask it in faith and according to His will (Vv. 13, 14).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. One day the writer was visiting in a Jewish home in Western Michigan with a lady missionary. Our Jewish host seemed quite genial and open to the truth but suddenly he turned on us and said, "Where was God when Hitler killed six and a half million Jews?" Then he pictured in their gruesome details the terrible tortures which the Jewish people had endured under the Nazi regime. With each detail which he recounted, he threw out a fresh suggestion that God was unrighteous. For a moment I was taken aback, but my companion had had a similar experience before, and she was ready for him.

With equal vehemence she queried, "When the Children of Israel came out of Egypt how many were killed? When they were taken out of Pharaoh's clutches, how many perished?" He had to admit that there were none. "Why?" she flung at him. "Because God was with them." Then she made him face the inevitable alternative, "If the Children of Israel came out of Egypt without one perishing, because God was with them, then six and a half million Jews died in Germany because God was not with them." Our host was silenced and then the way was open for me to step in and preach Christ, the only One who could bring comfort to troubled hearts.—*T. R. Kendall, D. D.*

3. "I am the Way, the Truth, and the

Life: no man cometh unto the Father, but by me." Man, in his spiritual blindness, says, "All religions are good. They all lead to the same place." It is true that all false religions lead to the same place: hell! There is but one Way to heaven: "I am the Way," said Jesus.

A man, who trusted in his own imagined goodness for salvation, dreamed one night that he was occupied with the task of constructing a ladder which was to reach from earth to heaven. Whenever the dreamer did a good deed, the ladder went up higher. When an extra good deed was performed, the progress toward the skies was correspondingly accelerated. So, in the course of the years, the ladder passed out of sight of the earth, clear up into the clouds. But, at last, when the "do-gooder" was about to step off the topmost round onto the golden street in glory, a voice cried out, "He that . . . climbeth up some other way . . . is a thief and a robber!" Down came the ladder with a mighty crash! The startled dreamer awoke. He had learned his lesson: "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5).—*The Bible Expositor*.

3. His words, "I will come again" (Vs. 3), give present meaning to the future promise. He not only prepared the place but it is He who will bring us there. The blessed hope of Christ's return is the Christian's greatest comfort and his mightiest incentive to useful and holy living.

4. This world is one which magnifies power, and it is good to remember that Christ's followers are not here in a world of sin and need as a little group of pious, hymn-singing weaklings, hoping that some time in the future there shall be a glorious day in a brighter land.

Note the blessed words of Jesus, "He that believeth on me" (Vs. 12). The army of God carries the royal banner of faith in a living Christ. They are told by the Lord that they shall do greater works (Vs. 12) than He. As a matter of fact, He only began His work on earth; its greatest development was to be the joyous privilege of His followers.

5. We have not lived up to this great promise, but the resources are there, and by His grace we shall do better. Note the "blank check" on all the resources of God which is given to us in Verse 14: "If ye shall ask anything in my name, I will do it." Faith fills in this check under the guidance of the Holy Spirit. Men of God have known how to use it. Moody did. So did Muller, Livingstone, Hudson Taylor—and we might add to the list indefinitely. Shall we dare to trust God in our day and add another name to the list of those who have dared to ask by faith and receive the promise?—*Moody Monthly*.



# Thanksgiving

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**M**ORE than three hundred years ago, in the early fall in 1621, the first Thanksgiving Day was observed.

Governor Bradford, the governor of Massachusetts, issued a proclamation setting aside a day "For thanksgiving unto God for the plenteous harvest." On the appointed day, after attending church and listening to a three-hour sermon, the colonists and friendly Indians came together for the Thanksgiving dinner.

What a wonderful time they had, with wild turkey, pumpkin pie and scores of other tempting foods. But with all their feasting and their merry-makings they did not forget to thank God for His blessings.

Today, more than three hundred years later, Christians can enter into the spirit of that first Thanksgiving Day.

What do Christians have to be thankful for? In the first place they are thankful because they know that they are sinners. The Lord Jesus Christ said: "I am come not to call the righteous, but sinners to repentance" (Luke 5:32). The truth about this matter is that everyone is a sinner, and that no one will ever be saved except they

recognize their wretched condition and cry "God be merciful to me a sinner" (Luke 18:13).

Christians are also thankful because they do not have to save themselves. If they were saved by their own efforts, they could never have any peace or assurance, because they would never know when they had done enough to save themselves. God makes it very plain in His Book that it is "not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5), and that "it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9).

Christians are also thankful for the blessings that their God showers upon them as He "daily loadeth us with benefits." He supplies every need, and He makes "all things (whether of joy or sorrow) work together for good to them that love God" (Romans 8:28).

Christians are also thankful for the glorious future that awaits them for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things

which God hath prepared for them that love him" (1 Corinthians 2:9).

Even if you are not a Christian you have much to be thankful for. All the temporal blessings that you enjoy come from God's hand, for "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45).

Then, too, you ought to be thankful that you have been spared to hear God's message of salvation. Although God hates your sin, He does love you and He "is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16). Accept this gift, believe God's Word, receive God's Son, the Lord Jesus Christ, as your personal Saviour and you will be able to say with all born again Christians: "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).—*Color-Tone.*

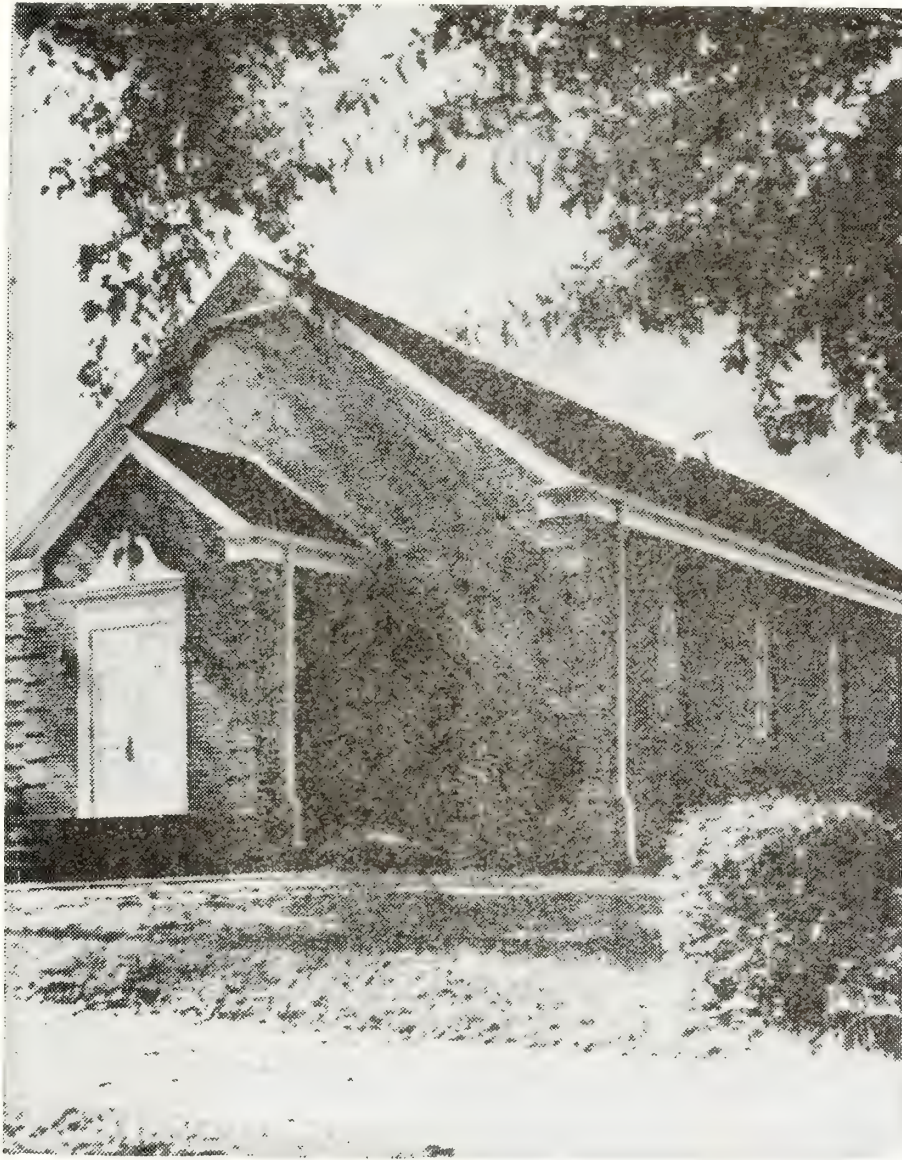


# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 28, 1956

## ROCKY MOUNT CHURCH DEDICATES CHURCH AUDITORIUM



The First Free Will Baptist Church of Rocky Mount, North Carolina, dedicated its church auditorium in a very impressive service Sunday, November 18, 1956. The dedication service was held at 1:15 p. m., followed by the burning of the mortgage and the laying of the corner stone. The Rev. Billy B. Walker is pastor of the Rocky Mount Church.



# EDITORIAL

## BROADER CHURCH AFFILIATIONS

In recent issues we have dedicated two editorials to church government as it is generally administered in our denomination. One article dealt essentially with government within the local church, while the other discussed chiefly the relationship of the local church to the district body with which it was affiliated. We shall now consider the flow of this fellowship from the local church through the district body on to the state organization and thence to the national organization.

The state organization is of vital importance in that it is designed to coordinate the efforts and activities of all the churches. Union meetings and district bodies into one general state program of work. Just as the local church is enabled to engage in certain activities by affiliating itself with the district body which it could not undertake alone, so the churches within a given state are enabled to administer certain undertakings from this level which are too large for any single district body. Observation of our work over the years has appeared to indicate that sponsorship of such ventures as establishing orphanages, educational institutions, youth camps and church extension within the given state has been best administered from the state level. Since district organizations, for the most part, have not appeared able to finance these endeavors upon a large enough scale to meet the requirements in terms of facilities, state organizations have combined the financial strength of all the districts to render outstanding service in most of these fields.

Perhaps one of the greatest challenges to our denominational growth lies at this state level. Most of the states in which our work has grown beyond one district organization have state organizations; however, in all the states from which we have information, there are churches and district bodies which are not affiliated with the state bodies. In such cases the state programs are losing financial support which they might be receiving, and the nonaffiliated bodies are losing the inspiration and opportunity of being contributors to, and sharers in, the worthwhile endeavors of the state bodies. Every state officer, together with every person officially connected with the state institutions and enterprises, should constantly strive to bring all Free Will Baptist groups in their state into active participation in the state organization. To neglect any group because it is small or is not strong financially is mercenary. The weaker groups perhaps need the ministry of the state organization worse than many of the stronger district organizations. Here is an opportunity to obey the injunction of the apostle, "We then that are strong ought to bear the infirmities of the weak, . . ." (Romans 15:1).

On the other hand, many church groups are outside the state organizations, not because the state group is not anxious that they should be affiliated but because they themselves fail to affiliate. They offer various excuses for not belonging to their state organizations; but when all is said and done, the real reason is that they just do not comprehend the full purpose of the state body or the added service they might render to Christ through cooperative effort with others of like precious faith in their state.

From the state organization the fellowship and cooperative efforts of Free Will Baptists extend to the National Association. This organization is designed to administer those phases of denominational service to Christ which cannot be most effectively executed at any lower level.

In our opinion, the administration of our program of for-

eign missions must be handled from this highest level. No state organization can be strong enough to open mission fields, station and equip the field and support the work adequately. This will remain so, at least until some state becomes much stronger than any one of them is at the present time. We believe it would weaken the over-all program of the denomination if any state should attempt it. What we must do is to gear all our state programs to support the National Foreign Mission Board in its program.

That phase of home missions which sends workers into other countries of our continent, and which strives to organize churches in states where we have none, is rightfully charged to the National Board of Home Missions. Each state should put forth every effort possible to organize churches within its boundaries; but at the present time the national board is engaging in such work in cooperation with some state organization which perhaps could not accomplish the task alone. All state bodies should develop the programs to the point that they would not need to call upon the national board for help. The national board will need to use its funds to expand our work in areas where we are not already established. When churches and individuals give money to home missions, they should be sure to give proportionately to both the program in their state and to the national program.

It seems that the educational program of the denomination is pointing toward a national program of higher education for ministers and full-time Christian workers. Free Will Baptist Bible College of Nashville, Tennessee, is doing a very effective work in this field. It is receiving students from all over the denomination and giving them Bible college training to equip them for the ministry and other full-time Christian work. In addition to this, the State Convention of North Carolina has organized Mount Olive College, Mount Olive, North Carolina, and has set up its curriculum to offer standard junior college work in the field of arts and sciences. This is a noble undertaking, offering college education which is devoutly Christian and not only to ministerial students but to all young people who plan to enter business, industry or the professions. The aim of the college is to continue its efforts until it can become an accredited four-year college to which all students may go for their college education before specializing in the selected fields.

Space will not permit a discussion of other vitally important phases of our national program. Perhaps, at another time, we shall discuss these for the information of our people.

Volume 71

Number

## THE FREE WILL BAPTIST

November 28, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager..... L. A. Dyer  
Editor..... J. O. F.

### Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

All material to be placed in any issue must be in the hands of the editor on Friday preceding the publication date of that issue.

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# Little Boat in a Big Storm

Rev. John G. Balyo

**B**LUE Galilee was catching the last rays of the evening sun when Christ stepped into a little boat and asked to be taken to the other side. It had been a long and a busy day preaching to the multitudes and then explaining in private to His disciples. Christ was tired, weary, utterly fatigued. The day had taken its toll of mind, body and emotions, so Christ sends the multitude away and steps into a little boat and promptly goes to sleep. The boat was well out in the sea when one of those storms so typical of Galilee descended. The wind screeched and moaned and beat the sea into a wild fury. The waves leaped high against the little boat and almost covered it. Water poured in and the boat began to fill. Here's the picture now: A sinking ship, the wind howling in the darkness, veteran sailors panicky with fear, and Christ sleeps on. That was too much for the disciples. They rush over, awaken the Lord Jesus, and then rebuke Him for sleeping. They say, in effect, "If You cared for us, You would not be sleeping: while You sleep we are perishing."

Now, before you censure these disciples too much, ask yourself the question, "Am I also sometimes tempted to believe the Lord Jesus doesn't care?" I know a woman who had a great tragedy come into her life. Her little boy was crippled by polio. She said to me on one occasion, "Sometimes when I look at those little legs, I hate God." Was her bitterness justified? Is there a God in the world who loves us and is concerned about us? Does God care? Can we rebuke Christ and rebuke God for not caring because the world has terrified us and we seem to be perishing? Is the world just a vast machine where we are apt to get caught in the gears? Is the world a clock that God wound up, took His hands off, and is allowing to run down again, and if we get caught in the machinery, then that is just our tough luck?

Several years ago there was a terrible mine disaster W. Frankfort, Illinois. A hundred and nineteen men lost their lives. One of them wrote a note to his wife and he said, "I love you all the way. I go tonight to be with Christ. I love Him too." Tell me now, did he get caught in the machinery of an erratic world or is there a design mechanic who is moving the levers? And if God is moving the levers, does He love us when we get hurt in His world? Is He, after all, worthy of our confidence and trust? Look

at Verse 35 in Chapter 4 of the book of Mark. Christ has said to these disciples, "Let us pass over unto the other side." That's why He now turns to these disciples and says, "Have ye not yet faith?" In other words, "Have you forgotten that My Word has never failed? When I said to the paralyzed man, 'Arise, take up thy bed and walk,' did he not walk? When I said to the man with the withered hand, 'Stretch forth thy hand,' was he not able to stretch it forth? So when I say, 'We are going across to the other side,' are we not going across? And you say we are perishing." He calls them down for lack of faith because they had not believed His Word and in His Word He had said, "We are going all the way across the sea, and we'll make it to the other side." "Of course," He says, "I care. Of course I will take you through. Trust Me." He is saying "Trust Me, will you not trust Me? Have confidence in Me."

## NOT EASY

Perhaps it's not always easy to trust the one we say we trust. Perhaps it sounds easy in church. Perhaps we are well comforted while we're hearing the music and the message and the melody of the Twenty-third Psalm. But the storm comes and in the midst of the storm we wonder whether or not the Shepherd has failed. Perhaps our comfort is often like a jewel a woman wears on just special occasions. She might say, "I would be so happy if I could wear it all the time. Its bright sparkle cheers me." Is God's cheer only Sunday dress, or is it something we can have all the time? "God loves us." We hear that in church. We hear it from Christ, we hear it from the Bible; but now we are out where the storms have come, do we still believe that God is good, that only goodness and mercy shall follow us? The message sounds good all right, it gives us peace—for a while, perhaps for a little while in church; but—we are not in church now. We're outside—in a storm. Is this storm goodness? Is this trouble mercy? Is God trying to make me see His face in this seeming disaster?

We will come back to that, but let's go on for now. We read that the Lord Jesus rebuked the winds and muzzled the sea. I use that word "muzzled" because that's the best translation of the word that's used by Mark. He "muzzled" the sea. Now, I can't imagine the Lord Jesus addressing nature like that. He wasn't addressing wind

and waves and muzzling wind and muzzling waves. No, I think this storm was one that was engineered by demons. We never know how much opposition stems from the unseen world. There are spirit personalities, unclean and evil; and these demons are opposing the Lord Jesus. Tell me, what if these disciples had been lost? After all, the whole of Christianity is in that boat. But there is no need to fear, God's ship always moves on and all hell can't stop it. It is going to the other side. We read in Chapter 5 and Verse 1 of Mark that it got to the other side, too.

## GOING OVER?

Perhaps you are in God's boat. Because you have come to Jesus Christ, you have accepted Him as your own personal Saviour, you are in God's boat, the boat of salvation. Then you need not fret. You are going all the way through, and all hell can't stop the boat where Jesus is the Pilot. But perhaps you are not in the boat. Perhaps you have come to a storm. You have been piloting your own little ship; it's the craft of your own making, it's your little philosophy of life, it's your little boat of good deeds. It's some little ship of your own manufacturing and it isn't enough in the storm. When opposition comes, when the wrath of a Holy God descends as a mighty storm, your little boat won't be enough. No divine personality who is adequate for all you will face in this world and in the world to come! Only in Christ's boat do you get to the other side.

The panicky disciples in our story get through the storm and the boat reaches the desired shore, but their hearts are filled with new question marks: Who is this? What kind of man is He? We must move close and discover. We thought we knew Him, and we did not know Him at all. He amazes us no end. At first they were afraid of the storm, but the storm is past and the Word says they are still afraid. They were afraid of the storm, but here they're overwhelmed with awe. They will never forget in all the days to come, this night on Galilee. There will be other storms, Christ knew. And then they would remember this one. Yes, there would be storms of opposition, storms of heartache and storms of testing—Peter in prison, John on an island—and they would remember another night and another storm and they would be at peace. And so Christ has shown them Himself. Blessed is the storm that turns our eyes toward Him. Blessed is the experience that furnishes the opportunity to find Him sufficient.

This miracle, however, is not for everyone. Not everyone has a right to the peace and consolation of this story. It has no application to those not in Christ's boat. Psalm 23 doesn't belong to the world either.

(continued on page fourteen)



# The Lust of the Eye

Rev. L. E. Winter, Cordova, Alabama

**L**OVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16).

Since having to face the fact that so many church members are patronizing the movie industry, I would like to point out some plain teaching of God's Word concerning this great evil. First, let me say that the lust of the eye was the beginning of sin. It started in the Garden of Eden. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Genesis 3:6).

So you see, my dear church member, that Eve looked on the thing that God had forbidden her to until she was conformed to the evil temptation. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). Not only did she eat, but she gave to her husband and he did eat. He willfully yielded to the temptation and did that which he knew he ought not to do, for God had told him not to do it.

Again, God's Word teaches us plainly not to support any business that is influential in causing little children to be born into the world not knowing who their daddy is. The modern movie industry is just that kind of business—the way it is operated. It could be a great blessing to mankind. The machinery is a wonderful invention. But alas! the ungodly, indecent, immoral, sex-arousing pictures that are projected through the machine!

"Abstain from all appearance of evil" (1 Thessalonians 5:22). I have never heard anyone deny the fact that there is appearance of evil in the modern picture show.

It was the lust of the eye that made Achan yield and steal the beautiful Babylonian garment, two hundred shekels of silver and the wedge of gold. (Read Joshua 7:21.) He saw those things, coveted them and took them, knowing all the time that he ought not to do it because he had to hide them in his tent.

I believe the American people are civilized enough to know they ought not to fill the coffers of the movie houses with their hard-earned money which goes to support a bunch of harlots, whoremongers, hypocrites, idolaters, dope addicts, divorcees, drunks, gamblers and murderers. But they go because it is pleasant to the lustful eye, and they covet such scenes as they see on the screen.

Ezekiel well prophesied of this modern generation when he said, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness" (Ezekiel 33:31).

It was the lust of the eye that caused Lot to pitch his tent toward Sodom. (Read Genesis 13:10.) It was the lust of the eye that caused King David to take another man's wife. (Read 2 Samuel 11:2.) Judas looked on the money in the treasury until he decided to sell the Lord for thirty pieces of silver. It was the lust of the eye in King Herod that caused John the Baptist to lose his head.

I believe that any true Christian had much rather give his money to the cause of Christ than to give it to see indecently dressed movie stars put on acts that jeopardize the virtue of young girls, lead young men into crime, and help to separate husbands and wives, making children orphans. Yet, some church members will try to justify themselves by saying, "Some movies are good ones." That may be true, but there are some good pieces of bread thrown into the garbage can, and I wouldn't want to go there to get a sandwich.

Other arguments might be that some modern movies are clear of the appearance of evil. That could also be true, but there is some clear water that goes into the sewage line, and I certainly would not want to drink from the septic tank. There is so much evil in the modern movies until there is great danger of getting contaminated while trying to pick out the good—if there be any.

People also try to justify themselves by saying, "You can walk down the streets and see the appearance of evil." This is very true, for much evil that used to be in the dark room projected on the screen has hatched out on the streets, and we don't have to pay our hard-earned money to see

it. John 3:16 is a lovely verse of Scripture. It is one of our favorites, but the nineteenth verse of the same chapter is just as true: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." God's cause ought to have the money that church members give to the movie crowd.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God" (2 Timothy 3:1-4).

If the modern movie machinery was converted into the use of promoting decency and Christian living, it could be a great instrument in helping to enlarge spiritual vision. But instead, it is helping to blind the minds of people so that they cannot understand the truth of God's Word.

Church members, please take warning. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

## How to Make a Life and Get a Living

Elder A. L. Sellers, Quitman, Georgia

**T**HIS is a decision that every person with a rational mind has to make, many make the mistake of deciding to make a living and get sadly disappointed, for making a living does not take care of the life. Solomon warns that the ways that seem right to man are the ways of death (Proverbs 14:12).

Christ gives us the parable of a certain rich man whose ground brought forth so plentifully until he decided to build greater barns in which to bestow his goods. Then he said to his soul, "... Soul, thou has much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: the whose shall those things be, which thou hast provided?" (Luke 12:19, 20). He was taken from his living and was left with nothing for his life. This is illustrative of the mistake that thousands of people have made. They are working to make a living and are not giving the making of a life any consideration. In making a life, the living will be taken care of; but don't depend on the life being taken care of in the making of a living.



Christ gives the way in Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Do this and you will build a life that will bless you as long as eternity lasts. You will have a life full of joy; for it matters not what may happen to you, there will always be something to be thankful for which will give you joy in the greatest of trouble. That is why Christ could say, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Everyone would like to be in a kingdom where they could have the assurance of all their needs being supplied. That is just what Christ is promising here; but the conditions don't suit them. They must seek God's righteousness—that is, they must let His ways be their ways. They had rather do without this promise than to do without their ways, even if they are taught that their ways will lead to destruction. The sad part of it is that there are so many who are not willing to be taught, but their unwillingness is not going to keep them from learning someday that it is true. It will be too late then to do them any good. The door will be shut.

To get into God's Kingdom is to get where the material and the power are for making the life. To get His righteousness is to get instructions as how to use the material and power in constructing the life. To be successful you must follow the instructions, for God knows how to use that material and power in the construction of a life that will bless you. He furnishes the material, the power and the instructions, but you have to do the work. The way that you follow the instructions will determine the kind of work that you will do; and the kind of work that you do will determine the kind of life you will make here and hereafter.

Adam and Eve were placed in the garden and given the material and power for making a life and the instructions for building it. They failed to follow the instructions. Read the third chapter of Genesis to find out what happened to them, and let that be a warning to you.

In Chapter 16 of Luke the record is given of two men, one that made a living and another that made a life. We are not told anything about them until they had about finished their stay here. The man that made the living fared sumptuously every day and was clothed in fine purple and linen. The man that made the life was a beggar full of sores who lay at the rich man's gate desiring to be fed with the crumbs from the rich man's table.

Were this the end of the story, it would

appear that the man who made the living was successful, but this is only one side of it. Let's get to the other side. "And it came to pass, that the beggar died and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that

thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Vv. 22-25).

Lazarus has left his evil things and gone to enjoy the blessings of an angelic home throughout eternity, while the rich man has had to leave his home of sumptuous living and go to a place of torment to spend eternity. Thus he became a beggar, not because he wanted to and not because he had to, but because he was fooled.

Dear reader, are you being fooled into just making a living and not a life?

## My Experience at Camp Mt. Bethel

Joan McKinney

**A**LMOST ten years ago I made my first visit to Mt. Bethel Free Will Baptist Youth Camp, Ashburn, Georgia.

I was only a grammar school girl with dreams that I had no idea would ever become a reality in life. Neither did I know at this time that Camp Mt. Bethel would ever hold a place so dear in my heart, and perhaps even cause a complete change in my life.

Perhaps many will be amazed at the fact that for several years I attended the activities there, took an active part in all the services, but yet deep down inside I knew something was wrong. The trouble was that for seven years I had professed to be a Christian, but I had fallen far short of the qualifications. Many times even now, I am reminded of what Jesus meant when He said in Matthew 15:14, "... if the blind lead the blind, both shall fall into the ditch." I wonder perhaps if I have lead some into the ditch.

I am reminded here of what Paul said in writing to the Romans, and as I think of the law that the Jews lived under, I am grateful that I am not saved by the law. We know that Christ in His death on the Cross did not overlook the law but settled it. Now I can truthfully say that I am *justified freely by His grace through the redemption that is in Christ Jesus*.

There are many highlights in my experiences at camp that I shall never forget, I would like to mention a few of them.

Behind the camp, down the hill on which the camp sits, is a beautiful natural formation of rocks. It was there that we built an altar. Each evening the campers gather there for vespers. Many times we stood there beneath the beautiful blue of the heavens, facing the setting sun of the western horizon, with all of our voices lifted high in praises to God. This is enough to inspire even the hardest of hearts.

As I stood and watched the sun slowly sinking down behind the trees in the west, I was reminded of the sunset of life. The

end of life's journey is nearing its sunset. But there are millions and millions who have not yet had the opportunity that we have today. The opportunity has never been theirs once, when it has been ours so many times. As the sun sets, it seems so calm and peaceful, but not so with these millions as they approach the end of life. After a hard day's work here, even more turmoil and misery await them in eternity.

Our hearts were blessed as many young people gave their testimonies as to how the Lord saved them. It was our privilege to see some give their lives to the Lord around the altar. It was a blessed experience that rings in many of our hearts even today.

Another highlight is the Thursday night service. This is what we call *campers' night*. It has been the real highlight of many young peoples' lives, for I know of many who have found my Saviour to be their Saviour and a very present Helper in time of need.

I feel that these few words (and truly it is a few words, when I try to tell you what the camp has meant to me) would never be complete without mentioning the directors, cooks and others who play such an important part in making the camp possible for us. Truly they have played and important part, and have done a wonderful job in carrying out their responsibilities.

As I look back over the wonderful days at Camp Mt. Bethel, I see now that each experience was leading up to what the Lord had waiting for me in the future. I never dreamed that I would be privileged to attend our Free Will Baptist Bible College in Nashville, Tennessee; but as I sit here tonight my heart is filled with praises to our Lord for each opportunity that has been mine. Yes, there has been many decisions, and what we call hardships, but I praise the Lord for them too. It is through these I have learned to depend completely on Him for guidance.

(continued on page eight)



# NEWS NOTES

## Ground-Breaking Service at Donalsonville, Ga.



The Donalsonville, Georgia, First Free Will Baptist Church, organized in July, 1956, held its ground-breaking services October 14, on the lot recently purchased on Wiley Avenue.

A loud speaker was used to convey the messages to the large crowd assembled for the services from the churches of the Midway Association and from the churches from other associations.

Several members of the Midway Home Missionary Board and the State Missionary Board were present for the occasion. Pictures were taken of the ground-breaking group, the church members and the crowd.

The principal speakers for the service were the Revs. S. T. Shutes, T. B. Mellette and Carlton Houston. The other ministers

present gave short messages to the church and the crowd assembled.

Those taking part in the ground breaking are pictured above. Left to right: Rev. S. T. Shutes, Colquit, Georgia, pastor-secretary of the Midway Associational Missionary Board; Rev. A. J. Ivey, Jakin, Georgia, member of the Midway Association Missionary Board; Rev. A. J. Harvey, Camilla, Georgia, chairman of the State Home Missionary Board; Rev. T. B. Mellette, Blakly, Georgia, chairman of the Midway Association Home Missionary Board; Mr. Tom Cox, Colquit, Georgia, deacon of the new church; Mr. Ben Henderson, Donalsonville, Georgia, deacon of the new church; Rev. B. W. Clenny, Colquit, Georgia, member of the State Missionary Board.

### North Carolina Executive Committee Meets

The Executive Committee of the North Carolina State Convention of Free Will Baptists met at The Free Will Baptist Press, Ayden, North Carolina, on Tuesday, November 20, 1956. This committee is composed of the officers of the convention and three elected members as follows: Rev. N. B. Barrow, president; Rev. Herman Hersey, vice-president; Rev. Michael Pelt, secretary; Mr. Rom W. Mallard, treasurer; Rev. D. W. Alexander; Rev. R. B. Crawford and Rev. Lloyd Vernon.

Among the items of business discussed at

the meeting was the adoption of the same united program as was followed for the year 1955-1956 with special emphasis on enterprises as follows: Cragmont, June; missions, March-April; Children's Home, May; education, February-July; promotional work, August; church finance, September; superannuation, October; Children's Home, November; state Sunday school united program, monthly report and 10 per cent of offerings; Mount Olive Junior College, every fifth Sunday.

The president and secretary will continue

### Coming Events

December 25—Christmas Day

the duties of promotional work according to the existing custom.

### Smithfield Church Announces Home-Coming

The Smithfield Free Will Baptist Church, Smithfield, North Carolina, will observe its annual home-coming day on Sunday, November 25. The Rev. Earl H. Glenn, a former pastor, will bring the morning message.

There will be a special musical program Sunday afternoon following a picnic lunch served at the church. All former pastors, members and friends of the church are cordially invited to attend.

### Barnes Hill Church Completes Revival

The Barnes Hill Church near Rocky Mount, North Carolina, recently held its fall revival with the Rev. D. W. Cleve as the evangelist. Acting as his assistant was the Rev. Charlie Rice.

The following is submitted by Roy Earl Collie, reporter:

"We at Barnes Hill Church realize that it takes more than good preaching to have a revival. It takes a lot of praying as well. Though our crowd started out rather small, we had a nice revival. As the crowd increased from day to day, we saw things beginning to change. The preaching grew much stronger, and the sinners grew weak and weary as the gospel was preached to them.

"There were two converts and two rededications, but many left with tears in their eyes, lost and undone. We pray for a spiritual awakening for our church as well as an increase in number."

### New Organization Formed At Caroleen Church

On Saturday night, November 17, 1956, the men of the Caroleen, North Carolina, Free Will Baptist Church met and formed an organization called *The Master's Men*. Sixteen men were present at this meeting. Officers were elected as follows: Bobby Waters, president; Doyle Ervin, vice-president;

## ATTENTION!

Since the mechanical work of *The Free Will Baptist Press* has become so heavy, beginning with the December 5 issue of "*The Free Will Baptist*" all manuscript must be in our hands on Friday prior to the week in which the next issue of "*The Free Will Baptist*" is to be published.



Albert McFalls, secretary; and James Baynard, treasurer.

The pastor of the church, the Rev. Clyde Cox, says, "We believe the Lord is going to use this organization, *The Master's Men*, to do great service here at Caroleen."

### **Portor Youth Rally At Hamilton Church**

The Portor Youth Rally held its November meeting at the Hamilton, Ohio, Free Will Baptist Church. A Thanksgiving play was presented by the host church with Miss Mary Smith in charge. The play was entitled "Thankful at Last." Recitations were given by the smaller children, and Rev. Milford Riddlebarger led the evening prayer.

Mrs. Ruie George, Mrs. Dorothy Dever and Miss Sharon McDaniel sang special songs with Miss Carol Smith at the piano. The evening offering which amounted to fourteen dollars was sent to Miss Bessie Feley, one of our missionaries. The Madison youth received the banner with forty-three present.

### **Caroleen Churches Join Together For Thanksgiving Services**

The churches of Caroleen, North Carolina, joined together for Thanksgiving services at the First Baptist Church on November 21. The Rev. Clyde Cox, pastor of the Caroleen Free Will Baptist Church, was the guest speaker at the meeting. Churches participating in the services were the Caroleen Free Will Baptist Church, the First Baptist Church, the Methodist Church and the Missionary Methodist Church.

### **Gum Swamp Church Reports Great Services**

The Gum Swamp Free Will Baptist Church near Greenville, North Carolina, reports a great day on October 26, 1956. Brother E. B. Joyner who was visiting the church preached the Sunday night sermon. The Rev. A. B. Chandler is pastor of the Gum Swamp Church.

The church states the following concerning their visitor, Brother E. B. Joyner: "He is a good man and a dear soldier of the cross. May God richly bless Brother Joyner and our prayer."

### **Area Institute At Grace Church**

The North Carolina Free Will Baptist Sunday School Convention will conduct an area institute at Grace Free Will Baptist Church, Greenville, North Carolina, on Saturday, December 1, for officers and teachers of all Free Will Baptist Sunday schools in Pitt and Greene Counties, and for some others in the area who have been invited for their convenience.

The institute will be under the direction of Rev. L. E. Ballard, state field secretary,

who will be assisted by Rev. Raymond T. Sasser, Rev. J. B. Narron and others of the convention officers and area Sunday school workers. A cordial invitation has been given all pastors of the area to attend and take part in the *problem clinic* in the afternoon as members of the counseling forum.

### **Cragmont Youth Rally At Smithfield Church**

All young people who have attended one or more of the youth conferences sponsored by the North Carolina Free Will Baptist Sunday School Convention during the past summer at Cragmont Assembly near Black Mountain, North Carolina, are invited to attend an all-day Cragmont Youth Rally at the Smithfield, North Carolina, Free Will Baptist Church on Saturday, December 8, 1956.

## **Unity In the Church**

A. N. McElmon

Morehead City, North Carolina

**H**AVING given ourselves to God, by faith in Christ, and adopted the Word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant.

We promise, by His grace, to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusements and unholy conformity to the world, from all sanction of the use and sale of intoxicating beverages, and to "provide things honest in the sight of all men."

We agree faithfully to discharge our obligations in reference to the study of the Scriptures, secret prayer, family devotions, and social worship; and by self-denial, faith, and good works endeavor to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ."

We will not forsake the assembling of ourselves together for church conferences, public worship, and the observance of the ordinances of the Gospel; nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work.

We agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavoring to "keep the unity of the Spirit" in the bonds of peace. To be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able, promote the success of the church and of the Gospel.

We will everywhere hold Christian principles sacred and Christian obligations and enterprises supreme; counting it our chief

The program for the day will feature special music, the presentation of "The Cragmont Story of 1956" in readings and song, a playlet entitled "Packin' for Cragmont" by Cragmonters of Pleasant Plains Church, a rally message by Rev. R. T. Sasser, and testimonies and talks by a number of staff members and campers.

Everybody is invited to join the youth in this rally. Lunches, served for 60 cents per plate by the woman's auxiliary, may be reserved by writing Rev. L. E. Ballard, Box 83, Selma, North Carolina, or by calling Selma 3103. If preferred, groups may bring picnic lunches or take a chance on getting lunches without reservations.

All members of the Executive Board of the North Carolina State Sunday School Convention and of the Cragmont Assembly Board of Directors are invited as special guests at the rally.

business in life to extend the influence of Christ in society, constantly praying and toiling that the Kingdom of God may come, and His will be done on earth as it is in heaven.

To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sunday schools, and evangelistic efforts for the salvation of the world. And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ.

Above is the Free Will Baptist Church Covenant. How do we as church members read the covenant? Do you leave off the things you don't like and add what you want to?

One part of this covenant makes me think of our own church—the part that states, *We agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavoring to "keep the unity of the Spirit" in bonds of peace.* In Jude 11 we read, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." As we look in the life of Cain we find that He was wicked. In Verse 3 Jude says that we should earnestly contend for the faith which was once delivered unto the saints. We are warned against deceivers also by Jude. The word *deceiver* is defined as someone who misleads one or causes one to err.

Remember, Christians, you are in the wrong when you break your word to God.

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# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW  
3824 Richland Avenue, Nashville 5, Tennessee

**Question:** Please explain: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18, 19). To what extent do these verses apply to the whole Bible and to what extent to only the book of Revelation?—M. J.

**Answer:** This passage applies to the book of Revelation. Early in the first chapter of this marvelous book the Holy Spirit pronounces blessings upon the readers, the hearers and the keepers of this prophecy. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Revelation 1:3). It is noteworthy that the passage which threatens with eternal punishment the abusers of the message of this book appears almost the same distance from the conclusion as the one promising blessings from the beginning of the book.

There are quite a number of passages throughout the Old and New Testaments that give emphasis to the same truth, viz., that the written word of God is expressing the utterances of God and therefore carries with it both sanction to those who obey it and judgment for those who disregard its authority. "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:6); "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you" (Deuteronomy 4:2); "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deuteronomy 12:32); "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

The following quotations from recognized authorities on interpretation of the Scriptures may be of help here:

Charles Simeon, in his "Expository Out-

lines on the Whole Bible" (Volume XXI, Page 276, says: "If we add to the inspired writings, God will lay on us all the plagues which are there denounced against sin and sinners: and, if we take from them, 'God will take away our part from the book of life,' and never suffer us to taste any of those blessings which they hold forth in rich abundance to the upright soul. In many other places we read of specific judgments denounced against sin; but in no place are the denunciations of God's wrath so full and comprehensive as in the passage before us. It was necessary that a fiery sword should be thus waved before our eyes, to prevent us from trespassing on that hallowed ground: and though some slight alterations might seem allowable for the purpose of accommodating the expressions of Scripture more to our own apprehensions or desires, yet will God on no account suffer us to suppress or add one single word."

Gray and Adams in this "Bible Commentary," volume on Romans to Revelation, Page 745: "Once more the Seer—for it seems to be he that speaks—turns to the book which he has written. In the Prologue he had said, 'Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein.' In the same spirit he now denounces a woe upon him who takes from.—W. Milligan. If . . . things, if any one, to suit personal or party views, shall add to the words, or wrest the sense. And . . . prophecy, it is certain that the curse is designed to guard the integrity of this book of the Revelation, not to close the New Testament canon."

A. T. Robertson, in his "Word Pictures," Volume 6, Page 487, says: "This warning is directed against perversions of this book, not about the New Testament or the Bible as a whole, though it may be true there also. Surely no warning was more needed when we consider the treatment accorded the Apocalypse."

Satan has always done all he has been able to do in perverting the truth of God. The great and dismal darkness of the middle ages which produced the Roman Catholic church is a fair example. This was accomplished in part by the substitution of heathen ritual and Roman hierarchy for the simple preaching of the gospel and the fel-

lowshipping of the saints. Many so-called Protestants today might substitute hierarchy ritualistic services etc., for the simple preaching and fellowship enjoyed by our forefathers a half century ago, if they could get by with it. Of course they would not like to be a second Roman Catholic church right away, but if encouraged for a generation or so it could grow into that. Instead of the simple feet washing services that could substitute the eucharist. Instead of baptism into water they could substitute the pouring of a little water and instead of preaching the unadulterated word they might have a few pictures or possibly molten or carved images, etc.

Then there is the Watch Tower outfit that some others could copy after or join for don't the Watch Tower patrons quote from the Bible and don't they give a lot of good instructions in their Watch Tower books, tracts, etc., some will say. As I see it, both Roman Catholics and Watch Towerists are doing just what Revelation 22:18, 19 teaches against. And what is said of these may be said of Christian Scientists, Mormons, Seventh-Day Adventists, so-called liberal Protestants and those holding the neo-orthodox view in theology or Bible doctrine. I am afraid that our own church is more likely to be deceived by a new liberalism or neo-orthodoxy than any other false view since so many Free Will Baptists who are college students come into contact with it as they attend state or church schools other than our own.

## My Experiences at Camp Mt. Bethel

(continued from page five)

Many times I have quoted Proverbs 3:6, but as I think of the work Christ has intrusted to me, I can truly say that these verses have become a part of my everyday life: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy way acknowledge him and he shall direct thy paths." I know as I trust Him, I can claim the promise in Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

It is easy to give another a piece of your mind but when you are through, you have lost your peace of mind.—First F. W. B. Church, Savannah, Ga.

A suspicious, or surmising eye, gets fol into unnecessary trouble. Keep looking to Jesus.—First F. W. B. Church, Savannah, Ga.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Behold, a king shall reign in righteousness, . . ." (Isaiah 32:1).

There are many beautiful pictures of the coming Christ, whose birthday we will soon be remembering in our services and in every phase of our thinking, in the book of Isaiah. Below is a poetical paraphrase of forty-second chapter which will be good to put our minds in condition to think truly of the love God had for us in giving us a Saviour:

"Behold my Servant! see him rise  
Exalted in my might!  
Him have I chosen, and in him  
I place supreme delight.  
On him, in rich effusion pour'd,  
My spirit shall descend;  
My truths and judgments he shall show  
To earth's remotest end.

"Gentle and still shall be his voice,  
No threats from him proceed;  
The smoking flax he shall not quench,  
Nor brake the bruised reed.  
The feeble spark to flames he'll raise;  
The weak will not despise;  
Judgment he shall bring forth to truth,  
And make the fallen rise.

"The progress of his zeal and pow'r  
Shall never know decline,  
Till foreign lands and distant isles  
Receive the law divine.  
He who erected heav'n's bright arch,  
And bade the planets roll,  
Who peopled, all the climes of earth,  
And form'd the human soul.

"Thus saith the Lord, Thee have I rais'd,  
My Prophet thee install;  
In right I've raised thee, and in strength  
I'll succour whom I call.  
I will establish with the lands  
A covenant in thee,  
To give the Gentile nations light;  
And set the pris'ners free.

"Asunder burst the gates of brass;  
The iron fetters fall;  
And gladsome light and liberty  
Are straight restor'd to all.  
I am the Lord, and by the name  
Of great Jehovah known;  
No idol shall usurp my praise,  
Nor mount into my throne.

"Lo! former scenes, predicted once,  
Conspicuous rise to view;  
And future scenes predicted now,  
Shall be accomplish'd too.  
Sing to the Lord in joyful strains!  
Let earth his praise resound,  
Ye who upon the ocean dwell,  
And fill the isles around!

"O city of the Lord! begin  
The universal song;  
And let the scatter'd villages  
The cheerful notes prolong.  
Let Kedar's wilderness afar  
Lift up its lonely voice;  
And let the tenants of the rock  
With accents rude rejoice.

"Till 'midst the streams of distant lands  
The islands sound his praise;  
And all combin'd, with one accord,  
Jehovah's glories raise."—Selected.

And when Jesus came He said:  
"For the Son of man is not come to destroy men's lives, but to save them . . ." (Luke 9:56).

The best place to find a helping hand is at the end of your own arm!

## The Power of Influence

A Seattle paper tells how a little clock in a jeweler's window in a certain western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, looking at the clock, began to walk leisurely; professional men, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late because one small clock stopped.

Where can we find a better example of the fact of influence? Every life has an influence. What is yours? Does it lead others astray?—*Herald of Holiness.*

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### Things That Accompany Salvation

1. The Knowledge of Salvation (Luke 1:77; 1 John 5:13; Luke 2:44).
2. The Joy of Salvation (Psalm 51:12; Acts 8:8; Isaiah 12:3).
3. The Strength of Salvation (Ephesians 3:16; 1 Corinthians 16:13; Ephesians 6:10).
4. The Fellowship of Salvation (Hebrews 10:25; Acts 16:13; Psalm 1).
5. The Worship of Salvation (Acts 2:42; Acts 20:7; Hebrews 10:19, 22).
6. The Walk of Salvation (Ephesians 4:1; 1 John 2:6; 3 John 1:3, 4).
7. The Hope of Salvation (1 Thessalonians 5:8; Romans 13:11; Philippians 1:20, 21).

### The Christian Rooted and Built Up In Christ

1. Rooted and Built Up in the Faith Once Delivered (Jude 1:3).



# Unity in the Church

(continued from page seven)

God's plan is the only way. When you join a church you want to be saved. Jesus saves all who come to him. In Romans Paul teaches us that all have sinned and the whole world is under condemnation, but salvation is open to all believers. Romans 10:9 says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Jesus spoke to Nicodemus and explained to him how to be saved (John 3). We have much Scripture explaining to us how to live a Christian life. Neither keeping our church covenant or having our names

on the church roll will save us. We can be saved only through Jesus Christ, but if we can't keep our pledge to the church which is really a pledge to God, how do we expect to be Christlike?

Nowhere in the Word of God can you find that our Saviour broke a promise. We today have to keep our promises too. Judas Iscariot betrayed Jesus 1923 years ago. Today church members are betraying Jesus by not living as He would want us to, by not assembling together for church meetings, by forgetting to watch over one another in love, by not supporting the church, by not endeavoring to keep the unity of the spirit in the bonds of peace, and by forgetting

the care of one another's happiness and reputation.

You cannot break your pledges to God, and be Christlike. We must not tear down the Church of Jesus Christ for the glory and honor of man here on earth. We find so much of this very thing today. We must build for the glory of God in number in order to have strength so that more may witness to the saving power of Jesus Christ. Let us give God the glory!

## THE MAIL BOX

### PRAYERS SOLICITED

"I am now in the Veterans Hospital in Fayetteville, and will remain here for about 30 days. Then I will return home, Route 5, Box 97, New Bern, North Carolina. The doctor says that I will be just as well off at home since rest and contentment are my only hope. I solicit the prayers of all Christian people."—Rev. B. F. Ringgold Sr., Ward 3-A, Room 338, Veterans Hospital, Fayetteville, North Carolina.

## The Builder

I watched them tearing a building down,  
A gang of men in a busy town;  
With a ho-heave-ho and a lusty yell  
They swung a beam and the side wall fell.  
I asked the foreman: Are these men skilled  
As the men you'd hire if you had to build?  
He gave a laugh and said, No indeed!  
Just common labor is all I need.  
I can easily wreck in a day or two  
What builders have taken a year to do!  
And I thought to myself as I went my way,  
Which of these roles have I tried to play?  
Am I a builder who works with care  
Measuring life by the rule and square?  
Am I shaping my deeds to a well made plan,  
Patiently doing the best I can?  
Or am I a wrecker, who walks the town,  
Content with the labor of tearing down?

—Author Unknown.

## How to Overcome

There is only one way by which the tempter can be met. He laughs at our good resolutions and ridicules the pledges with which we fortify ourselves. There is only One whom he fears; One who in the hour of greatest weakness conquered him; and who has been raised far above all principality and power, that He may succour and deliver all frail and tempted souls. He conquered the prince of this world in the days of His flesh; and He is prepared to do as much again, in each one of us, if only we will truly surrender ourselves to His gracious and mighty indwelling.—F. B. Meyer.

Home is a great convenience. If people went anywhere else to relieve their grouches, they would get kicked out.

2. Rooted and Built Up in the Knowledge of God's Word (2 Timothy 3:15).

3. Rooted and Built Up in the Realm of the Prayer Life (Colossians 4:2).

4. Rooted and Built Up in Christian Fellowship (Acts 2:42).

5. Rooted and Built Up in Divine Worship (Psalm 95:6).

6. Rooted and Built Up in the Christian Graces (Ephesians 3:17).

7. Rooted and Built Up in the Hope of Christ's Return (Titus 2:13).

## Garments of the Believer

1. Put on the Whole Armor of God (Ephesians 6:13-18).

2. Garments of the Spirit (Colossians 3:12, 13).

3. Put on Charity (Colossians 3:14; 1 Timothy 6:11).

4. Garments of Salvation (Isaiah 61:10).

5. A New Dress (Isaiah 35:10, 51:11).

6. Put on Christ (Romans 13:14; Galatians 5:16, 17).

7. Garment of Gladness (Isaiah 61:3; Acts 8:39).

•

I hope the peace will be lasting and that mankind will at length as they call themselves reasonable creatures, have reason and sense enough to settle their differences without cutting throats; For in my opinion, there never was a good war or a bad peace.—BENJAMIN FRANKLIN.

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# NOTES — AND — QUOTES

By J. C. Griffin



## TEN EASY WAYS TO KILL YOUR CHURCH

Recently we read an article in *The Western Voice*, entitled "Ten Easy Ways to Kill Your Church," which we are giving in our columns today. But before we quote these ways, we want to think of other ways that are effective in killing a church. We will also notice Scripture concerning these ways.

(1) The hireling preacher. Jesus said, "The hireling fleeth, because he is an hireling, and careth not for the sheep" (John 10:13). The preacher that is after the money more than after souls puts a price on the gospel rather than following the path of faith and complete confidence in Christ and His promise. We know that no one approves of this.

(2) A worldly set of officers. The first deacons were not worldly. These men were different from many deacons of our day. Their qualifications were set forth by the apostles and written in Acts 6:3: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." If the deacon board is full of worldliness and the deacons think more of the material things than of the spiritual things or those pertaining to the church, the church is on the way to spiritual decay. As long as such people are ruling over the church, there can be no spiritual life manifested.

(3) A lack of missionary fervor. When a church ceases to have a missionary spirit, it ceases to be the church of the Lord Jesus. The church openly disobeys the command of the Lord Jesus when it loses an interest in the salvation of all men everywhere. Jesus said, "... All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. ..." (Matthew 28:18-20). To ignorantly or willfully disobey the command of Jesus is death to any church or denomination. There are many Scriptures we might quote on missions; but if we disobey the above, we are condemned. So why quote others?

(4) A top heavy church of members that have never been born again. Such church

members lack wisdom of spiritual values. They are a dead weight to the spirituality of the church. They are good for natural things, but an unconverted church member is as worthless to the spiritual activities of the church as a fountain pen is with no ink, as an electric light bulb is in a home that is not wired or one that is not connected with a power line.

(5) Unsaved teachers in your Sunday school. Unsaved teachers can never lead their students to Christ, and in the course of time the whole class loses interest. They walk by sight, knowing nothing of walking by faith. Death gradually appears on the scene due to a lack of recruits coming in from the Sunday school.

(6) A church that does not cooperate in its activities. Such a church has leaders who work independently, making bargains and independent transactions. There must be cooperation in the church or there will be death in the long run.

(7) A church must have real Christian fellowship. "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:15).

Now let us quote the ten things from *The Western Voice* which will destroy a church:

"(1) Talk about the preacher adversely.

"(2) Make no preparation for your God-given responsibilities.

"(3) Tell your class how disappointed you are in the attendance.

"(4) Don't give. What does the church need money for?

"(5) Go places on Sunday—go anywhere but to church.

"(6) Don't visit. That is the preacher's job.

"(7) Take poor care of the church property.

"(8) Refuse to hold an office. Think how little time you would have left for yourself.

"(9) If you go to Sunday school, never remain for the worship service.

"(10) No matter what proposition comes up, object. There must be something wrong with it."

The editor of *The Western Voice* says, "This procedure will eliminate you with your church."

### God's Woe Pronounced

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD" (Jeremiah 23:1, 2).

### Qualifications of a New Testament Preacher

Paul says, "For a bishop must be blameless, as the steward of God; not selfwilled,

not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:7-9).

Peter says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:1-3).

Again Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). If God calls a man to preach, God places upon that man the responsibility of preparation to preach. God wants us to know what is true and what is needful to be preached. If we study the Word of God carefully and prayerfully, God will reveal to us the truth contained therein. God cannot use ignorance to His glory. Ignorance has caused many isms and scisms in the world that have hurt the life of men and women. It is a sin to try to preach without first studying. There is an old doctrine saying that God will fill your mouth—meaning that you do not have to think or study. When that is our condition, God will let our mouths be filled with air.

I once heard a man preach who said when he arose, "I have not prepared anything for this occasion. What I shall preach will be given to me by the Lord." Well, I am no judge, but I cannot believe that God will tell a man to misquote Scripture, misappropriate Scripture and break every rule of speech like this man did. Perhaps he was sincere, but his sincerity did not make sense in the presentation of the gospel. I cannot believe that God made those mistakes.

## God's Light

A beautiful story is told of a little girl whose faith in God may teach us a lesson.

The lamp had just been put out, and the little girl was rather afraid of the dark. But presently she saw the bright moon out of her window, and she asked her mother, "Is the moon God's light?"

"Yes, Ethel," the mother replied. "The moon and the stars are all God's light."

"Will God blow out His light and go to sleep, too?" she asked again.

"No, my child," replied the mother. "God's lights are always burning."

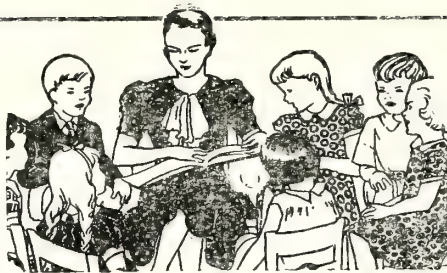
"Well, Mamma," said Ethel, "while God's awake, I'm not afraid."—*Exchange*.



# STORIES

FOR OUR

## BOYS and GIRLS



### TOMMY PRACTICES THE "GOLDEN RULE"

Velma B. McConnell

**T**OMMY Taylor was looking for Tumbler, his pet puppy. The little dog had broken his leash and run away. Tommy did not blame the little fellow for wanting to run and play, but unfortunately, all dogs in town had to be held on a leash or kept tied in the back yard.

"I think it would be hard to be a dog and be kept tied all the time," Tommy thought to himself. "I am glad that I can be free to run about and do what I please. To do what is right, of course," he corrected himself. Tommy was a Christian, and was trying hard to do what Jesus wanted him to do.

"Here, Tumbler, here, Tumbler!" he called. Then he caught sight of a friendly little tail wagging among some rose bushes in front of a large brick house. Tommy began to hurry. Perhaps the little dog was his Tumbler.

Suddenly the boy heard a cross voice. "You old dog, go home! Don't come around here again!" Tommy looked up in surprise as he saw a boy his own age running down the walk that led from the house. He had a stick and was chasing a dog. Tommy looked again. **The dog was Tumbler.**

"Here, you! Don't you dare hit my dog!" shouted Tommy. He began to run toward the boy and the dog.

The other boy dropped his stick and started back toward the house. "Then keep your dog home where he belongs," he called over his shoulder.

Tommy picked up his pet and started home. "It must be a very mean boy who would hit a nice little dog," he grumbled. "Tumbler, don't you ever run away again, and don't you ever again go near that house!"

For a few days Tommy and Tumbler played at home, in the Taylor yard. Tommy was very careful to keep Tumbler tied when he was not romping with him. One day Mrs. Taylor asked her son to do an errand for her. The boy and dog started down the street. As they drew near the brick house on the corner, Tommy held tight to Tumbler's leash. "You aren't going to get away from me this time and meet up with a boy and a stick," he warned the dog.

As they began to pass the house, Tommy

spied a large red and green rubber ball half hidden in the grass. The ball was near the street.

"This ball must belong to the boy who chased Tumbler," Tommy said to himself. "Well, I won't give it to him. Let him hunt his old ball if he wants it!" Tommy gave the ball a little kick and went on down the street.

Suddenly he did not feel as happy as he had when he started his errand. "Remember the Golden Rule," a little voice seemed to say to him. Tommy understood the Golden Rule very well. He knew that it meant that one should do to others what he wanted others to do to him. He had learned the Bible verse: "All things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12).

"Well," said Tommy to himself, "that other boy didn't practice the Golden Rule when he chased Tumbler!" He walked a little more slowly, kicking at the sidewalk and scuffling along, "but—maybe—if I do what is right, perhaps he will be sorry that he chased my dog. And anyway," his face brightened now, "a Christian is supposed to return good for evil!"

He turned back, a prancing Tumbler pulling on the leash. "Here, Tumbler," he said cheerfully, "we will find that ball and return it to the boy. Maybe we will be friends then. He looked as if he might be a nice boy—if he liked dogs a little more!"

When Tommy and Tumbler came to the ball, Tommy picked it up and started up the sidewalk to the brick house. He had nearly reached the front porch when he saw the other boy crossing the lawn. The boy looked surprised as he walked toward Tommy and Tumbler. Tommy held out the ball.

"Is this yours?" he asked. "I found it near the street."

"Yes, it is mine. I lost it while playing this morning. Thank you very much." The boy from the brick house looked uncomfortable.

A little silence followed, each boy eyeing the other. Finally Tommy spoke. "My name is Tommy Taylor," he offered, standing on one foot and holding tight to Tumbler.

"Mine is Jimmy Young. Won't you—won't you stay and play ball with me?"

Tommy looked pleased. "I have to do an errand for my mother. Then I will come back and play ball with you. But first, won't you tell me why you tried to hit my dog? Don't you like dogs?"

Jimmy hesitated a moment, then said, "Sure I like dogs. I like them very much. I used to live in the country, and always had a dog of my own. Sometimes I had two or three of them. But Mother and I are living here with Grandmother now, and she does not like dogs. I had to give mine away before we came. Grandmother said she would not have a dog around the house. I—I am sorry I chased your dog the other day. I was feeling so badly about not having my Towzer that I didn't want to see your dog, either."

Tommy nodded. "I understand now. If your grandmother doesn't mind, you and Tumbler and I will have a ball game. Tumbler likes to play ball, too. Perhaps when she sees how nice a dog can be, if he is well-trained, she may change her mind."

The other boy grinned. "I sure do hope so," he said fervently. "But you tell me something now, Tommy. How does it happen that you brought back my ball when I was so mean to your dog?"

It was Tommy's turn to look a little uncomfortable. Then he looked straight at Jimmy and said, "Well, at first I wasn't going to bring it to you. In fact, I kicked it toward the street. Then I remembered that God told us to do good to those that weren't kind to us, and I knew it was not the right way for a Christian to act to return an unkind deed by being unkind ourselves, so—well, so I just brought back your ball."

There was a little pause while the other boy took in Tommy's words. Then Tommy continued, "Say, Jimmy, how about going to Sunday school with me tomorrow, if you haven't found one of your own yet?"

"Sure I will!" exclaimed the other boy, "Grandmother doesn't go anywhere. I'll be glad to go with a boy who acts the way you do! Hurry up with your errand, Tommy, let's have that game of ball!"—*Gospel Herald*.

### Backbone of Character

Character is made up of small duties faithfully performed, of denial, of self-sacrifice, of kindly acts, of love and duty. The backbone of character is laid at home, and whether the constitutional tendencies be good or bad, home influences will, as a rule, fan them into activity. Kindness begets kindness, and truth and trust will bear a rich harvest of truth and trust. There are many trivial acts of kindness which teach us more about a man's character than many vague phrases.—*Scottish American*.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

(Note: The following article from Rev. Timyan about our field in Africa offers a real challenge for prayer. We present it to you as such, and ask that you remember this very definitely before the throne of grace. Funds are being sent to have the two sites of land cleared away in preparation for the buildings.—Raymond Riggs.)

## LIVING BREAD FOR WAITING SOULS

Rev. G. C. Timyan

When the Preacher declared, "Cast thy bread upon the waters, for thou shalt find it after many days," he aptly described an interesting chapter in Ivory Coast missionary history. The late George Powell cast the Living Bread on Agni waters in 1935 and last July, 21 years later, the results of his labors were found *after many days*. How it happened sounds like fiction.

On Tuesday morning, July 31, we were heading south on the famous Cocoa Road from Bondoukou towards Agniblekro. It was just a week since we had left our station at Bouake with Mr. and Mrs. Harold Stevens representing the Free Will Baptist Mission Board. Our purpose was to survey the northeaster corner of the colony for possible bases for missionary work. We had found one of the most neglected areas of French West Africa. Several entire tribes representing major language groups had never been touched with the gospel. Our first reaction was to settle immediately upon a site among them. Yet we knew that there was a responsibility to the south that had not been discharged. Now we were moving into Agni territory.

As we drove through the prosperous villages of the rain forest we were struck by the contrast with the poorer and drier north. But what impressed us most were the crosses and crucifixes everywhere—every village had a Roman Catholic church! As we passed these large, well-built structures we asked, "Wherefore do ye spend money for that which is not bread?" The answer was that the bearers of the Living Bread had tarried too long, as we were to find out soon.

Finally we came to a sizeable village that we judged must be close to our destination. Upon inquiry whether there were any Protestants in town the answer came, "Yes, this is Koun! Our church is straight ahead!" At the edge of town we stopped in front of

a small chapel decorated with a Huguenot cross. Soon a crowd was gathered around the car and when they heard we were missionaries there were smiles, greetings and hand shakes from all sides. A tall Agni man introduced himself as Noah, one of the church elders. With joy he welcomed us when he heard that we were friends of the man who had baptized him, "Monsieur Poell." His gladness turned to sorrow momentarily when he learned of the death of his spiritual father, but he added, "We will see him again someday."

It was then that I realized I was talking to the man who had walked eight days through the forest in search of the missionary 21 years before. But the story goes back farther still. In 1922 a man from Koun had returned from a Fanti town in the Gold Coast where he had been converted. He had taken the Christian name of Paul at his baptism and became a real apostle to his own Agni people of the Koun section. No one knows how many converts Paul won but he faithfully taught them all to pray, to witness and to sing. What few Scriptures he had learned were the basis of his preaching. Time after time he sent telegrams to the Gold Coast asking for a white teacher to come. They never came.

Although Paul died without seeing a missionary in his village, his testimony had borne fruit and he left a group of believers behind who worshiped regularly in their own chapel. One of his converts, Abraham, took up the leadership of the group and served faithfully until his death a few years later. Then a young man named Thomas became chief elder of the church and, although as illiterate as the others, he continued to preach Christ to his people. In 1935 Thomas became desperate for help as some of the untaught Christians returned to their old pagan practices. He walked to the nearest trading center and asked a French merchant where he could find a missionary. He was told that an American missionary had recently come to Bouake, 200 miles away. After persuading the trader to write a plea for help, Paul gave the letter to one of his young men and sent him on the quest for the white man.

When he reached Bouake after a difficult trip on foot during the heavy rains, he found the station vacant. Mr. Powell was away at a conference. The letter was left, Noe returned, and in a few weeks the missionary started out only to be turned back by swollen rivers. Several months later Mr.

Powell finally stood in Koun, 13 years after the gospel had penetrated the Agni forest. The missionary had not come too late but he came for too short a time! Three years later responsibility for the Koun section was transferred to a British missionary society working on the coast, in an exchange for territory bordering the Alliance work in Dimbokro. From 300 miles away the new missionaries in charge rarely visited them and when World War II followed the Agni believers were left completely alone.

The young man who had taken the message to Bouake was now old by African standards, and as I stood in his presence I was humbled. The welcome Mr. Powell had received 21 years before could not have been any more thrilling than the way we were honored. They escorted us to another elder's yard for the official greetings. They first asked us our news and we told them that the American missionaries were returning to continue the work interrupted by 18 years of isolation. Following Agni custom we asked them their news and they told us of the pagan and Catholic persecution of their group, the defection and death of some of their number since they had been left orphans. Then they proudly announced that they had already started to build a newer and bigger church building! They were determined to carry on faithfully whether the white missionary visited them or not!

They had only one request to make of the missionaries after we had been told to arrange our baggage in the traditional gesture of hospitality. They begged us to sing a new song for them about Jesus! They had sung the few songs that they were able to learn from Paul, Abraham, Thomas and Mr. Powell so many times through the years that they longed to hear a new one! In praise to God for His faithfulness and appreciation for their steadfastness, we sang "Constantly Abiding" and then translated the message for them. How thankful we had been that the Living Bread had come to Koun—cast *upon the waters* by a faithful pioneer who heeded the Macedonian call of the Agni people, and came far away from his own work to feed them.

It was a great privilege to be there and find it *after many days*. It was a pleasure to help measure the site for a new mission station to be built by the Baptists under Alliance sponsorship on a beautiful hill-top overlooking Koun. It was a joy to feed this hungry flock during the days of mission business as the transfer was effected.

That this new move into the Bouna Agni tribe is being contested by the enemy is not surprising. The Roman church is determined to persuade the village fathers, many of them Catholics, to renege on their promise to cede the land to us. They have

(continued on page fourteen)



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## High Hill Church, Host to South Carolina Auxiliary Convention

The South Carolina State Woman's Auxiliary Convention met October 13, 1956, at the High Hill Free Will Baptist Church near Scranton, South Carolina, with 20 auxiliaries represented. The speaker for this occasion was Mrs. John Moehlman, whom we know as Barbara Willey. Mrs. Rufus Coffey presided over the day's activities.

The following officers were elected at the convention: Mrs. Reedy Saverance, president; Mrs. Carl Shook, vice-president; Mrs. F. M. Johnson, corresponding secretary; Mrs. Ronald Creech, recording secretary; Mrs. Liston Williams, assistant recording secretary; Mrs. Vernie Stone, youth chairman; Mrs. Julius Vause, assistant youth chairman; Mrs. L. C. DeFee, study course chairman; Mrs. Sherman Branch, stewardship-prayer chairman; Mrs. Thomas Brown, personal service chairman; Mrs. Dewey Jones, treasurer; Mrs. Rufus Coffey, field worker.

Mrs. F. M. Johnson  
Corresponding Secretary

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Free Will Baptist Church met on Tuesday, November 6, at the home of Mrs. Jessie Canupps. The meeting opened with the group singing, "Oh, How I Love Jesus." Mrs. Loretta Canupps led the opening prayer followed with devotions by Mrs. A. F. Lawter. Those taking part in the program were Mrs. Shirley Brannon, Mrs. Grady Brannon, Mrs. Loretta Canupps and Mrs. Effie Taylor.

Mrs. Grady Brannon dismissed the group with prayer. The hostess, Mrs. Canupps, then served delicious refreshments.

Morrisville, N. C.—The Woman's Auxiliary of Shady Grove Church recently met at the Fellowship House for their November meeting. Mrs. Linwood Clements and Mrs. C. E. Parrish were hostesses to the three visitors and twelve members present. Officers for the new year will be: President, Mrs. Buck George; vice-president, Mrs. Dwight Ferrell; secretary, Mrs. Buck Carpenter; assistant secretary, Mrs. James Keen; treasurer, Mrs. Linwood Clements. Directors of Y. P. A. will be Mrs. D. C. Knowles and Mrs. Arthur Clayton. Directors of G. T. A. will be Mrs. Ward Ferrell and

Mrs. C. E. Parish. The following were elected to be chairmen: Mrs. J. R. Hildebran, program and publicity; Mrs. E. R. Phipps, prayer; Mrs. Joe Haas, personal service; Miss Ella Ferrell, study course.

Plans were made to sponsor a pre-Thanksgiving week of prayer and study course in the church auditorium. Mrs. Gertrude Ballard was the speaker on the nights of November 20, 21. A pounding will be taken to Mount Olive College, Mount Olive, North Carolina, the week following Thanksgiving. Instead of a Christmas gift exchange at our December meeting, members will bring children's gifts for those at the Free Will Baptist Children's Home, Middlesex, North Carolina. Martha Lou, from the home, will be visiting in the homes of our auxiliary members, during the Thanksgiving season.

"Our Need, for Such a Time as This" was the inspiring program title, that was given by Mrs. Hildebran, Maria Carpenter, Patty Ferrell, Mildred Parrish and Gladys George.

## MISSIONS

(continued from page thirteen)

visited the village incessantly since our land request in an attempt to block the new mission station. An urgent request for help has just been received by mail from the Koun elders three months after our visit. It will be another full year before a resident missionary arrives. The first Baptist missionaries sail for French study in Europe around January 1, 1957. Could not the believing prayer of an aroused Alliance constituency hold this land for the Lord of the harvest? Shall not the society sponsoring this advance before the French government also sponsor this cause before the throne?

## October Financial Statement of Free Will Baptist Mission

Pinar del Rio, Cuba

Cash on Hand, October 1, 1956	\$ 87.69
Cash in Bank, October 1, 1956 (General)	107.32
Cash in Bank, October 1, 1956 (Temples)	1,661.42
Total Cash, October 1, 1956	\$1,856.43

Check from Mission Board (General)	\$2,755.00
Check from Mission Board (Temples)	100.00
Gifts	249.90
Gifts (Building)	59.00

Total Receipts 3,163.90

Total Cash Plus Receipts \$5,020.33

Expenses	
Food (School)	\$ 97.73
Salary, Mr. and Mrs. Willey Sr.	165.00
Salary, Mr. and Mrs. Willey Jr.	150.00
Salary, Mr. and Mrs. Phenicie	150.00
Salaries, National Workers	1,303.00
Rent (Nine Churches)	257.50
Hospitalization	80.00
Maintenance of Equipment (Repairs)	106.80
Maintenance of Equipment (Gas and Oil)	139.37
Fuel	48.25
Building House (Tommy Willey)	379.58
Building Temple (Vinales)	132.50
Building Temple (Jaruco)	300.00
Books	9.75
Mower for Grass	70.00
Animal Feed	62.15
Passage	23.35
Office	15.19
Repair on Printing Press	7.00
Box Rent	2.00
Bank Charges	2.00

Total Expenses 3,501.27

Total Cash Remaining \$1,519.06

Cash on Hand, October 31, 1956	\$ 8.77
Cash in Bank, October 31, 1956 (General)	181.37
Cash in Bank, October 31, 1956 (Temples)	1,328.92

Total Cash, October 31, 1956 \$1,519.06

## Little Boat in a Big Storm

(continued from page three)

Only those who have Christ as Shepherd can say "The Lord is my Shepherd." Neither is what is known as the Lord's Prayer for everybody. It's only for those who can say "Our Father," because they have yielded to His Son and allowed Him to save them. John 14 is not public property either. It says "In My Father's house are many mansions," but the Father's house is for the Father's children. Don't try to do the really foolish thing and attempt to extract a little solace and some measure of security from this story if you are not a Christian. The thing for you to do is to receive Christ as your Saviour from sin and judgment and then, of course, you can trust Him for anything.—The Ohio Independent Baptist.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## More Than Conquerors

(Lesson for December 9)

Lesson: Romans 8:26-39.

Golden Text: Romans 8:37.

### I. INTRODUCTION

The eighth chapter of Romans is beloved by Bible readers because it announces the victory of believers in Christ. This passage is particularly dear because it tells how all the members of the Holy Trinity combine to make the believer a conqueror over all the forces which tend to defeat him.

The student should be diligent to read the entire chapter to establish a concept of who is victorious. He must not be misled to think that everyone who has been regenerated is an overcoming Christian. This concept would not allow for backsliding and apostasy which are so clearly taught in the Scriptures. The very first verse of the chapter makes clear that only those persons are free from condemnation "... which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Notice the present tense of the verbs *are* and *walk*. Verses 5-16 bear out this thought. Let us quote Verses 14 and 16 for emphasis: "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God."—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. When Christians are confused and don't know how to pray, the Holy Spirit begins to intercede for them (Vv. 26, 27).

2. There is no greater comfort for troubled souls than to know that all things work together for good to them (Vs. 28).

But let us be careful lest we make the application of this glorious blessing too broad. The fact that all things work together for good is limited to them that love God, to them who are the called according to his purpose.

3. If the Lord is for us, the inference is plain that nothing can defeat our victory through Him (Vv. 31, 32).

4. Men may bring charges against God's elect, but false accusations can never change their state (Vv. 33, 34).

5. Heartaches, and troubles, and sorrows of earth only draw God's children a little closer to His breast (Vv. 35, 36).

6. God's people don't merely escape with their lives, but they come from the battle more than conquerors through Christ (Vs. 37).

7. Though nothing can separate God's people from His love, unforgiven sins will send them to hell (Vv. 38, 39).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Previously in Romans 8, in speaking of the work of the Holy Spirit, the apostle declares that the believer is made conscious of his place in the family of God by the Holy Spirit's witnessing with his spirit that he is a child of God (comp. Vv. 15-17). Now here the apostle teaches that not only does the Holy Spirit make us conscious of the fact that we are children of God by witnessing with our spirit, but He also helps our infirmities ("infirmity," A. S. V.). By infirmity here we are possibly not to think so much of one single peculiar infirmity, as of our general state of weakness as believers in our present state in the body, of which Paul speaks in the preceding verses (Vv. 18-25).—*The Bible Expositor*.

2. *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

The Holy Spirit dwells within the saint, and as he is given the place of control in the heart, he utters in the saint's behalf the petitions which please the Father. From this it is indicated that prayer on the part of the Christian is essentially a matter of yielding whole heartedly to the Spirit of God. A Spirit initiated prayer is a prayer that is right, and such a prayer has the inherent guarantee of its answer.—*Selected*.

This may explain 1 Thessalonians 5:17. Even if a Christian is asleep, or too busy with his daily labor to pray, the Holy Spirit can keep a constant prayer going up to God.

3. He "maketh intercession for us." According to this chapter (Romans 8) we have two Intercessors. In Verse 34 we read that Christ is our Intercessor at the right hand of God, and here we read that it is the Holy Spirit who makes intercession for us, "with groanings which cannot be uttered." One Intercessor is in heaven, the other is on earth. Christ represents us in heaven, and the Spirit within us sees our deepest need and brings it before God in "groanings which cannot be uttered." We may be con-

scious of this, or not. Let us not be concerned about the "groanings" but leave them to the Spirit.—*Selected*.

4. A wasp got into a little girl's buggy. The little girl tried to catch the wasp. The maid kept saying, "No! No!" The mother, hearing the crying, called out, "What's that child crying for? Let her have it!" A few minutes later, the mother heard an awful scream and asked in alarm, "What's the matter now?" "She got it," said the maid. "She got the wasp. That was what she wanted!" Sometimes we cry for things that will bring us only sorrow and trouble. God knows it. If we keep crying, sometimes God allows us to have what we cry for, and then we learn through pain that God's will is best, after all, for us!

Take the case of Sarah, the wife of Abraham, as told in Genesis 16. The Arabs are descendants of Ishmael, and the Jews of Isaac. Sarah's lack of faith is causing plenty of trouble yet in 1956. We should pray in the Spirit and be led by Him.

5. Two businessmen were talking as the day in the office was about over. One, worn and tired, said: "If only I could go home tonight and sleep, and forget this office! I haven't had a good night's sleep for months." The other man said: "That's easy, when you know how. I sleep from the moment my head hits the pillow. I just get into bed, turn the light out, and say, 'Well Lord, I'll let You take the night shift,' and go to sleep!"—*Defender Magazine*.

6. Dr. John Henry Jowett says: "When Paul speaks of being a 'conqueror' he means that he is on the top of his circumstances and not beneath them. To be more than conquerors is to be on the top of your wealth, and not beneath it; to be on the top of your poverty and not beneath it; to be on the top of your joy and not beneath it; to be on the top of your sorrow and not beneath it; to be on the top of your disappointment and not beneath it. To be more than conqueror is to be on the top of the old serpent, and, as Browning says, to stand upon him and feel him wriggle beneath your feet!

"The real conqueror, the only one worthy of that royal name, is he who makes every circumstance his subject, permitting no circumstance to be the lord and master of his soul. He is 'more than conqueror.' And what is the secret of such conquest? Here is the secret: 'We are more than conquerors through Christ that loved us.' It is conquest through the energy of an imparted love."—*Selected*.

•  
"Our son, then, forever shall be,

The Shepherd who gave Himself thus;  
No subject's so glorious as He,

No theme so affecting to us."



## Mount Olive College TREASURER'S REPORT For October, 1956

Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina, makes the following report for the month of October, 1956:

Balance on Hand October 1,  
1956 .....\$13,789.07

### Receipts

Eastern Conference .....\$1,984.37  
Central Conference ..... 2,071.65  
Western Conference .. 1,532.20  
Cape Fear Conference 551.34  
Albemarle Conference 70.16  
French Broad Association ..... 5.19  
Pee Dee Association ..... 15.00  
Blue Ridge Association 9.72  
State of Kentucky ..... 25.00  
State of South Carolina ..... 5.00  
Mount Olive and Community ..... 1,773.25  
Goldsboro and Community ..... 245.83  
Other Communities .. 10.00

Student Account ..... 1,981.42  
Bookstore ..... 421.07  
Lunchroom ..... 209.30  
Endowment ..... .40  
Refunds ..... 83.00  
Miscellaneous ..... 7.55

Total Receipts ..... 11,001.45

Total to Account For .....\$24,790.52

### Disbursements

Salaries .....\$4,467.73  
Social Security Tax ..... 88.33  
Utilities ..... 131.21  
Bookstore Purchases ..... 762.43  
Office Supplies and Expenses ..... 313.74  
Food ..... 1,047.87  
School Supplies ..... 73.65  
Household and Kitchen Supplies ..... 58.14  
Travel ..... 95.30  
Repairs ..... 271.11  
Library ..... 528.63  
Rent ..... 196.00  
North Carolina Sales Tax ..... 51.97  
Legal Service ..... 147.25  
Architectural Service ..... 500.00  
Refunds ..... 54.50

Miscellaneous ..... 22.14  
Capital Outlay:  
Building Improvements 919.06  
Equipment ..... 1,851.63  
Purchase of Land ..... 6,767.20

Total Disbursements ..... 18,347.89

Balance in Bank November  
1, 1956 .....\$ 6,442.63

## No "If" In It

A young girl was asked how she became a Christian. She said she read in the Bible about the leper who said, "Thou, if Thou wilt, Thou canst make me clean." Jesus put forth His hand and touched him and said, "I will; be thou clean."

The girl said she noticed there was an if in what the leper said, but no if in what Jesus said. "So I knelt down and prayed," she said. "I took out the if. I said, 'Lord Jesus, You can, You will, make me clean.' And Jesus took me just as I was."—Our Young People.

# Christmas and All-Occasion Greeting Cards

This beautiful line of Scripture cards is designed to retail at \$1.00 per box and is an outstanding value at that price.

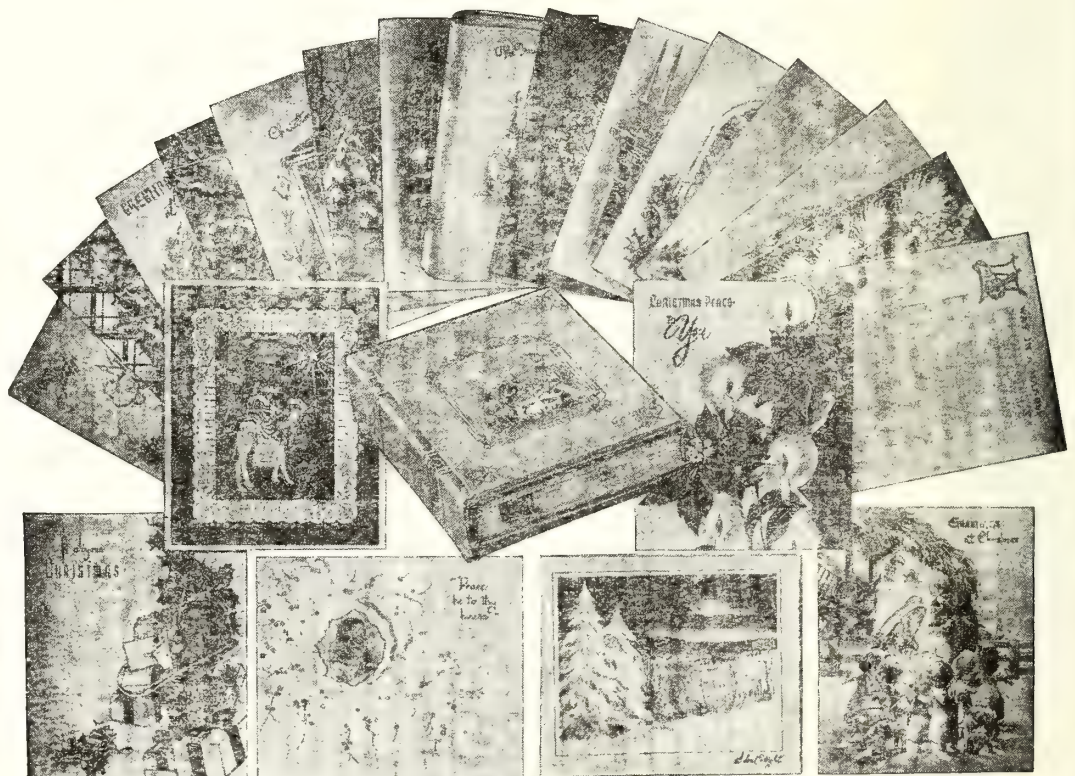
We are offering them to churches, auxiliaries, leagues, classes and other church and Sunday school organizations at the low price of—

## 60 Cents per Box

when ordered in lots of ten or more boxes

This is an excellent way for your organization to raise that needed extra amount of money between now and Christmas.

Be sure to place your order early before our stock is exhausted.



# Free Will Baptist Press - Ayden, N. C.



# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 5, 1956

## TARBORO, NORTH CAROLINA, CHURCH PARSONAGE



On June 1, 1956, the Rev. Raymond T. Sasser moved into the above parsonage, as the second full-time pastor of the First Free Will Baptist Church of Tarboro, North Carolina, and the first occupant of the parsonage. The parsonage was planned and built by the men of the church under the supervision of deacons, A. L. Summerlin and Ralph Williamson. It is valued at \$12,000, but was constructed at a cost of \$7,700 which included the actual cost of the building materials and necessary hired labor. It is composed of three bedrooms, living room, den and kitchen, one and a half baths, several closets and an upstairs which will later be completed to add two or three more rooms.

The church reports much spiritual growth with twenty-two baptized and an increase in Sunday school and church membership, since Rev. Sasser was elected pastor in January of this year. The interior of the church's educational building, which was constructed during the pastorate of the first pastor, the Rev. Frank Davenport, is now being worked on. This building has fifteen rooms and two baths, which includes three large assembly rooms for a departmentalized Sunday school. One of these rooms is now serving as an assembly room for church worship services with a seating capacity of 200.

The Rev. Raymond Sasser, pastor, requests the prayers of all Christians that the church, which was three years old the fourth Sunday in August, may continue to grow and witness for Jesus.



# EDITORIAL

## THE PASTOR

The November issue of *Reader's Digest* carried an article, "Why Ministers Are Breaking Down," by the Rev. Wesley Shrader, a Baptist minister of nineteen years and assistant professor of pastoral theology at Yale Divinity School, which brought into focus very clearly one of the most serious problems facing the Church today. He expressed keen concern of the alarming rate which ministers are cracking up mentally and emotionally because of the strain placed upon them by the ever-increasing demands of their parish requirements. He also urged congregations to give more consideration to the health of their pastors by making the load of their duties as light as possible.

This is just one in a growing list of articles appearing in daily newspapers and periodicals on the subject. Not many weeks ago, a reader sent us a clipping from a Tennessee daily newspaper which gave a good description of this problem. We wanted to publish it for information to our readers but, upon asking for privilege of reprinting it, found that it was syndicated by the Associated Press for publication only by its affiliated members.

Concerning the duties of the present-day pastor, Mr. Shrader says, "And he is expected to be a specialist in six separate roles: administrator, organizer, pastor, preacher, priest, teacher." It is true that the conscientious minister will want to assume the chief responsibility in all of these areas, but the church should be careful not to leave all the work to him. For practically every one of these tasks there are members in almost every church who are well qualified to serve as helpers to the pastor, taking a great deal of the load of actual work from his shoulders.

If the office work of the minister begins to consume too much of his time, the church should employ a secretary to help with it. If the Sunday school or any other auxiliary is too large for the officers to administer without having to call upon the pastor for a great deal of help, the church should employ an educational director. Above all things, direction of the choir should not be placed upon the pastor unless he particularly desires it. Some ministers who have a special gift and have qualified themselves in the field of music may prefer to exercise their talents in singing and directing the choir, but no church should demand it of its pastor.

The pastor can ascertain whether or not he is overworking himself by making a schedule of his activities, allocating a specific number of hours for each activity. If his duties require a greater number of hours than the average work day, he should show the schedule of his work day to the board of deacons and discuss the matter with them. If something needs to be done, the board should offer a recommendation to the church to solve the problem.

On the other hand, when the minister makes a survey of his actual activities, he may find that he is not actually putting in as many hours as the average man works per day; or he may find that too much of his time is spent upon frivolous or unnecessary activities. Just as there are some pastors who are actually overworking themselves in necessary pastoral tasks, there are some who may be wasting much time and energy which could be used much more profitably; while others may be actually idling away many precious hours.

The minister is under contract to Christ, as well as his congregation, to give an honest day's work and earn the salary which he is paid. If his parish is small and his pastoral duties do not require all his working hours, he should find some other constructive work to supplement his pastoral tasks, lest he be justly accused by his people of being an idler.

Dr. W. W. Melton, pastor of Columbus Baptist Church Waco, Texas, in his book entitled *The Making of a Preacher*, devotes one chapter to the dangers which the preacher faces. He says, "If all the little thieves that steal the preacher's power were caught and strung up, they would make quite a display." Some of these thieves which he names are:

(1) Laziness, or spending time wastefully instead of constructively.

(2) Lack of study, or failure to develop good study habits. He points out that wide reading is not necessarily synonymous with study.

(3) His attitude toward favors and courtesies. He points out that the minister should not hint for special favor or discounts on purchases; neither should he fail to pay his debts.

(4) Inclining his ear toward flattery, or showing favoritism to the wealthier families of his flock.

(5) Attempting to be all the people want him to be, and trying to do all they want him to do.

Before leaving a consideration of this work, let us quote one more statement of the author, "Loud talk and a glamorous fanfare are usually the proof of emptiness." Let every minister ponder over the significance of this pertinent statement.

With reference to the life and work of the minister in his parish, perhaps the point of prime importance which should be thoroughly understood by both pastor and people is that, above all else, the pastor is the spiritual leader of the congregation. His duty of all duties is to preach and teach the Word. If he fails in this, his whole mission is a failure. He must give himself sufficient time in prayer and study to be prepared for every occasion upon which he stands before his people in a service. He must not let any other activity, no matter how important it may seem, deprive him of the necessary hours of preparation each week. This is why the apostles said to the early Church, "... It is not reason that we should leave the word of God, and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:2-4).

God's children may not know what the future holds, but they know the One who holds the future, and in whose pierced hands reposes all power in heaven and earth!—Selected.

Volume 71

Number 4

## THE FREE WILL BAPTIST

December 5, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, entered at the post office at Ayden, N. C., as second-class matter.

Manager ..... L. A. Durbin  
Editor ..... J. O. Felt

### Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

All material to be placed in any issue must be in the hands of the editor on Friday preceding the publication date of that issue.

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# The Cast-Off Garment

Lois Rivers

**M**OMMIE, what happens to the grandmother they put in the ground?" my solemn just-turned-six-year-old asked from the depths of the big red leather chair near my desk, where I sat writing.

I looked up to find his pensive, worried eyes upon me, and a serious face cupped in tiny hands still revealing the baby, from which he was emerging too rapidly of late.

My mind had been many miles away, absorbed in my writing, but at the great urgency of my son's need, I laid aside my pencil, and called him to my side.

For a moment, I was seized with panic. What does one say to a six-year-old concerning death? How does one cloak the stark apparentness of "This is the end" and "The lips that so shortly ago spoke words of kindness and affection to a small boy—the hands that never failed to shower cookies and gifts on an adored grandchild—these are silent in death"? What words does one use?

For small John had recently had his first encounter with death.

His smaller brother, Charles, had gone searching through the rooms of the strangely silent house, now filled with soft-voiced people. Even he, in his two-year-old infancy, had sensed that something was missing. And when some relative in sympathy had picked up the wee lad, and asked, "Are you looking for Grandmother?" with wide solemn eyes he had nodded "Yes."

But John was no longer a wee lad. He had seen his beloved grandmother lying silent and still amid that pretty satin, and he could still remember the fragrance of those banked flowers.

He knew about God—and heaven—and they had told him that Grandmother had gone to heaven with God.

He loved God, and he knew that God could take care of Grandmother. But he could not forget the silence of that strange place to which they had taken her. He remembered the deep darkness of that grave. Even a six-year-old boy could tell that *that* grass was only *make-believe* and the flowers were only *part-time*. He had seen his mother throw away roses from their vases at home—when they had wilted, and the petals dropped on the table.

Would his beloved grandmother be like the rose petals?

It had been many months now. We thought he had forgotten. Startling to a

mother who thinks she knows her child—mind, body, and soul—and suddenly discovers within that soul of his, depths she has never plumbed—doors that have been closed to her.

So the pause in me, was a prayer for guidance. Then spoke I: "John, you remember the jeans we threw away last week? The knees were patched, and even the patches were beginning to wear through. And Mother said, 'We'll put these aside. They're all worn out. And we'll go to town and buy you some new ones.'"

"You remember the fun we had in town, and the crisp newness of the jeans we brought home? They were a special kind of jeans this time—with shiny brads on the pockets. You said you would be a real cowboy in these.

"You tore off the signs—carefully. You kept the picture of the cowboy on his bucking horse . . . it would be fun for you and Charles to cut out and play with.

"Then you begged, 'May I wear them now?'"

"And I said, 'Yes.'"

"And in 'two shakes of a lamb's tail' you were dressed in your new jeans and running out to show Tommy.

"You weren't sorry about losing the old jeans at all, were you?"

"You laughed at the old worn-out patches, and you said, 'We had lots of fun together, old jeans.'"

"And I laughed, too, and said, 'I remember how you got this big rip—the day you got hung on a limb in the mulberry tree.'"

"And you said 'Good-by, old jeans!'"

"And then you slammed the screen door, and you were gone. And your eyes were all shiny and you were glad.

"Well, it was just the same way with Grandfather, long ago—and now with Grandmother. When people live here on earth a long time, their bodies, just like your old jeans, become faded, and wrinkled, and worn out; and they become very tired. Sometimes there are 'sick' places that haven't been able to heal up very good. Many times the eyes begin to get dim, and the pictures and colors of God's beautiful world become hard to see. Sometimes the ears become dull, and the voices you love are hard to hear—and pretty music, and the singing of the birds.

"Sometimes even, there have been accidents that the doctors have not been able

to mend (like your old jeans with the rip too big to be mended)—and the person has limped along, crippled and helpless and unable to do the things he would like to do.

"Then one day, our loving Father looks down and sees this old worn-out garment of ours, we call our bodies, and He says: 'My! This child of Mine needs a new body! This one is getting shabby.'"

"Then He reaches down a loving hand and says, 'Come on up, dear child of Mine. Up here in My beautiful city, I'll fix you a new garment—perfect, and shining like the sun—the most beautiful one you have ever had.'"

"So, in loving thankfulness to our kind and thankful Father, we slip off the old faded garment, with its patches—its aches and pains and tiredness—and step up with Him.

"And all the angels sing in glorious hosannas as another beloved child comes home."

"And then—" (breathlessly).

"And then the old faded garment is put away for safe-keeping. (It has been a very good and useful garment for these many years.) Until one day, God will say: 'I'm going to gather them all up—these garments I made with such loving care that day many ages ago, when I first breathed into these, My children, a living soul. And I will make them like new, and hand them back to My dear ones again.'"

"And we will say, 'Thank You, dear Father; You are so kind to us.'"

He turned away—satisfied. And as he went, I heard him say, "You will take good care of Grandmother, won't You?"—*Gospel Herald*.

## Night Visions

by Athie Sale Davis

"In the night his song shall be with me, and my prayer unto God of my life" (Psalm 42:8).

I used to dread the darkness with a childish, haunting fear and I sought to push it from me, seeking only light and cheer.

But I learned that it is better in the long and weary night to compose my soul to quiet, as I wait for morning's light. Now I know that it is better as I wait upon my bed, to turn my thoughts toward Heaven and recall God's Word instead.

Thus I found that there is comfort in the darkness—in the night; when in quiet, sweet communion my soul finds the perfect Light.

So I joy to greet the darkness, then I meditate and pray! Then my vision is turned upward when God's dark has closed the day!—*Gospel Herald*.



# Whatsoever Thy Hands Find Do

Robert Clark

"Whatsoever thy hand findeth to do, do it with thy might; . . ." (Ecclesiastes 9:10).

**W**E would like to say a word about this book from which our text is taken. It is one of the wisdom books of the Old Testament; Proverbs is the other. There is a great difference between the two books. One has called the book of Proverbs: "A collection of sententious sayings of divine wisdom applied to the earthly condition of the people of God." Another has called the book of Ecclesiastes: "The book of the natural man; it is the mirror of man under the sun held up by the wisest of men; and in its last and best conclusion is still that of the natural man." All things are seen from a human, earthly and temporal standpoint. The present good takes precedence over all else. The writer had a long and wide experience in seeing and using things under the sun (Ecclesiastes 1:12—2:26). He saw human life in its varieties and uncertainties. One may be well today and ill tomorrow. One may be in perplexity, not knowing which way to turn. In such a case there was one thing he could do, and that was: *Whatsoever thy hand findeth to do, do it with thy might.* Action and energy would solve many difficulties and lead a way to a more abundant life. The book of Proverbs, while it does not use the same words, expresses the same sentiment many times. The text is as applicable today as it was in the time of the writer. There are always some who need this admonition, and we all are apt to need it occasionally.

We like the idea of the emphasis that this worldly-wise man places upon work. Man was made to work, in the creative and redemptive purposes of God (Genesis 2:15; 3:17-19). But the wise man was looking at man from a purely utilitarian standpoint. He knew that work was good for man. He was thus able to provide for himself and his family and be independent and be a useful citizen. And work is often a good antidote for depression or discouragement or for corroding cares. And the worker should put his soul into his job: *do it with (all) thy might.* This admonition is very pertinent today. There is a widespread tendency to avoid work, or to do it in a careless, slip-

shod, lackadaisical manner. As the little girl said of her father, "My mamma says my papa has no 'susiasm' for his work."

That we may get the most out of this text, there is one thing to remember; and it is this: God has given to every normal person two wonderful gifts. They are a pair of hands and a mind, or intelligence. And He has given to the most of us opportunities to develop them. And what an instrument the mind of man is. He can store his memory with the wisdom of the past. With his imagination he can probe the future. With his reasoning powers he can accumulate facts, sift them, analyze them, separate and classify them; then with his reasoning powers he can come to conclusions and enlarge his whole field of knowledge. And the hand of man is equally a marvelous instrument. Books have been written on the structure of the human hand and its adaptability to different forms of work. It is said that nearly every movement in mechanical science can be performed by the human hand. It can wield the heaviest tools of manual labor; it can be trained to hold the pen of the writer, the brush of the artist, or the fine instruments of the skillful surgeon. The mind and the hand together have given us the might, the majesty, and the manifold forms of our modern civilization. The admonition of the wise man to do whatsoever our hand finds to do is apt and pertinent today.

We can never begin too early to practice this exhortation. The kindergarten is a move in the right direction. With pencils, crayons, scissors and paper, the interests and the activities of children can be developed and directed into educational channels. We knew a little boy who became interested in a certain branch of science, electricity and radio. He began on a shoe string with the simplest tools. He kept on as he grew older, adding to his knowledge and manual skill. He is now a highly-educated scientist. We saw his picture recently. He was experimenting with a great cyclotron in a great university. He did what his hand found to do and it led him into an interesting field of labor and usefulness.

This text is pertinent to us all when we

are ready to go out and earn our own living. We believe that all children in school should have aptitude tests. In this way square pegs are kept out of round holes and each person can get a fair idea of what kind of work he is best fitted to do. Nevertheless, if we cannot find the work we would like to do, we can do what our hand finds to do for the present. We knew a boy who graduated from high school. Some thought he ought to have a white collar job. There were none available. He went into a factory and did heavy manual labor. He worked faithfully and well. Later he joined a corporation. He rose to a place of trust. In the meantime he trained the city hands and was chairman of the school board. He did with all his might what his hands found to do and it led him into a useful life.

As a further illustration of the text we cite the careers of two men we knew well. The first graduated from a good college. He had the idea that he ought to begin up near the top. He never got that opportunity. He taught a few terms of district school and then worked in the home farm. The other man graduated from a small college. Then he entered a large university and graduated from that, too. When he returned home with his two diplomas, he went to work in a granite quarry. He did not stay there long but went on and became a minister. He did what his hand found to do.

We can apply this to our leisure time. We can use it to develop our hobbies. Think of David. He was a shepherd with spare time. He had a harp and a sling. He practiced and developed skill with the harp. There were plenty of stones for his sling and marks to shoot them at. Later, his harp got him entrance to the court of the king. His sling won him the hearts of the people. He did with a will what his hand found to do.

So far we have been applying our text to our temporal well-being. That is what the wise man had in view and the Word tells us we are not to be slothful in business. But the text applies equally as well to our spiritual interests. They should have the primary place in our lives. And when we come to years of understanding we should apprehend the gospel of our Lord Jesus Christ. The worldly-wise man is not strong for a supernatural gospel of grace. He tells us to fear God (Ecclesiastes 12:13), but he never tells us to trust Him. Our Lord Jesus Christ told us to seek first the Kingdom of God and His righteousness.

The wonderful thing about the Gospel of Christ is that we do not have to seek long or far to find. In the providence of God He has brought the way of salvation to our doors. Some have more truth than others but we all have enough; if we put our hands to the plow and use what we have. What



Cain's offering was rejected and his countenance fell, God told him that there was a salvation for him at his very door (Genesis 4:7). He had but to take that offering and he would find a way of acceptance with God and of salvation from his sin.

Later, when Moses was speaking of God's salvation for Israel, he pointed out to them how near it was to their hands, "... it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deuteronomy 30:11-14).

When Moses speaks here about the Word's being in the mouth and heart he means that they knew the Word; it was in their memories and they spoke about it; what they had to do was to believe it and receive it into their hearts and lives. Paul, in writing to the Romans makes it plain. He quotes this Scripture. He says: "... the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:8-10). Here is the evangelical order: Knowledge, belief, acceptance, confession, salvation. Now the gospel of our Lord Jesus Christ is the first whatsoever that our hand should find to do, when we hear it. The gospel is for one, for all. It is adapted for all. It will be equally efficacious on all that receive it. And since we may receive, it becomes a categorical imperative that we ought to. Our eternal destiny rests upon our attitude to Christ (John 3:36).

And this text can apply to the work of the Lord. In His vineyard there is room for all workers, for all hands. If you cannot get the place you would like, do what you can. The spirit of Diotrephes is still prevalent in our midst. It may be in our own hearts. He loved to have the pre-eminence (3 John 1:9). Let us be willing to begin where the Psalmist was willing to be—a doorkeeper in the house of the Lord (Psalm 84:10).

If we cannot be on the boards of our church, there are things to do which others forget to do. We can begin by setting a few chairs in order. Be sure that no one who is willing to do what is nearest to his hand in the Lord's work will be long in an inconspicuous place.

Billy Sunday began his service as a tent worker in an evangelistic campaign. He

soon had a tent of his own, and a big one at that. The willing humble workers will not be forgotten. In the last chapter of the book of Romans, Paul mentions thirty-five people by name. They all rendered some service to the Lord. And if Paul remembered them, much more our Lord (Isaiah 49:16).

Our hands may yet be a justification for our lack of other services. We heard recently of an aged woman who had had a long and busy life of manual labor. She was a member of a large family at home. She had to work for them. Then she had a family of her own. Then others came needing her care. She had a good mind and longed to cultivate it and know more about the things of the Spirit. She longed to be free to do something in the service of the Lord. But there was always another task waiting for her hands. Now the end was drawing near. She confessed to a friend that she had nothing to show the Lord in the way of service for Him. Her friend answered her: "Show Him your hands; He will understand."

Her hands were not massaged, manicured, and painted; they were not soft, white, romantic hands. They were red, seamed and knotted with years of incessant toil for others. Her hands had been busy in ministering physical care and comfort to many. They had been busy in the sick room. They

had carressed the heads of little children as she blessed them. They had been clasped and raised in prayer as she expressed herself to the best of her understanding. They were what they were because she had done with all her might what her hands found to do. And the Lord, who had made the heavens and earth with His hands, and who fed daily all His creatures; the Lord whose own hands had been calloused by honest toil, and still bore the marks of the nails when He was a sacrifice for the sin of the world, would understand.

We like the prayer of Moses the man of God; because it fits into this picture. At the close of his life he reviews his experience and meditates over them. He sees the eternity and unchangeableness of God and the vanity of man. He sees the holiness of God and the sinfulness of man. He sees the perfection of the works of God and the imperfections of man. And he prays: "So teach us to number our days, that we may apply our hearts unto wisdom. . . . And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Psalm 90:12-17).

What more could one ask than wisdom for daily living, the beauty of the Lord on us and in us, and the work of our hands acceptable unto Him?—*Gospel Herald*.

## Weather Forecast

Raymond L. Cox  
440 South Ninth  
Corvallis, Oregon

**T**HERE'S hot weather ahead!

This statement may contradict much you have heard, read, and perhaps witnessed recently. For the prevailing trend during the past several winters has tended toward cooler weather, and many meteorologists are warning that this trend will continue. The next fifty years, they say, look great for skiing enthusiasts, while the prospects for outdoor ice skating appear more encouraging than ever.

From exhaustive studies of the circulation of winds around the globe, as influenced by earth's atmosphere and the atmospheric conditions on the sun, some weathermen are announcing long range predictions for a cooler half century. The possibility of occasional sizzling seasons is not ruled out, but the big weather news is expected to be the return of a series of old-fashioned winters such as our grandparents used to endure. The weather prophets indeed are forecasting that there is *cold weather ahead*.

Whether conditions ahead, however, are to be cold or hot depends a great deal on

how far ahead a person is looking!

Meteorologists expect a cold trend to last about fifty years. After that it is predicted that warmer temperatures will gradually return. Not many who read this article will be around to welcome back the warm weather. But many now alive will enter a warmer climate long before earth's temperatures again soar.

During a heat wave in 1953 pedestrians who passed a Jersey City, New Jersey, church were startled by a sign reading, "Now that you know how hot hell is, what are you going to do to escape?"

That question was not meant to be a joke, although it did evoke many hilarious guffaws. The sign was no joke, because there is hot weather ahead for all who reject or neglect the salvation purchased by Jesus Christ and received by sinners through faith.

What is the weather report from hell?

It is far from favorable! It is completely contrary to the coming trend toward cooler climates on earth. If the Bible is true, if  
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# NEWS NOTES

## Rev. Noah Brown Heads Faith Church

The Rev. Noah Brown has been named pastor of the newly-organized Faith Free Will Baptist Church, Morehead City, North Carolina. The church has existed for several months as the West End Free Will Baptist Mission.

The new church organization was set up Tuesday, October 30, at a meeting of members and the executive committee of the Eastern Conference of Free Will Baptists.

Members of the executive committee were the Rev. David Hansley, moderator; the Rev. J. W. Alford, clerk, and the Rev. Lloyd Vernon, reading secretary.

The Bible was presented as the only guide of the church by Mr. Hansley, after which the church treaties, faith and doctrine were presented by Mr. Vernon and accepted by the church.

In addition to the pastor, the following officers were elected: R. R. Barbour, clerk; Willie Nelson, James Willis and Steve Hunter, trustees; John P. Morton, treasurer; Jerry Rowe, Cyrus Hunter, Durwood Daniels, Raymond Harrell, Bill Lovick, Willie Nelson, R. R. Barbour and Charlton Garner, deacons.

Members of the building committee are Charlton Garner, Bill Lovick and Johnny Raz.

Members of the finance committee are Jim Mitchell, T. R. Bass, John P. Morton, Jesse Griffin and Charlie Daniels. Chairmen of ushers are Elijah Lewis and Steve Hunter.

Organization of the church was completed with 74 charter members.

The pastor, officers and members invite everyone to worship with them. The services are being held in the former Steak House at Bridges and 28th Streets. A special invitation to worship is extended to persons living in that vicinity.

Sunday school begin at 10 a. m., worship service at 11 a. m. and the evening service at 7:30. The ladies' auxiliary will meet Monday night at 7:30. Prayer meeting will be at 7:30 p. m. Wednesday and the brotherhood will meet at 7 p. m. Friday.

## Missionary Conference at Florence, S. C., Church

A missionary conference ended Wednesday, November 21, at the First Free Will Baptist Church of Florence, South Carolina. The pastor of the church, the Rev. Ronald Creech, states the following concerning the conference:

"There were people present on the closing night from four Free Will Baptist churches and two Baptist churches other than our own folk. Some of the people from each church represented made pledges to foreign missions. The total amounted to some over \$2,000 with \$1,599.65 being pledged by our own people. I had prayed and hoped that our total pledges would amount to at least \$1,000. This was our first missionary conference, but we trust it will not be our last one. Many of our people have already expressed desires for another conference next year."

## Youth for Christ Rally At Ruth's Chapel Church

The Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, will be host to a Youth for Christ Rally on Saturday night, December 8, 1956. The speaker for the rally will be the Rev. James Lupton, pastor of Spring Hope Church.

Everyone is cordially invited to attend this rally and to enjoy the Christian fellowship.

## Rev. T. O. Terry Experiences Fire Loss

Information has reached our desk in the effect that on Wednesday, November 28, 1956, fire destroyed a truckload of furniture belonging to the Rev. T. O. Terry. Rev. Terry was moving from his pastorate at the Cove City, North Carolina, church to his new pastorate of the Pleasant Acres Church near New Bern, North Carolina. His new address is 307 Garner Road, Route 4, New Bern, North Carolina.

## Jacksonville Church Announces Presentation of Gospel Film

The Jacksonville, North Carolina, Free Will Baptist Church announces that the gospel film, "Martyred Men," will be shown at the church on Sunday, December 9, 1956, at 7:30 p. m. This film includes official color photographs of the five missionaries who were martyred by the Aucas Indians of Ecuador.

The pastor of the church, the Rev. D. L. Whaley, invites everyone who would like to see the film to be present.

"Because we have Christ as our High Priest, we may draw near to God in full assurance of faith."—Selected.

## Coming Events

December 25—Christmas Day  
January 1, 1957—New Year's Day

## Growing or Groaning

Herman L. Hersey,  
P. O. Box 11173,  
Raleigh, North Carolina

**I**T has been my observation through the years that we as Christians are either growing or groaning. Many times we groan instead of grow. Peter wrote that we are to "... grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ ..." (2 Peter 3:18).

We read in Hosea 14:5 that we should grow as the lily. The lily is known for its exquisite beauty and fragrance. We often sing, "Let the beauty of Jesus be seen in me." Is His beauty seen in us? Do we have a Christlike spirit in all that we say and do? To grow as a lily is to cultivate a sweet Christian Spirit within us so that when we come in contact with sinners they can say, "Truly this man has been with Jesus."

In John 15 we read that we are to grow as the vine. Jesus said that the test of our growth is the bearing of fruit. Notice the eighth verse, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are growing we will bear the fruits of the spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. (Read Galatians 5:22, 23.) Many times we are prone to judge another's fruit bearing instead of examining ourselves to see what we are doing. Jesus said that we cannot be called His disciples unless we are bearing fruit. God is not glorified unless we are bearing fruit. Sinners are not saved unless we bear fruit.

Notice John 15:4-6, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." We cannot bear fruit unless we abide in Christ. What a blessed thought! When we abide in Him there will be no time for groaning—only for growing. The measure of your growth as a Christian is determined by the measure you are abiding in Christ. Without Him we can do nothing and will meet defeat.

A vine must be well cultivated and care must be given to it. Our lives must be cultivated by the reading of His word and prayer. Peter said to "... desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). Are we cultivating our

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# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

West Virginia, John Henson ..... 1,200

Total ..... \$35,000

## Foreign Missionary Activities

**A**MERICA is sending 25 per cent more Protestant missionaries to foreign countries than four years ago.

A new survey of the entire Protestant foreign missionary enterprise shows an all-time high total of 23,432 overseas missionaries from the United States and Canada—22,680 from the United States alone. The figure four years ago was 18,576.

The new count is more than twice that of 20 years ago, when there were 11,289.

The figures were released today by the Missionary Research Library, maintained jointly by the National Council of Churches' Division of Foreign Missions and Union Theological Seminary. They covered 213 agencies or 95 per cent of all known groups.

The survey showed that Protestant missionaries are serving in 100 foreign countries, with 35 per cent in east, southeast and southern Asia; 29 per cent in Africa south of the Sahara Desert; and 26.5 per cent in Latin America.

Despite some semi-official attempts to discourage entry of new missionaries into India, that country leads all others in the number represented, with 2,127 as reported by 82 per cent of the agencies covered.

Next is Japan, with 1,562, and the Belgian Congo with 1,195. China, once host to 4,492 American Protestant missionaries, now has one, held in prison. (He is the Rev. Paul Mackensen, United Lutheran, held by the Communists in Shanghai.)

Six out of every ten missionaries are women. However, the study showed that fewer single women are serving in foreign missions than formerly. About 28 per cent of missionaries are ordained, against 34 per cent four years ago when the last previous study was made. Missionary families average two children.

In addition to ordained missionaries, whose chief duties are evangelistic or in ministerial training, more than 2,000, roughly 11 per cent, are medical doctors and nurses. Non-ordained missionaries also include farm technicians, school teachers, literacy experts, radio broadcasters, film makers, construction engineers, architects, air pilots and ground crews. For study purposes foreign missionaries were defined as North Americans who are employed in full-time overseas service by Protestant foreign missions boards and agencies.

Announcing results of the study, begun in February this year, Dr. Frank W. Price, director of the Missionary Research Library, said the missionaries in the survey receive

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## For Christ in the Homeland

This article is adapted from the November 1 issue of the bulletin from the National Board of Home Missions.

The Rev. Homer E. Willis, promotional secretary for the board, makes the following request for prayer:

1. For home missionaries on the field—Mr. and Mrs. George Lee Jr. and two children in Nebraska; Mr. and Mrs. Johnnie Postlewaite and two children in Washington; Mr. and Mrs. James Timmons and three children in Mexico; Miss Bessie Yeley in Eagle Pass, Texas; Mr. and Mrs. Bob Wilfong and two children who have transferred to mission school.

2. For the new promotional secretary-treasurer and his family.

3. For our National Home Mission Board members as follows: Rev. Harry E. Staires, Oklahoma; Rev. Willard C. Day, Oklahoma; Rev. Harvey E. Hill, Missouri; Rev. R. H. Jackson, North Carolina; Rev. H. E. Willis, Tennessee.

4. For the state missions directors and all our faithful pastors.

5. That our current obligations of \$2,86.86 may be met, and that sufficient funds may come in this month to pay all the missionaries.

In addition to these prayer requests, Mr. Willis suggested other ways that our work can be benefitted:

1. Send a liberal contribution to help the board pay off the accounts receivable.

2. Support one or more of the home missionary teams. The teams receive \$200 per month, and \$40 for rent.

3. Write and visit your home missions office in Nashville.

4. Send a home mission offering regularly from your church.

5. Sunday schools, leagues, woman's auxiliaries and men's fellowships help make Christmas for our missionary families a brighter occasion. Ages, sizes, etc. can be obtained from the office.

6. Send to the board names and addresses of Free Will Baptist people living in Washington, D. C., or in the states of Iowa, Utah, Wyoming, Colorado, North Dakota, South Dakota, Minnesota and Wisconsin.

7. Read carefully the monthly financial statement! Notice that it was necessary that the board borrow money to meet some of the delinquent accounts.

## INFORMATION

The National Home Mission Board has approved the course of study prepared by Dr. Willard C. Day for ministers and Christian workers who cannot attend resident school. Your inquiries to the office are invited.

Church bulletins and news letters sent to the office are highly appreciated.

A Free Will Baptist church pastor sends a good report of a church of our faith in Amsterdam, Holland. He reports that it is the largest Baptist church in that city.

The first home mission board was organized at Dover, New Hampshire, in August, 1834, 122 years ago, 26 years after the death of Rev. Randall.

## PRAISE ITEMS

A new church has been organized in Baltimore, Maryland, with Rev. W. C. Childers, Street, Maryland, as pastor.

The Timmons missionary family of Mexico reports the birth of a son last month. Both mother and baby are in excellent health.

## OCTOBER FINANCIAL REPORT

Balance Forward .....	\$ 241.18
Receipts .....	1,318.02
Borrowed from Bank .....	2,954.50

Total to Account For .....	\$4,513.70
Disbursements .....	2,605.41

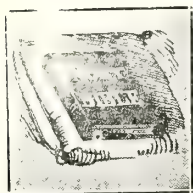
Balance Forward .....	\$1,908.29
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## 1957 STATE HOME MISSION COORDINATORS AND SUGGESTED QUOTAS

Alabama, Charles Craddock .....	1,200
Arizona, John Elliston .....	150
California, State Promotional Secretary .....	1,500
Florida, C. A. Huckaby .....	1,200
Georgia, E. C. Morris .....	1,700
Idaho, Virgil Florence .....	150
Illinois, Claude Childress .....	1,500
Kansas, Adrian Connant .....	150
Kentucky, Walter Hooper .....	1,000
Louisiana, J. E. White .....	100
Maine, John Ruth .....	200
Michigan, Glenn Thomas .....	3,000
Missouri, Albert Halbrook .....	2,500
Mississippi, M. L. Hollis .....	1,000
Nebraska, G. C. Lee Jr. .....	200
New Mexico, L. C. Pinson .....	100
North Carolina, Bruce Barrow .....	3,000
Ohio, Olin Gould .....	1,000
Oklahoma, E. M. Kennedy .....	2,750
Oregon, William Postlewaite .....	100
South Carolina, Fred Powers .....	1,350
Tennessee, Bob Hill .....	2,500
Texas, Everett Hellard .....	1,500
Virginia, Wilton Dail .....	1,200



# Questions and Answers ON THE BIBLE



Conducted by J. F. BARROW

3824 Richland Avenue, Nashville 5, Tennessee

Question: Please explain, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6)—Mrs. B. F. Coley, Route 1, Farmville, North Carolina.

Answer: To say that I fully understand all that the Holy Spirit means in the solemn words of this tremendous and heart-searching warning would be incorrect and short of good judgment. On the other hand, the language used in the passage is fairly simple and to the point similar to that used in other passages of Scripture. It was given here by the Holy Spirit to be understood, heeded and profited by in the lives of its readers. Many commentators regard this general section of Hebrews as being the third in the book and covering Chapters 5:1-8 and 6. Such titles as the following are to be found ascribed to it: "Christ Our Great High Priest," "Our Great High Priest," "Christ the Superior High Priest," etc. The verses of 5:11—6:12 of this division of that section are regarded by some commentators as a parenthesis and is entitled "Appeal, Warning, Exhortation, etc." In this division (5:11—6:12) the Holy Spirit describes the people to whom He is writing as being hard of hearing or dull of perception, a condition He attributes to a lack of skill that they possess as a result of their failure in exercising themselves in what has been given them when they became Christians. The Holy Spirit further unveils their condition which indeed seems to be bringing them with each passing day more dangerously near to a state of despair and hopeless unbelief. He admonishes them to move on toward the goal to which they are supposed to be progressing which is perfection in Christ.

It is interesting to read what different Calvinistic commentators have to say on this passage. They usually comment in harmony with their view favoring eternal security rather than giving a clear-cut exposition or exegesis of the passage, an unbiased exposition in which a correct exegesis is given clearly and without question

sets forth the Armenian doctrinal view.

Dr. W. H. Griffith Thomas, an outstanding Bible scholar among the most renowned scholars for the past century, has the following to say in his book, *Let Us Go On*, Pages 72-74:

"These Christians are to go forward, for (Vs. 4) it is impossible to restore those who through continued spiritual babyhood fall away. The description of these people must be noticed. They were *once for all enlightened*. They had *tasted of the heavenly gift*. They had been *partakers of the Holy Spirit*. They had *tasted the Word of God and the spiritual world*. These four statements clearly imply a real and definite spiritual experience. It does not seem possible to interpret these phrases of illumination only, of light rather than of life.

"Then comes the question of the fall: *If they shall fall away*. The thought must be strictly limited to the text and not made general. It is no ordinary or general fall, but a deliberate apostasy, not backsliding but willful departure. Practically everything turns on the force of the word, *impossible*, which, of course, must not be in any way weakened. It is absolute and unqualified. Whoever may be referred to here, it is *impossible* to restore them. This fact alone shows clearly that the passage cannot refer to ordinary backsliding from which restoration is, of course, possible. But does it mean impossible to man or to God? Some think that the reference is to human agency only, implying that man can do nothing with apostasy, which must be left with God. As it is no question of mere relapse but a definite turning aside, it is obviously impossible for the Christian community to restore such a willful state. But it is best to take it just as it stands and interpret it of impossibility in every respect. The explanation of this impossibility is seen in Verse 6, where there is a significant change of tenses. It is pointed out that it is unfortunately possible to *keep on crucifying Christ afresh*, that is, after they have fallen, and on this account it is impossible to *keep on renewing them to repentance*. Active hostility to Christ ever persisted in cannot be a matter of restoration, though, of course, as it has often been pointed out, if the cause ceases to operate, the effect will cease to follow.

"There seems to be no doubt that this

section is not concerned with mere professors of Christianity, since every prominent word used is found applied to believers in other parts of the New Testament. The word, *once*, means not to be repeated, as in 9:7, 26-28, while *enlightened* is the same as in 10:32, *partakers* as in 3:1, and *tasted* as in 2:9. Moreover, a mere professor of Christianity could not go on to maturity when he had not really started, nor could salvation in the elementary sense be denied to such a person. Then, too, a professor would not be warned, since he had never possessed grace."

R. C. H. Lenski, in his *Interpretation of the Epistle to the Hebrews*, has the following to say on Page 180:

"In a study of what is said here and in 10:26-31 regarding the sin against the Holy Ghost we should begin with the passages found in the Gospels, namely Matthew 12:31, 32; Mark 3:28, 29; Luke 12:10, where Jesus warns the blasphemous Pharisees against committing this sin as they were beginning to do; we should also consult 1 John 5:16. Both those who were never converted and those who have been converted may fall into a state in which they make repentance impossible. They may already in this life reach a state that is similar to that of the damned in hell, yea, a state that is similar to that of the devils, for whom there is no repentance, no pardon."

Charles Simeon in *Expository Outlines on the Whole Bible*, Volume 19, Pages 234, 235, says:

"How many are there who *for awhile believe, and, in a time of temptation, fall away*. The instance of Demas, if there were no other, is very sufficient to prove, that men may possess, not only gifts, for graces too, and yet *return with the dog to his vomit, and draw back unto perdition*.

"Miserable, indeed will their situation then become, on account of, . . . the extreme difficulty of renewing them again unto repentance. . . .

"But we must not confine this to avoid infidels: the same is true respecting those who decline from the ways of God, and return to a worldly and carnal life: *they put Christ to an open shame*: they proclaim to all around them, 'I once thought that it was my highest interest and happiness to serve Christ: but I was mistaken: I made the experiment; I became his follower; I loved Him, served Him, glorified Him; but I found, after all, that I had given up a greater good for a less: I now am assured that Christ cannot make us happy; and, therefore, I have again returned to the world, and chosen it as the better portion: and, whoever would be wise or happy, let him follow my example; let him renounce religion as a needless restraint, and despise it as an enthusiastic delusion: let him lend

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## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

"Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

By divine inspiration Isaiah was privileged to see the greatest event that has ever taken place nearly seven hundred and fifty years before it happened. That same event we are beginning to celebrate—yes, I said celebrate—now. And I feel that many will celebrate Christ right out of Christmas. God had a purpose in giving His Son to the world. That purpose was not that men might have a time for drunkenness, reveling and untrue myths that relegate Christ out of every thought, word and act.

In the first chapter of the gospel recorded by Matthew we have the purpose set forth in two terms: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:21-23). There then is the twofold purpose of God in giving His Son to the world, *for he shall save his people from their sins. . . . and they shall call his name Emmanuel, which being interpreted is, God with us.* God's first purpose was to save. His continued purpose is to bring God into our hearts and lives.

Someone has given us the following beautiful thoughts:

"What we need is God brought near and sin taken away—the very blessings guaranteed in these two precious names of our Lord. As Emmanuel, He brings God near to us, near in His own incarnate person, near in His loving life, near in His perfect sympathy, near in His perpetual presence according to the promise, 'Lo, I am with you alway, even unto the end of the world.' As Jesus, He saves us from sins. . . . For He has not only to bring God down to us, but also to lift us up to God; and while the incarnation affects the one, the atonement, followed by the work of the Holy Spirit, is necessary to secure the other. He touches man, the creature, at His cradle; He reaches down to man, the sinner, at His Cross—the end of His descent to us, the beginning

of our ascent with Him to God. There we meet Him; and saved from sin, we know Him as our Jesus; and reconciled to God, we have Him with us as Emmanuel, God with us, always with us, with us throughout all life's changes, with us in death's agony, with us in the life to come."—Selected.

Shall these Scriptures and these thoughts by a great saint of God not inspire us to make the Christmas that will be here again soon, if Christ tarries, a Christmas that will be a Christ honoring one? It will be easy to leave Him out of all our celebrating. According to the Bible the early Christians were anxious to be identified with the idea that they were living in close touch with Christ. They tried to be as nearly like Him as it was possible for them to be. Christ-likeness was and still is a virtue of which

the children of God can be proud. Let's strive to keep Christ in our lives, not only for these few weeks, but during all our remaining days of life.

In Christ's last prayer for His people He prayed:

*"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil"* (John 17:15).

### PARTNERSHIP

When someone asks R. G. LeTourneau how he can take time to do all the preaching he does, the gist of his answer is: "If I make the Lord's business my business, He will make my business His business; and all will be well."—Selected.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### CALLED OUT AND CALLED INTO

Abraham was a type of the calling of the believer.

1. He was called from old surroundings into a new environment (Genesis 12:1).

We are called from the world into the Christ life (2 Corinthians 5:17; Colossians 3:1-10).

2. He was called from heathen worship into a worship of Jehovah (Joshua 24:2, 14, 15).

We are called from serving sin into His service (Romans 6:17, 18; 1 Thessalonians 1:9).

3. He was called from a godless religion into a pilgrim walk (Genesis 17:1).

We are called from the world into His Body, the Church (Acts 2:37, 38, 41, 47; 1 Peter 2:10, 11).

4. He was called from darkness into God's light (Genesis 12:1-3).

We are called from and to, the very same as he (1 Peter 2:9; Titus 2:11-14).

5. He was called from heathenism into separation (Genesis 12:7-9).



# Questions and Answers

(continued from page eight)

all his powers and faculties to the pursuits of time, and the enjoyments of sense; and let him cast off the yoke of Christ as an intolerable burthen.'

"Who can suppose that a man, after having cast such dishonour upon Christ, should ever be brought again to embrace and honour Him? While he continues to reject the Saviour, his restoration to repentance is *absolutely* impossible; because, there is no way to repent, but by returning to Christ. And that he should return unfeignedly to Christ is *morally* impossible; because his way to Christ is barred up by shame, and fear, and almost every consider-

ation that can influence the human mind . . ."

In the *Pulpit Commentary*, Volume 21, Page 179, we find the following:

"Verses 4-6—*The critical state of backsliders.* . . Passages like this we naturally avoid. There is reluctance to face their difficulties. We dread lest a hasty admission of certain premises may lead us to terrible conclusions. But since backsliding, falling away, is a melancholy reality among believers, it is above all things needful that the possible results of backsliding should be considered. The backslider's present condition we know; but one thing we may not distinctly apprehend until it is pressed upon

We are called from worldly alliances to walk with God (1 John 2:15-17; Romans 12:1, 2).

6. He was called from the bondage of idols into freedom (Genesis 15:1, 5, 6).

We are called from the bondage of sin into the liberty of sons (Galatians 5:13; Romans 1:7).

## WHEN YOU SEE JESUS

When you see Jesus the results will be—

1. You will see yourself (Isaiah 6:5).

It makes a difference by what standard you measure (Revelation 3:17; Acts 9:6).

2. You will turn away from sin (Luke 19:8).

True repentance always flees the old life (Acts 3:19; 2:38, 39).

3. You will have a spirit of humility (Luke 22:27).

Most unusual for the natural man (Mark 10:45; Luke 6:27, 28, 35).

4. You will seek a higher standard (1 Peter 1:15, 16).

You will not be content with the old order (Proverbs 4:18; Galatians 2:20).

5. You will be journeying by a new way (Matthew 2:12).

Many a journey has been changed since Christ came (Acts 9:20, 21; Psalm 40:1-4).

6. You will be able to see others (Isaiah 6:5-9).

Many who never saw the Lord—do not see others (Acts 8:4; Mark 6:34).

7. You will be looking for His Return (1 Thessalonians 1:9, 10).

If you have seen Him in Spirit you will want to meet Him in Person (1 John 3:1-3; Hebrews 9:28).

us by solemn utterance of the Holy Spirit, and that is the future into which the present may lead.

" . . . The backslider, in falling away, has fallen from exceeding great privileges. He who was enlightened by a great steady light, shining on him once for all, has yet fallen back into practical darkness. He is not in darkness because the light has gone, but because he has shut it more and more from the inward eye. The light is there, more and more rejoiced in by presevering believers, but he has become willingly negligent of the benefits. The free, peculiar gift of heaven, Jesus Christ Himself, once accepted, is now despised. The Holy Spirit of God, the great Pentecostal communication dwelling with the backslider, is yet shut out from the sympathies of his heart. Renewing and sanctifying work has ceased. The good Word of God, heavenly truth, heavenly promises, all that God has given as daily bread for the hungering inward life, all that shows how man liveth not by bread alone, but by every word proceeding out of the mouth of God,—all this has lost its relish. The powers of the age to come, so much greater than any powers of the present age, are little by little left unused. We have an actual instance of the backslider in Demas."

John Peter Lange, in *Commentary on the Holy Scriptures*, in the volume on Hebrews has a somewhat different approach as he expounds Hebrews 6:6 on Pages 114, 115:

" . . . And have fallen away. The author has not in mind particular gross or conscious sins, as Luther erroneously supposed, and hence took offence at the passage. He has rather in view apostasy from the recognized and experienced *truth of salvation*, as a sin closely allied to the sin against the Holy Ghost. The aorist participle points to the fact that this breaking off from all fellowship with Christ is a single and once for all accomplished act; while the following present participles express the condition which follows upon this falling away, characterizing its state alike of utter hopelessness and self-condemnation."

The above quotations are sufficient to convince the readers of this column that outstanding scholars of our day, as well as those of the past two centuries, have agreed with the Free Will Baptist (Arminian) view on the doctrine of the perseverance of the saints. It is just as true, however, to say that all Calvinists disagree with us. That is why they hedge so much when they come to this and similar passages of Scripture.

●

"Give our boys better mothers, and they will give those mothers better sons!"—Selected.



# NOTES — AND — QUOTES

By J. C. Griffin



## LIGHT IN A STORMY NIGHT

There is a story told of Adoniram Judson, the great missionary to the Burmese, who was doubtful as to the reality of God and things pertaining to eternity. How Judson became a Christian is a mystery. It looks as if God was dealing mysteriously with Judson in order to show him the truth. We are giving our readers this little bit of history, which is interesting to us and which we believe will be to you who read it. The story is given under the title of "Light in a Stormy Night," and reads as follows:

"With the name of Adoniram Judson, the great missionary among the Burmese, is associated one of the most remarkable stories of the ways of God's choosing and fitting instruments for His services and praise.

"A student of Brown University, New England, clever, cultured, vivacious but skeptical, he lived a constant round of questionable pleasure, untroubled by thoughts of the future. Joining a theatrical company of New York, on a certain occasion, Judson was journeying in New England; and on a dark stormy night, while the wind sighed and moaned among the pine-clad hills, he lost his bearing and finally found his way to a roadside tavern near Sheffield, Massachusetts. Hearing shouting, the landlord went to the door, and there saw the benighted traveler at the gate alighting from his horse. Giving the horse to a boy to be cared for, Judson was taken to the house and, his wet wraps removed, he sat down before a roaring fire in the old tavern.

"Of slender build, boyish appearance, with strength of character, neatly but not lavishly dressed, the landlord was curious to know who the youth was to be out so far from home on such a night. He apologized for his inquisitiveness, and then asked many questions, to which Judson gave sparing answers and seemed oblivious to much that was going on. After a hearty supper he became more communicative, gave his name and place of abode, stating that he was with a theatrical company. The landlord, who was of old Puritan stock, lost no time in stoutly condemning such organizations as calculated to destroy the morals and character of the younger generation. This had little effect upon Judson; for he was an avowed skeptic.

"Feigning sleep, but in reality anxious to

get rid of his unwelcome interrogator, whose conversation was not to his liking, he asked to be shown to his room. Following the light of a pine knot, he was taken into a dingy apartment, for which the landlord apologized, stating that the guest chamber, which adjoined, was occupied by a young man who was very ill. After arranging everything as comfortable as possible, he bade his guest good night and left, saying that he had to watch by the bedside of the sick man all night.

"Young Judson couldn't sleep, but lay in the bed thinking. The wind howled without, shingles on the roof rattled, and constantly a groan would come from the sick room. The rooms were only separated by a thin partition and the flickering light shone through the cracks, making thin streaks of light on his own bed. Toward morning the groans increased, interspersed by a loud curse or blood-curdling yell, mingling with the sobbing of the wind.

"The restless visitor was tormented by these sounds, which seemed to find an answer in his own heart cries. As the night wore away and morning dawned, the groans became more feeble, then suddenly ceased, and the light went out. The tired traveler now tried to sleep, but only fell into a fitful slumber for a few moments. At breakfast he inquired of the landlord for the sick man. 'Dead,' he said, 'and may I never see such another deathbed, for without faith in God and hope in Christ, he has gone to meet his doom.' Judson did not care for such reflections, and tried to stop the old man by asking, 'Who was he, and where did he come from?' 'Where he came from I cannot tell,' replied the landlord, 'but he stumbled in here one day in almost a delirious condition, and could not answer questions. I put him to bed, and he got worse, I looked in his pockets and found a letter addressed to William George Saunders, Brown University.'

"Judson dropped his knife and fork on his plate and his hands went to his sides. 'What!' he cried. 'George Saunders, my old schoolmate, who graduated with me last year?' 'I suppose it must be the same,' replied the landlord, 'for the letter was dated more than a year ago, and I judged it to be from his mother. I wrote her at once, and expect her here soon.' Adoniram Judson arose greatly upset and said, 'Show me the room immediately. I wish to see for myself if it is my old-time friend.' The landlord led the way to the room, pulled back the sheet, and disclosed the distorted features of what once had been a fair youth, budding into manhood. 'Poor, poor, George, George,' said Judson, looking on the emaciated form of his old college chum. 'Who would have thought, when you graduated a year ago, the pride of your class, that you would now be lying, far from home, with no one to soothe your dying

hour. Sad to think such a star of promise has gone out in darkness. Nothing accomplished in this life. And the next—alas, alas, we both denied a future existence. Your past was an opening rosebud, your present a withered flower, your future—well, God knows. Shall I ever be lying thus?'

"Turning to the old man he enquired if he had arranged for the funeral. 'Nothing definite,' was his reply, adding that he wished the relatives to come first. Judson quickly took a roll of bills from his pocket saying, 'Bury him decently and keep the rest for your trouble. With his memory I also bury my former life of sin. From this day I will, please God, strive for something nobler than either of us sought before.' Turning away, he ordered his horse, offered his hand to the old man, who took it firmly while tears ran down his furrowed cheeks, for the man who had come to the tavern an infidel, rode away truly repentant and seeking light.

"Has God ever refused a contrite cry? The Psalmist says, '... a broken and a contrite heart, O God, thou wilt not despise' (Psalm 51:17). The truth of this point Judson proved. The incident became the turning point in the young collegian's life, and the erstwhile infidel became a sincere believer, carrying the gospel, which had so signally proven itself to be, in his case, the power of God unto salvation, to foreign lands. Truly it could be said of Judson, as was said by the Lord of Saul of Tarsus, '... he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, ...' (Acts 9:15).

"His self-denying missionary labor in Burma is well known.

"Reader, whoever you may be, skeptical or deeply devout, the Saviour who became Judson's Deliverance, is patiently waiting and pleading: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matthew 11:28). And again, '... him that cometh unto me I will in no wise cast out' (John 6:37). Will you not turn today, and say with one of old, 'Lord, I believe?'

"... The word is nigh thee, ... the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved' (Romans 10:8, 9).

"Repent ye therefore, and be converted, that your sins may be blotted out, ...' (Acts 3:19)."—*Pilgrim Tract Society*.

Life is a foreign language—all men mispronounce it—*Christopher Morley*.

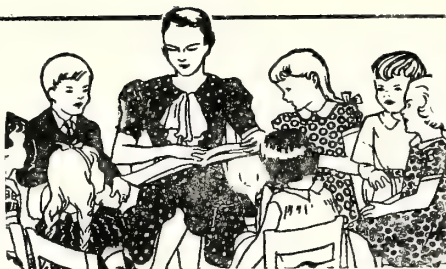
Common sense is genius in its working clothes.



# STORIES

FOR OUR

## BOYS and GIRLS



### TUFFY FORGIVES

Z. R. SKY

**B**EN blew into Tuffy's ear, and the little brown and white dog shook his head, his long ears flopping from side to side. Ben laughed at the dog's discomfort, and two of the other boys, Fred and Henry, joined in. Tuffy's brown eyes looked pleadingly at Curt, his master, who was standing silently to one side.

"Come here, Tuffy," called Curt, and the dog ran to his master.

Ben followed Tuffy. "You've got a funny dog," he remarked to Curt, and bent down and pulled Tuffy's ears. Tuffy whimpered in pain.

"Let him alone," Curt said suddenly.

Ben looked up in surprise. "I'm just playing," he explained. And he grabbed Tuffy's tail, and pulled it hard. The dog yelped, and all the boys laughed, except Curt.

Curt stepped forward and pushed Ben roughly away. The boys had been teasing Tuffy for some time; he had asked them to stop, more than once, in a good-natured way, and they had only laughed. Now, he couldn't stand it any longer. His eyes flashed, as he said to Ben, "You don't know how hard to play with a dog. Keep your hands off Tuffy from now on."

Ben stared, and then an angry flush mounted to his cheeks. "All right," he said. "All right, if that's the way you want it. Only, don't expect us to share anything with you either. We don't like poor sports. Come on, boys."

Ben, Fred and Henry walked away. Curt heard one of them say, "Selfish."

Curt stood with his fingers digging into his palms. He hadn't meant to quarrel with his friends. But Tuffy was his friend also, and he couldn't let them hurt him. They just didn't understand that a dog has feelings too.

After a while, Curt began to get used to playing alone. Sometimes, he and Tuffy would take walks while he wondered how to get back his lost friends.

It was on one of these walks that Curt came across Ben, Fred and Henry teasing a stray dog. Curt stopped.

The dog's eyes were rolling from side to side, seeking a way of escape. But every-time it tried to break away, one of the boys

would step in front of it. The boys seemed to be having a good deal of fun, but to Curt the dog looked desperate.

"Look out," he warned. That dog's going to bite."

The boys glanced around, but when they saw who it was, they turned right back to what they were doing, without bothering to reply.

Suddenly, the dog gave a low growl. It crouched, showing its fangs, its eyes on Ben. Ben stepped back hastily, but the dog kept watching him. In another moment, it would spring.

Curt started forward, but something flashed past him, and Tuffy leaped between Ben and the stray dog.

Tuffy advanced upon the dog; it stood its ground a moment, then turned and trotted away.

"Whew!" exclaimed Ben. "That dog would have bitten me, if Tuffy hadn't chased him away! I didn't realize we were bothering him so much." He knelt beside Tuffy. "Sorry, Tuffy," he said, "I guess I treated you just as badly once. Would you be friends with me again? And do you think you could get your master to come back to his old friends?"

Tuffy wagged his tail, and gave Ben his paw, while Curt grinned.—*Story Hour.*

### The Robbed Nest

Three schoolboys were spending their Saturday holiday in the woods. The little birds flitting from tree to tree, and the pretty primroses growing so luxuriantly, afforded them several hours' amusement, and then one of the boys purposed looking for nests. They had been forbidden to disturb or rob birds' nest, because it was cruel and sinful. "We can look at the eggs," said the boys, "and leave them there." Soon after the search began, they found a nest with five pretty spotted eggs. For a moment the boys looked at them, then the temptation came to possess them, and they robbed the nest. All the way home they were miserable, and one proposed to re-

turn and put them back into the nest. But night was coming down, and they had to hasten home.

Next day in the Sunday school, the memory text repeated by the whole class was, "Be sure your sin will find you out." The boys looked at each other, and as the teacher pressed home the text by saying, "Things nobody knows but yourselves and God, will all be found out and brought to judgment." The youngest boy cried. He told his parents when he went home of his sin, and made a full confession: then the others were found out. So you see they could not hide their sin; it was found out, and so will all your sins be.—*Our Children.*

### Lights for Jesus

Jesus is the Light of the world. But since He has gone to heaven He has given His light to His children. He calls His children now the light of the world.

Jesus said to His disciples one day: "Ye are the light of the world" (Matthew 5:14). A disciple means a learner. Are you a learner of Jesus? You can also be a light

for Him.

There are so many dark places and sad hearts in the world, and Jesus wants lights to shine in these dark places. Will you be a little light, and shine for Him? You can make sad hearts happy if you shine upon them with your sweet smile of love.—*Gospel Herald.*

### Look Over, Not Through

One day John Wesley was walking with a troubled man. He said: "I do not know what I shall do with all this worry and trouble." At that moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is

looking over the wall?" "No," said the man who was worried. "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it." Looking unto Jesus.—*Selected.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## It's Tent Meeting Time!

At the 1956 Woman's National Auxiliary Convention, the women pledged themselves to raise \$2,000 to be given to the National Home Mission Board for purchasing a large tent for organizational work. As in former projects, state goals have been suggested. Following are these suggested state quotas for this special mission project:

STATE	SUGGESTED QUOTA
Alabama	\$ 90.00
Arkansas	40.00
California	90.00
Florida	50.00
Georgia	120.00
Illinois	60.00
Kentucky	40.00
Michigan	120.00
Mississippi	50.00
Missouri	200.00
North Carolina	350.00
Ohio	40.00
Oklahoma	200.00
South Carolina	160.00
Tennessee	200.00
Texas	110.00
Virginia	40.00
West Virginia	40.00
Total	\$2,000.00

All funds should be sent to Woman's National Auxiliary Convention, 3801 Richland Avenue, Nashville 5, Tennessee.

Hector, Ark.—The Woman's Auxiliary of the First Free Will Baptist Church met at the church on Wednesday, November 21, for its monthly session. Mrs. W. A. Crouch read the Scripture taken from Deuteronomy, Chapter 6. Mrs. Sidney Waterfield then led the group in prayer.

Mrs. J. D. Coffman gave the lesson introduction on the subject of "Family Altars." Mrs. E. H. Langford led the group in prayer preceding the topics which were reviewed and discussed by Mrs. R. B. Kimbrell, Mrs. Waterfield, Mrs. Jake Garrigus and Miss Clytie Coffman.

Officers elected to serve for the coming year were as follows: Mrs. W. A. Crouch, president; Miss Clytie Coffman, vice-president; Mrs. J. D. Coffman, secretary-treasurer; Mrs. Homer Langford, program chairman; Miss Coffman, personal service chairman and reporter.

Mrs. J. D. Coffman dismissed the ladies with prayer.

Mr. Raper said the college was prepared at present to teach the mathematics courses but there has been no demand for the subjects to date.

Mount Olive College was established three years ago. It was given strong community support in a fund-raising campaign conducted earlier this year. Credits earned at the college are now accepted by Atlantic Christian College, Wilson, North Carolina; East Carolina College, Greenville, North Carolina; and Free Will Baptist Bible College, Nashville, Tennessee.

## Applications Taken for Spring Semester

Applications are being accepted by Mount Olive Junior College, Mount Olive, North Carolina, for the spring semester which gets under way on January 25, college officials report.

President W. Burkette Raper is anticipating a slight increase in enrollment for the forthcoming semester. Present enrollment is 60 regular college students.

Transferring and new students may now register for any department of study. For additional information, write or visit the college.

## Excerpt From Report Of Standards Committee

The committee is pleased with the progress made by the Mount Olive Junior College, Mount Olive, North Carolina. It is pointing out to them that at the present time they fail to meet certain principles for accrediting junior colleges, largely principle 5 relating to the curriculum and principle 8 pertain to the library. The committee hopes that the college will meet these and all principles for the 1957 session and thus operate under standard conditions as of that year. This would entitle them to accreditation as a junior college in 1958-59, assuming that their reports and further study by the committee will demonstrate the above progress in the years mentioned.

### BACKBONE OF CHARACTER

Character is made up of small duties faithfully performed, of denial, of self-sacrifice, of kindly acts, of love and duty. The backbone of character is laid at home, and whether the constitutional tendencies be good or bad, home influences will, as a rule, fan them into activity. Kindness begets kindness, and truth and trust will bear a rich harvest of truth and trust. There are many trivial acts of kindness which teach us more about a man's character than many vague phrases.—Scottish American.

# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Program of Study Changed to Meet Accreditation Specifications

The curriculum of Mount Olive Junior College, Mount Olive, North Carolina, has been ironed out to meet North Carolina Conference specifications and the new changes will be instituted before the fall term in 1957, President W. Burkette Raper announced this week.

Earlier this month, the North Carolina College Conference Committee on Standards said that a change in the curriculum and improvements in the library will virtually assure the school full accreditation by the fall of 1958.

Accreditation by the fall of 1958 will

assure students entering Mount Olive Junior College in September of 1957 of graduation under accredited conditions and thus their credits would be honored by all other colleges in the state.

If the standards committee approves the changes, probationary accreditation will be granted the school next year.

Even before the standards committee handed down its decision, the college moved to improve its library.

Deciding that 1,200 additional specific titles would be needed to meet standards for an accredited library, the college launched a drive to raise \$6,000 for the project. Already more than one third of this amount has been raised.

To meet the curriculum required by the standards committee, the college will delete its education courses and add advanced mathematics courses.



# MISSIONS

(continued from page seven)

their support from 280 different boards and agencies, including over 60 that do not send personnel.

These groups received \$130,000,000 to finance the whole enterprise in 1955. About \$100,000,000 was spent overseas, the remainder being used for administration, furloughs, equipment and other expenses at home.

The study showed that 43.3 per cent of the total missionaries belong to denominational boards and other agencies that co-operate in the National Council of Churches' Division of Foreign Missions. Other large groupings are the Interdenominational Foreign Missions Association, with 19.8 per cent, and the Evangelical Foreign Missions Association with 17.8 per cent. Independent societies send 12.8 per cent of all North American missionaries, while Canadian boards send 3.1 per cent.

Most of the increase in U. S. foreign missionaries since 1952 was accounted for by evangelical associations independent boards and faith societies, Dr. Price pointed out. These groups sent an additional 4,170 overseas, as compared to 631 sent by older established boards or agencies cooperating in the Division of Foreign Missions.

"In general it may be said that missionary societies connected with the National Council of Churches and its Division of Foreign Missions have a longer history and spend more on institutional and service programs," Dr. Price commented. He also noted that the cooperating boards of the older church bodies have placed greater emphasis on supporting Christian workers who are nationals of the overseas countries being served. These latter persons, including medical, nursing, teaching and other persons, are not included in the total count which refers to U. S. and Canadian personnel only, he said.

The Methodists send the most missionaries overseas, accounting for 1,513. The Seventh Day Adventists are next with 1,272. Then follow the Presbyterian Church, U. S. A. (Northern), with 1,072; and the Sudan Interior Mission (interdenominational) with 1,024.

The leading boards according to income are: Methodists, \$13,000,000; Southern Baptist and Seventh Day Adventists, each with \$11,000,000.

An estimated 64,000,000 Protestants in the United States and Canada each contribute an average of \$2.00 per member for foreign missions in 1955. Highest per capita giving was in the Mennonite Brethren Church of North America, whose 11,920 members gave an average \$37.50 to support 188 missionaries.

The study results, based on data collected

in two simultaneous surveys of North American Protestant boards and agencies, were published by the Missionary Research Library this week in a 29 page bulletin. In addition, the library has published a new directory of foreign missionary agencies in North America.

Two church bodies not included in the study were the Church of Jesus Christ of Latter Day Saints (Mormons) and Jehovah's Witnesses, figures for which were not available. Roman Catholic foreign missionaries from the United States are listed at 5,126. Information on contributions for their support was not available.

Longer term geographical trends revealed by the study show that in the last 30 years the number of American Protestant missionaries has increased four times in Africa, has remained about the same in the Near East and Southern Asia, and has decreased sharply in East Asia due to expulsions from Communist China. However, Southeast Asia has gained more than twice as many missionaries in that time.

## Growing or Groaning

(continued from page six)

lives to the best advantage? Have we developed all the talents that God has given unto us? Have all the weeds of sin and selfishness been rooted out of our lives and have we completely yielded ourselves to the sunshine of God's grace? Let us grow as the vine.

Still another way that we should grow is recorded in Psalm 92:12, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." The cedar of Lebanon is known for its great strength and very deep roots. It is one of the strongest trees in the world and its wood is very valuable. The psalmist said that we are to grow like a cedar in Lebanon. The lesson that I see here for us is that we should grow strong and deep. There are so many weak Christians. Paul said that they are "... tossed to and fro, and carried about with every wind of doctrine, ..." (Ephesians 4:14). The devil is doing all within his power to defeat us. We must be strong to resist him and his temptations. Are we seeking to learn the deep things of God, or are we content with shallow lives? It is only when we are well grounded in God's word and grace that we can be strong Christians. Dear reader, if you are weak in the Christian life, and live in a constant fear of backsliding, why don't you endeavor to grow strong and deep as a cedar in Lebanon?

We have seen that we must grow as a lily, a vine and a cedar in Lebanon; but there must be a combination of all three if we are to have a well-rounded Christian experience. We can have the beauty of Jesus in us and a Christlike spirit and still bear

no fruit. We can be strong in theology and in the fundamentals of our faith and yet not bear fruit. It is possible to bear fruit and yet not be as strong and well grounded as we should in our Christian experience. If one of these qualities is missing we are not properly balanced. Let us strive with God's help and grace to have a normal, steady growth. What are you doing, growing or groaning?

## Subscription Honor Roll

Mrs. Lester Mills, Greenville, N. C.	68
Mrs. J. J. Blizzard, Deep Run, N. C.	47
Mrs. Reuben Greene, Spring Hope, N. C.	32
C. J. Harvey, Camilla, Ga.	24
A. B. Bryan, Benson, N. C.	19
Mrs. C. M. Whaley, Richlands, N. C.	17
Rev. C. L. Patrick, Walstonburg, N. C.	17
Mrs. Rivers Winstead, Kenansville, N. C.	16
Jimmie Tyndall, Pink Hill, N. C.	13
Rev. J. C. Griffin, New Bern, N. C.	12
Mrs. F. A. Lewis, Lowland, N. C.	11
Mrs. J. C. Edwards, Pikeville, N. C.	11
Mrs. W. J. Starr, Arlington, Ga.	11
Owen Thomas, Four Oaks, N. C.	10
M. B. Hutchinson, McArthur, Ohio	10
Mrs. J. R. Cayton, Aurora, N. C.	9
Saint Mary's Womans Aux., New Bern, N. C.	9
Mrs. Jessie G. Ball, Raleigh, N. C.	8
Mrs. Nathan Basnight, Columbia, N. C.	8
Mrs. Fred Alpine, Mt. Olive, N. C.	8
Mrs. Rudolph Vause, Thomasville, S. C.	7
Mrs. Lloyd M. Edwards, Kenly, N. C.	7
Pine Level Auxiliary, Pine Level, N. C.	7
Rev. L. H. Boykin, Kenly, N. C.	6
Mrs. Norwood Lupton, Lola, N. C.	6
Mrs. Paul Ferrell, Portsmouth, Va.	6
Mrs. Carmen Martin, Smithfield, N. C.	6
Mrs. G. C. Carter, Surrency, Ga.	6
Duffie M. Lynch, Scranton, S. C.	5
Mrs. Gladys S. Deans, Sims, N. C.	5
Mrs. Willie L. Farmer, Jacksonville, Fla.	5
Mrs. J. W. Hicks, Pamphico S. C.	5
Martha Moye Braxton, Winterville, N. C.	5
Jennings Williams, Clayton, N. C.	5

## IN CHRIST

In Christ there is no East nor West,  
In Him no South nor North,  
But one great fellowship of love  
Throughout the whole wide earth.

In Him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord  
Close binding all mankind.

—Harvest Field.

"We can never be too careful  
What the seed our hands shall sow;  
Love from love is sure to ripen,  
Hate from hate is sure to grow."

"They were all busy in the foundry that afternoon, when suddenly a visitor arrived. No one saw him come, no one heard him go, yet all held their breath when he had gone, for a fellow workman had, without uttering a sound, fallen lifeless to the floor. That silent visitor was death. He brought a summons abruptly, not even asking if the man's day's work were done, nor if he were ready or willing to go. Be ye also ready!" Read Hebrews 9:27.—Selected.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Way of Christian Love

(Lesson for December 16)

Lesson: 1 Corinthians 13:1-13.

Golden Text: 1 Corinthians 13:13.

### I. INTRODUCTION

In our study of the Scriptures it is always important that we should consider the setting of the particular passage we are having under consideration. Applying this principle to the thirteenth chapter of 1 Corinthians we find that it follows the apostle's rebuke of various evils found among the Corinthians. The Corinthians were rebuked for sectarianism, careless walk, indifference to the misconduct of their fellow believers, and tolerance of evil, going before heathen judges to settle disputes, self-centered practice of Christian liberty and the perversion of the Lord's Supper. They were self-inflated, self-confident, and self-conceited, and for this reason they were guilty of many fleshly evils. In their worldly, self-seeking and ambitious spirit the Corinthians abused the use of spiritual gifts, for which reason the apostle exhorts, "But covet earnestly the best gifts: and yet shew I unto you a more excellent way" (1 Corinthians 12:31). This more excellent way is set forth and described in Chapter 13; it is the way of love—Selected.

While Paul recognized the fact that the Corinthian Church was in a sad spiritual condition, yet he does not tell them that they need to be sanctified. Instead he tells them in Chapter 6:11 that they had been washed, sanctified and justified, but they were not walking worthy of their high calling.

### II. HELPFUL HINTS

1. Unknown tongues will never ring true unless they are spoken with the grace of love (Vs. 1).

2. The virtue of knowledge and the power of faith are reckoned as nothing in the absence of love (Vs. 2).

3. The charity of the rich nor the martyr's blood cannot win God's approval when void of His love (Vs. 3).

4. The sum total of all the elements essential to the life that is lived wholly for Christ is love (Vv. 4-7).

5. The hope that is anchored to spiritual

gifts will fall with the anchors in the passing of time (Vs. 8).

6. Spiritual gifts, with other things in part, are things of childhood and must pass away with the things of time (Vv. 9-11).

7. Love is perfect, complete and divine, and will therefore endure for all eternity (Vv. 9-11).

8. The things seen and known obscurely by faith will be seen and known in heaven in the light of God's face (Vs. 12).

9. Faith, hope and love are the three most important graces, in this life, but love is the greatest of the three. Faith and hope anchor the soul as we make our voyage to heaven, but they will vanish with the passing of time. In heaven faith will give way to endless sight, and hope will vanish with perfect knowledge. But perfect love will endure forever, but love is of God and God is eternal.—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Let us not misunderstand the meaning of the word *charity* as it is used by the apostle in his explanation. It does not mean mere benevolence as we commonly understand it today; it carries the broader and fuller meaning of love as illustrated and taught by our Lord. As we shall see in our discussion, the apostle places love far above any other Christian gifts and graces.

Let us be reminded that love is the very essence of God's being and nature; we partake of His nature when we love in deed and in truth. John says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4:7, 8).—*The Bible Student* (F. W. B.).

2. Charity is love in action! The most often sung about, written about, and preached about theme is love. Yet possibly the greatest lack, even among God's children, is self-crucifying, self-denying love. How destructive to the spirituality and unity of believers is the atmosphere engendered by loveless, cutting, caustic criticism! What havoc is wrought by loveless contenders for the faith! Ill will, malice and hate cannot live in an atmosphere of unfeigned love of the brethren. We are living in a hate-filled world. Men and nations are looking daggers at each other across ever-widening chasms of hate and distrust. How imperative and urgent it is, therefore, that all who

name the Name of Christ shall fully obey what has been called the *eleventh commandments* "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).—Selected.

3. It is quite evident that divine love is first of all marked by an absence of egotism and selfishness. Human nature is envious and boastful; it is conceited and rude; it is selfish and easily provoked; it does think evil and does rejoice in iniquity. But by the Holy Spirit our human nature is buried with Christ and does not exert itself; all of which makes us easier to live with. After all, selfishness does spoil most homes; but the children of God do not always insist on having their own way. Here is the testimony of a woman from Indiana. She was much upset by a criticism which was offered by one of her fellow officers in a women's society. Instead of getting into an argument, or telling her friends how very much she had been hurt, she told her heavenly Father, and He gave her that word from Ephesians 4:32, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." And here is the rest of the story: "I cannot now recall what the upset was about; nor do I have the slightest resentment toward the woman."—*The Bible Expositor*.

4. Charles Finney designated *disinterested benevolence* as the essence of love. It is good will without an axe of one's own to grind.

*Easily provoked* is an unfortunate translation of the word *parozunetai*. The word is absolute and should be *is not exasperated or provoked* (Vincent).

We are studying about God's love and it cannot be provoked to sinful anger. Let us review the arrest, the trials and the Crucifixion of our Saviour. Can you find any place where He was provoked to sinful anger? None at all.

But what about the quarrel between Paul and Barnabas in Acts 15:36-41? Here it was the *old man* that was provoked to sinful anger, not the love of God. The old carnal nature is not eradicated in this world, and will assert himself whenever the Holy Spirit is not in full control of the believer's life.

## A Parable

A little girl at Christmas had ten cents given her—ten bright, new pennies. "This," she said, laying aside one, "is for Jesus."

"But," said her mother, "you have already given one to Jesus."

"Yes," said the child, "but that belonged to Him; this is a present."—Selected.



## Weather Forecast

(continued from page five)

Jesus Christ and His apostles knew what they were talking about, hell is hot! There is hot weather ahead for the sinner.

Jesus thundered more warnings about hell than he uttered promises of heaven. He warned of hell fire (Matthew 18:9), a furnace of fire (Matthew 13:42), and everlasting fire. According to our Lord, hell is a place where the fire is not quenched (Mark 9:48).

Not only will the weather be unbearably warm, but the atmosphere will also be suffocating far beyond the unpleasantness of the worst earthly smog for "... the smoke of their torment ascendeth up for ever and ever: ..." (Revelation 14:11).

In this world the misery of hot days is often mitigated by cool, refreshing nights, but not so in perdition for "... they have no rest day nor night, ..." (Revelation 14:11). The Bible presents the picture of a lake of fire where weeping and wailing resound. Scalding tears may heighten hell's humidity.

How horrible the thought that human beings will ride damnation's crested waves as they are whipped by blistering blasts of the winds of wrath. Yet according to Rev-

elation 20:15 that will be the fate of all whose names are missing from the Lamb's Book of Life. They will be "... cast into the lake of fire."

Moreover, hell's heat wave will last forever and forever. No cooling cycle, such as earth may now be entering, will ever mitigate the torment of the doomed. There is hot weather ahead! But it need not be hot for you!

Anyone who acts in time will enjoy a comfortable climate hereafter. It will be too late for those who wait until they arrive in the flame. The people who populate perdition can install no air-conditioning devices. Neither will they find any fire escapes. But those who accept Christ now are "... saved from wrath through him"

Romans 5:9). Jesus Himself announced that "He that believeth ... shall be saved: ..." (Mark 16:16). The weather forecast from heaven is quite reassuring. For those who come to Christ there will be a glorious promise fulfilled: "... neither shall the sun

light on them, nor any heat" (Revelation 7:16).

There is hot weather ahead for all who neglect so great salvation. But there is wonderful weather ahead for those who wash their robes and make them white in the blood of the Lamb.

## Working Together

Let a good understanding be cultivated among sincere Christians of different denominations. Let the friends of Christ know one another; and let not shades of difference keep them at variance. The enemies of Christianity know how to avail themselves of our discords. The union which is here recommended is not a merely nominal one, much less one that requires a sacrifice of principle. Let us unite, in promoting the interests of Christ; and hold ourselves open to conviction with regard to other things.—Andrew Fuller.

# Christmas and All-Occasion Greeting Cards

This beautiful line of Scripture cards is designed to retail at \$1.00 per box and is an outstanding value at that price.

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# Free Will Baptist Press - Ayden, N. C.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 12, 1956

## SHERRON ACRES CHURCH HONORS PASTOR AND WIFE



The Rev. Carl R. Osborne, new pastor of the Sherron Acres Free Will Baptist Church, Durham, North Carolina, and Mrs. Osborne were honored recently at a surprise reception. The Rev. and Mrs. Osborne are from Johnson City, Tennessee.

Mrs. C. F. Ladd, vice-president of the Sherron Acres Woman's Auxiliary, gave the welcoming address and presented the Osbornes with a drum top table and lamp from the members of the church congregation. Refreshments were served with Mrs. Lewis Bennett and Mrs. George Mitchell assisting at the refreshment table. The recreation room of the church in which the reception was held was decorated throughout with arrangements of chrysanthemums in fall colors.

Pictured above as the gifts were presented are, left to right, Mrs. Ladd, vice-president of the auxiliary; Rev. Osborne, pastor; and Mrs. Osborne.



# EDITORIAL

## DEACONS

If inquiries coming to our desk during recent months can be accepted as the indication of a vital need in the denomination, we judge that our people want specific instruction in church administration. Among these inquiries we have had a number of requests to outline the duties of deacons. Therefore, we shall give a brief discussion of the deacons and their work. This particular article will deal principally with the qualifications of deacons and the manner in which they are selected and set apart for their work; in a later article we shall deal with their duties.

Let us first go to the New Testament to find the authority for this office in the Christian Church. Since the church in Jerusalem had experienced such phenomenal growth following the coming of the Holy Spirit on the Day of Pentecost, the responsibility for the care of the congregation had outgrown the ability of the apostles to administer it. Then a segment of the congregation began to murmur and complain that its members were neglected. The apostles, recognizing this problem, took action, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:2-4).

We notice that the recommendation of the apostles listed certain qualifications which the deacons should have:

(1) They should be men of honest report. Since this office was to carry a sacred trust exceeded only by that of the minister, the men selected should be of excellent character. They should have such a reputation as to command the highest respect and confidence of the membership.

(2) They should be full of the Holy Ghost. There is a difference in possessing the Holy Spirit and being filled with the Holy Spirit. Every believer comes into possession of the Holy Spirit at his regeneration. Only those Christians are filled with the Spirit who let the Holy Spirit possess them to the extent that the Spirit controls their desires and directs their activities. These have experienced growth in grace so that they are no longer babes in Christ.

(3) They should be men of wisdom. They should have ability to analyze the problems which arise in the church and bring about the proper solution. Since all people are not endowed with equal mental ability, they should be selected from among the members who display evidence of greater intelligence. Education, though not necessarily a requirement, may be an indication that the person has had some training in solving problems objectively.

To have the respect and confidence of the people, to be filled with the Spirit, and to be able to render wise and unbiased judgment in church matters should make a person invaluable to the cause of Christ as he fills the office of a deacon.

Paul also wrote Timothy about the qualifications of a deacon. After he had described the qualifications of a bishop or minister, he said, "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one

wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Timothy 3:8-13).

In this passage we have three additional qualifications of a deacon:

(1) He must have been proved. A person must not be selected for a deacon who has recently accepted Christ as his Saviour. He must have been a Christian long enough to have proven to the members that he is established in the faith and mature enough to reflect that stability in all his activities.

(2) He must be the husband of one wife. It is generally accepted that this Scripture means he should not be a polygamist—living with more than one wife. However, consideration may be given to the interpretation of some that this applies to a divorced person whose first wife is still living. We do not hold the belief personally that this requirement excludes a single person from qualifying as a deacon, since he could not have violated either of the interpretations given above.

(3) The deacon must have a faithful wife and an obedient household. To us, it is necessary that this qualification be not overlooked, because the deacon's influence can be severely curtailed by his family. If a man cannot command the respect of his family and be the leader of his household, it would seem folly to elect him to leadership in the church. Perhaps we should use the same parenthetical expression of the apostle in making application to the deacon as to the minister, "(For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Timothy 3:5).

The church in Jerusalem accepted the recommendation of the apostles and selected the seven men, "Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; . . ." (Acts 6:6, 7). It may be assumed that the congregation selected these deacons by casting votes according to the custom which had already been established among the believers. (Read Acts 1:15-26.)

When the deacons were selected by the congregation, they were ordained by the apostles. The ordination service was simple: the apostles prayed and laid their hands on the deacons as an act of setting them apart for their special work.

Volume 71

Number 49

## THE FREE WILL BAPTIST

December 12, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager ..... L. A. Dunn  
Editor ..... J. O. Fort

Subscriptions Payable in Advance

6 Months ..... \$1.00  
1 Year ..... 2.00

All material to be placed in any issue must be in the hands of the editor on Friday preceding the publication date of that issue.

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# Give Glory to God

Albert M. Ezell, Searcy, Arkansas

"Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness" (Jeremiah 13: 5, 16).

**S**URELY if God found occasion to speak thus to the children of Israel, we of this present day really ought to heed earnestly that admonition.

If there was ever a time in the history of our nation that the people have failed to give God the glory, it is now. Many times we see those that are blessed with wonderful God-given talent, that fail to use it to the glory of God. And many times if we are able to accomplish much, and go far with these talents, we find ourselves so flattered with the praise of the people, that rather than lose this opportunity to satisfy the craving of our own egotistic appetites, we take to ourselves the praise and honor that should have gone to God.

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (Acts 12: 1-23). Here we can see, without a doubt, the danger of accepting praise and honor to ourselves that can only be attributed to God.

I believe that we should never come to God in prayer without thanking Him for the talents that He has given us. True, some of us may feel that we have no talent, or that if we do, they are so small they can be of no use to anyone or no glory to God. But when you begin to become discouraged with your lack of talent and your dearth of ability, and feel that you are just not able to do anything worthwhile, remember that in most cases the little things really count. If you will be willing, God will make you able.

The widow who cast into the treasury had very little to offer, but she gave all that she had, and Jesus said that she had cast in more than they all. So you see, the little that we have to give, or the few words that we have to say, are sometimes the very thing

that someone might need. When we begin to erect a beautiful mansion, the first thing that must be done is lay the foundation. When God wants to grow a tree, the first thing He must do is plant a tiny seed. So you see the little things that seem so insignificant to us, and would hardly seem to be of help to anyone, could tower into a thing that might be the means of helping many. But when we make our little effort, let us do it in all humility and prayerfulness; and as we gain victory after victory, let us not forget to give God the glory; for, after all, it is He that made us, and all we can ever accomplish we owe to Him.

The people, now in these troubled times, seem to be continually in search for a surcease from their troubles and their fears. They seek relief through the works of the

## THE PEOPLE OF HUNGARY ARE HUNGRY

Any one who has heart at all has been sympathetic with the people in Hungary and their pathetic plight. All of this has come about because the people there are hungry.

They are hungry for food. The Russians have been taking much and giving little. The people there are tired of this type of oppression and are now struggling for release. They are hungry for freedom. They want a government that is by the people and for the people. They want this so very badly they are willing to pay the extreme penalty of death to obtain freedom for the future generation.

They are hungry for the gospel. This is proved by release of Cardinal Minshenski. But the people are groping blindly because you and I know that the gospel cannot and will not be provided by the Catholic church. No one at the present knows the future of Hungary except our God. But let's pray to Him that Hungary might obtain its freedom and that the doors might be thrown open to missionaries who will carry the true message of Christ's redeeming love for these people.

Let us compare our plight with that of the people of Hungary. There is really little to compare because we have fared so well and they so poor. As we pray for the needs of Hungary let's include our thanks to God for His blessings on America and pray that

United Nations. They try to find forgetfulness in worldly pleasures and amusements. They imagine that a strong bloc of military might would be able to bring peace and serenity to a troubled world and a fearful people; but alas, they overlook the one thing that is able to help them: that is a return to God, who is abundantly able to deliver. ". . . Return unto me, and I will return unto you, . . ." (Malachi 3:7), "Blessed is the nation whose God is the LORD . . ." (Psalm 33:12), "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28), are just a few of the formulas for curing the ills of the world. Thousands more are to be found in the Word of God.

May God hasten the day when those that are groping in darkness, seeking to find a promise of security for themselves, hoping for an answer to the fear that is ever before them, may soon find that there is no lasting security but the security of God's love.

Help them to see, Lord, that the greatest fear they can know is that of bartering their souls for vain hopes and empty promises; help them to find that the greatest darkness they will ever have to meet is the darkness within their own minds and hearts.

God may continue to bless America—the land of the free.—Roger C. Reeds.

## The Man with the Consecrated Car

He couldn't speak before a crowd,  
He couldn't teach a class,  
But when he came to Sunday school  
He brought the folds en masse.  
He couldn't sing to save his life;  
In public couldn't pray,  
But always his jealousy was just  
Crammed on each Lord's Day.

And although he couldn't sing or talk,  
Or teach or lead in prayer,  
He listened well and had a smile  
And he was always there.  
With all the others whom he brought,  
Who lived both near and far,  
And God's work prospered for he had  
A consecrated car.

—First F. W. B. Church, Savannah, Ga.

## FAITH, WHAT IS IT?

Three boys gave their definition of faith. One said, "Faith is taking hold of God." A second said, "Faith is holding onto God." A third said, "Faith is not letting go!" Each boy was right!—Gospel Herald.



# The Broken Heart in Soul Winning

Mrs. S. T. Dunning, Jakin, Georgia

*"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).*

**S**OUL winning is the main mission of Christians. Remember the words of Jesus to His disciples, "... Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). First to be a soul winner we must be a born again Christian ourselves, and we must know our mission, the gospel story, and then go tell it to others.

We are to be witnesses for our Saviour as Jesus' last words to His disciples were, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

It is impossible to live the Christian life in secret, and the only way to live a successful Christian life is to live it out in the open. We are not to hide our Christianity, but put it on a candlestick that it may not be hidden, like a city set on a hill. Not only are we to show Christ in our daily lives before others, but we are to confess Him before men. We might ask, why must we openly confess Christ before men? Jesus Himself gives us the answer as "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matthew 10:32). To confess Christ openly gives us added strength and courage. Every-time a Christian confesses Christ he is strengthened spiritually. Confess Christ faithfully, first to our own relatives and friends. Begin to talk about Christ. Witness for Him in our Jerusalem, our own home circle, for how can we expect to live a true Christian life and obey the command of our Lord if we don't let those who are close and dear to us know that we belong to Christ, and that we are a soul winner for Him. The successful soul winner, the one who has the love for God, first in his heart, and then for his fellow man, will never be ashamed before all people that he comes in contact with that

he loves and serves Christ, and his heart is burdened and broken for the lost.

To be a witness for Christ we must know something by personal contact. First, we must know by personal experience that we are saved before we can bear effective witness to anyone else that Jesus saves. We must also know by our own Christian experience that Christ can satisfy all our needs before we can testify to others to that effect. We must know personally that Christ gives victory over sin if we would convince others of that fact. We first came to Christ as a lost sinner. No doubt the object of our coming was that our own soul might be saved, but now that we are saved we are equipped to serve in Christ's work, the winning of souls.

The reason Christ is so eager to have us confess Him before others is that through our confession others might come to know Him as their personal Saviour. The heart of the soul winner must be clean and pure. It must be washed in the blood of the Lamb. There is marvelous power in the blood that was shed on Calvary. It not only washes the heart once, but it is continuous in its cleansing actions, as the Christian walks in the light and as he confesses to God his sins. The lives of some Christian people flow along with a quiet power that makes them magnetic. This magnetism is greatly to be desired in soul winning. There was something compelling about our Saviour, the Lord Jesus Christ, as He lived here on earth. This compelling force was so great that when He said to a busy tax collector, "Follow Me," that busy one immediately left all and followed Him. There was something so attractive about the very person of that great Soul Winner that those disciples of old, forgot everything and went with Him. That outward attractiveness is the quality of heart shining out through the face and life. It stands to reason that if we wish to lead someone else to Christ that someone must see in us something that he does not himself possess. That something is the indwelling Holy Spirit shown through love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self control. (Read Galatians 5:22.)

Great soul winners have always been men and women with broken hearts for those who are lost and on their way to a Christless eternity. The Lord Jesus Christ, the great Soul Winner, possessed this compassion. When He saw the multitudes He was moved with compassion on them for they were as sheep having no shepherd. Again we see Him weeping over Jerusalem, pictured as the father seeking the lost son, the good shepherd seeking the lost sheep. It was the broken heart of love and compassion that caused the great Soul Winner, our Saviour, the Lord Jesus Christ, to leave a home of happiness and come to earth in the form of a Babe born of the virgin, Mary, and live among sinful men, for He came into the world to save sinners. Winning the lost, having compassion on them, was His chief mission in the world. And when He died on the Cross, He gave us, His followers, that mission of winning the lost.

Only deep tender love can make us "Weep o'er the erring one, lift up the fallen," and give us power to "tell them of Jesus, the mighty to save." They may forget our words, as we attempt to tell them of Christ and His power to save them from their sins, but they can never forget our tears, however deep in sin they may go, love's cords will draw them back to God.

A real Christian can be nothing less than a soul-winning Christian, and no soul-winning Christian who has a broken heart for the lost ever becomes a backslider. Furthermore no Christian who counts soul winning as his chief and most important mission in life is ever overcome with discouragement, and we might truthfully add that a soul-winning Christian is neither an unhappy or a defeated one.

Of course a life of prayer is the secret behind all soul winning. If we start about the task of soul winning without praying that God will really and fully bless our effort and break our hearts for the lost, as He enables us to win others to Him, our selfish efforts will end in failure. But as we pray to Him, for real power, grace, compassion and love in our lives so that we can win souls, believing that our prayers will be answered, we will be a successful soul winner.

The apostle, Paul, wept over the Ephesian church, as we read in Acts 20:31. "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. Paul never grew tired of being a soul winner. Under all circumstances, and at all times, he was an anxious soul winner with a broken heart for the lost. Many Christians are ashamed to weep; maybe our hearts are too cold to weep over sinners. Gypsy Smith, a great gospel preacher, who won thousands to Christ, is said to have wept continually as he preached to great co



gregations. The great evangelist, Mel Trotter, could never see a staggering, drunken man along the street without going to him with love, tenderness and tears, seeking to win him to Christ.

Our heavenly Father does not have favorites in the mission of soul winning for He is no respecter of persons. He who has really given himself to Christ and has an anxious and a broken heart for the lost can be a soul winner. Do we, as Christians today, have compassion for the lost? Are our hearts often broken as we see so many who do not seem to care? How can any Christian who loves the lost keep from shedding tears, if need be to win them to Christ. There is not much weeping over the lost today, and consequently not many being saved. Let us never be ashamed of tears in relation to winning the lost to our Saviour.

*They that sow in tears shall reap in joy.* The tears of a broken heart are necessary equipment of the soul winner. We must

first go, bearing precious seed, but the thing so often forgotten in our efforts to win others to Christ is the *broken heart*. The broken heart drives the soul winner out to seek the lost; the broken heart will sow the seed that will bring forth fruit; the same broken heart will make the home-coming joyful. The broken and compassionate heart, the humble and contrite spirit, pleases God, attracts the sinner, and makes the contact between the sinner and God, that results in a changed heart and a saved soul of the sinner, bringing honor and glory to the Saviour.

Never was there such a compassionate Winner as Jesus Christ. He saw the people without a shepherd, lost and undone, and He had compassion on them. He wept over Jerusalem, He sought the fallen woman to forgive, and the publican to make him a soul winner. His compassion for the lost would not let Him eat for He found meat that His disciples knew not of—soul winning. His compassionate soul would not

let Him sleep as He must needs go often to the mountain and pray if needs be all night or rise up early in the morning and pray for the lost. His compassionate heart would not let Him die until He had won the dying thief that was crucified with Him.

So we know the personal soul winner needs a broken heart. The sinner may be able to answer all of our questions, and may not listen to all our pleas to come to Christ. But he has no argument against tears. After all, nothing can prove us and our message better than a love like Christ had for sinners. It is not hard to believe the truth found in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If those of us who tell this truth in our mission of soul winning really have some of the same love our message to the lost will have that same meaning. May God give us more tears and more broken hearts as we seek to win the lost to Him.

## Cragmont Board Meeting

The Board of Directors of Cragmont Assembly located near Black Mountain, North Carolina, met November 6, 1956, in the Cherry Hotel in Wilson, North Carolina, with the following present: Rev. J. A. Evans, Rev. Wayne Smith, Mrs. L. E. Ballard, Mrs. J. C. Moye; visitors were Rev. L. E. Ballard, Rev. and Mrs. J. E. Wooten.

The meeting was called to order by the president, Rev. J. A. Evans.

Prayer was offered by Rev. Wayne Smith.

The minutes of previous meetings were read and approved.

A round table discussion of the possibility of purchasing the Royal League property was entered into, and the board agreed to dismiss this at present and seek further to develop the present property.

Due to the interest, especially of our young people in Cragmont, it is necessary that we do some more building to take care of our youth conferences in the summer. The director stated he would have to have some more space or plan more than two conferences to take care of those who wished to go. This is certainly a challenge to our people to support and plan a suitable program for our youth in order to educate and train them in our church work.

To those of you who have not been supporting Cragmont, may we urge you to awaken and see the possibilities for the future of our church program as taught to our youth there if no other branch of our church profits from it all. Ask the churches who have had young people to go, and

see what they tell you of the effect that it had on their church.

Rev. and Mrs. Wooten were present and made their report as business manager-treasurer and hostess. The report was very gratifying. He stated all bills were paid, and we still have some cash in the bank. They are still doing some painting and trying to keep it in good shape.

The board agreed to try to build a barracks to take care of at least forty people with and assembly room on the front. Rev. Wayne Smith was appointed to draw up plans for same, select a spot and present plans to the Board of Stockholders of Cragmont Assembly in January.

Rev. Wayne Smith made a motion to recommend to the Board of Stockholders the employment of a general director for the summer conferences. Motion was carried.

The vice-president took the chair, and Rev. James Evans made a motion that our manager send out a notice that applications for conferences close January 1. All applications later will be expected to take only the available time left. The motion was carried.

A motion was carried to ask the State Woman's Auxiliary Convention to use their Founder's Day offering on the new cottage. Mr. Evans made a motion to requisition the State League Convention to appropriate \$500 toward the present indebtedness of Cragmont. The motion was carried.

A motion was made by Mrs. Ballard to ask the editors of the Free Will Baptist

Sunday school quarterlies to give us the back page of the second quarter of the quarterlies to print dates of conferences. The motion was carried.

The board agreed to buy a hot water heater to take care of the needs of the institution. It was agreed by the board to purchase a fireproof cabinet to preserve the records of Cragmont.

The committee appointed to revise the constitution and bylaws recommending that a legal document concerning the change of the home office from Ayden to Black Mountain be drawn up and presented to the stockholders for ratification and by laws will be changed in keeping with the charter.

Mrs. Ballard made her report as campaign representative and stated funds had not come in as she had hoped, but were still coming in.

Mrs. Ballard made a motion that we seek to hire Brother and Sister Wooten as manager-treasurer and hostess of Cragmont for the year 1957. The motion was carried.

The meeting was adjourned with prayer.

Rev. J. A. Evans, President

Mrs. J. C. Moye, Secretary

•  
"Once there was a man who lived upon a great prairie. When told of a vast ocean of water thousands of miles in extent, he laughed and scoffed at the idea. But the ocean rolled on majestically just the same. When people deny God, it does not change the majesty of God in the least. But it does make us sorry that anyone can be so hemmed in by the horizon of ignorance."



# NEWS NOTES

## Owens Chapel Church Host to Youth Rally

The Youth Rally composed of Aspen Grove Church, Dilda's Grove Church, King's Cross Roads Church, Owens Chapel Church and Saratoga Church will meet on Saturday, December 15, 1956, at the Owens Chapel Church near Walstonburg, North Carolina. Everyone is invited to attend the rally which will begin at 7:30 p. m. The program for the evening will be as follows:

- 7:30—Song, Led by President
- Prayer
- Devotions, Saratoga
- Special Singing, Dilda's Grove
- Bible Quiz, Aspen Grove
- Special singing, King's Cross Roads
- Sermon, Rev. L. B. Manning
- Business
- Benediction

## Rev. Lonnie Sparks, Missionary, Holds Revival at Fellowship Church

The Rev. Lonnie Sparks of Sulphur, Oklahoma, missionary to the Ivory Coast of Africa, held on eight-day revival at the Fellowship Free Will Baptist Church, 1406 Urseline Avenue, Bryan, Texas, on November 18-25, 1956.

The church reports: "There were eleven decisions made for Christ. The church experienced a real spirit of revival and is much more missionary minded by having had the missionary evangelist, Rev. Sparks. There was also representation from other churches in the district at each evening service."

## The Musical Messengers To Visit Ruth's Chapel Church

The Musical Messengers, a male quartet from Columbia Bible College, Columbia, South Carolina, will be featured at the 11:00 o'clock morning service on December 16, 1956, at the Ruth's Chapel Church, New Bern, North Carolina.

The pastor of the church is the Rev. J. C. Griffin. The members of the church are urged to attend the services and any visitors who would like to come are also invited.

The quartet is composed of Milton Worthington, Melvin Worthington, Jerry Ballard and R. J. Kennedy. All four are students at the Columbia Bible College and are originally from Ayden and Greenville, North Carolina.

## Verona Church Completes Revival

The Verona Free Will Baptist Church near Snead's Ferry, North Carolina, recently completed a ten-day revival. The

## Rev. W. E. Anderson Reaches 84th Birthday



The Rev. W. E. Anderson of Morehead City, North Carolina, reached his eighty-fourth birthday on December 9, 1956. Rev. Anderson held services on December 9 at 11:00 a. m. at the Edgemont Free Will Baptist Church, Durham, North Carolina, and at 7:30 p. m. at King's Chapel Church located in Durham County, North Carolina.

Rev. Anderson has lived in Cartaret County for twenty-one years, serving the Morehead City Church full time for twelve years and Beaufort Church for three years. During these years of service he has held evening services as follows: Edward's Chapel Church, six years; South River Church, three years; Mt. Pleasant Church, two years; Sound View Church, two years; Russell's Creek Church, two years.

Rev. Anderson had led singing and held revivals at Pilgrim's Rest Church, Sea Level Church, Welcome Home Church and Mt. Pleasant Church. Altogether he has preached in Carteret County for fifteen years.

church reports:

"We had good attendance each night. There was a different speaker each evening during the first week and the pastor, the Rev. P. D. Jenkins, continued and concluded the services the last four nights.

## Coming Events

December 25—Christmas Day  
January 1, 1957—New Year's Day  
January 9—Cragmont Stockholders' Meeting, Free Will Baptist Press

There were six converts and several rededications."

## Fall Revival at Calvary Church

The Calvary Free Will Baptist Church near Snead's Ferry, North Carolina, closed its fall revival on Wednesday night, November 28, 1956. The Rev. L. L. Parker was the evangelist. He was assisted by the pastor, the Rev. P. D. Jenkins.

The church reports: "There were four converts during our revival. There was good attendance at the meetings. Please pray that the Lord will continue to bless the work in our church. Our church is a new church and the membership is not very large, but the Lord has blessed wonderfully in our work so far."

## National Board of Home Missions November Financial Report

The following is the November financial report of the National Board of Home Missions submitted by Rev. H. E. Willis, promotional secretary-treasurer:

Balance on Hand from October —\$1,908.29

### Receipts

Alabama	\$ 62.18
Arkansas	112.00
California	28.29
Florida	33.00
Georgia	76.70
Illinois	29.00
Kentucky	22.50
Michigan	73.45
Missouri	95.04
Mississippi	71.60
Nebraska	39.25
New Mexico	5.00
North Carolina	180.67
Ohio	50.00
Oklahoma	377.48
Oregon	10.00
South Carolina	97.21
Tennessee	300.37
Texas	58.35
Virginia	118.98
West Virginia	
Washington	74.80
Cooperative Plan	304.90
Woman's National Auxiliary Convention	60.75
Sale of Merchandise	277.76

Total Receipts 2,544.89

Total to Account For \$4,453.18

### Disbursements

Salaries to Missionaries	\$1,040.00
National Association	184.43
Curley Printing Company (January)	265.40
Southern Printing (April)	74.85
Nashville Stationery (January)	36.93
Waggoner's Printing	17.55
Station Wagon	92.00
Insurance on Station Wagon	82.60
Expenses to Texas, Oklahoma	25.00
Postage (12,000 Newsletters)	129.93
Treasurer's Bond (\$20,000)	50.00



Books	3.00
Foreign Mission Board	10.20
Salary for Promotional Secretary and Office Help	428.87
Withholding Tax (Mrs. Dodd)	51.00
Annual Board Meeting (Travel)	82.72
Total Disbursements	2,596.48
Balance on Hand	\$1,856.70

### Monthly Emphasis Schedule For United Program

The Executive Committee of the North Carolina State Convention recently adopted the same schedule of special monthly emphasis for the united program as was followed last year. This schedule included the addresses to which the funds should be sent is as follows:

Education—February and July, Mount Olive Junior College, Mount Olive, North Carolina; Free Will Baptist Bible College, D. W. Alexander, Bethel, North Carolina.

Missions—March and April, J. W. Alford, Route 1, Morehead City, North Carolina.

Children's Home—May and November, Free Will Baptist Children's Home, Middlesex, North Carolina.

Cragmont—June, Cragmont Assembly, Incorporated, Black Mountain, North Carolina.

Promotional Work—August, Rom Mallard, Trenton, North Carolina.

Church Finance—September, M. L. Johnson, Sims, North Carolina.

Superannuation—October, J. W. Everton, Route 3, Wilson, North Carolina.

State Sunday School United Program—Monthly report and 10% of Sunday school offerings, Milton W. Wiggs, Smithfield, North Carolina.

Mount Olive Junior College—Every fifth Sunday, Mount Olive Junior College, Mount Olive, North Carolina.

The Rev. Michael Pelt, secretary of the North Carolina State Convention, submits the following message to the North Carolina churches:

"Support all these enterprises with your offerings.

"At the request of the executive committee, the president and secretary will carry out the promotional phase of the work.

"It is our plan to send a letter to every pastor or clerk once each quarter. Please send us your correct address along with suggestions you may have for a better state program."

### Mission Established at Haines City, Florida

A Free Will Baptist mission has been established in Haines City, Florida. The mission is located in a building next door to the B. C. Cook Grocery, and is under the

leadership of the Rev. Elvie H. Johnston, pastor of the First Free Will Baptist Church of Auburndale, Florida. Services are being held each Sunday afternoon at 3:00 o'clock.

Mrs. G. M. Page, reporter, states: "We hope to have a church organized in the near future in Haines City. We desire the prayers of all our people everywhere."

### Holly Grove Indian Church Celebrates Home-Coming

The Holly Grove Free Will Baptist Indian Church which is located about two miles south of Clinton, North Carolina, held its home-coming services on Sunday, December 2, 1956. The speaker for the morning services was the pastor of the Holly Grove Church, Elder B. C. Chavis. For the afternoon services the speaker was the Rev. Jay Hammonds.

The Rev. Lee Ammons, clerk of the St. Annah Indian Conference of North Carolina Free Will Baptists, states: "A delicious picnic lunch was held at the noon hour. Everyone present enjoyed a wonderful day's services."

### Edward's Chapel Church Completes Revival

The Edward's Chapel Free Will Baptist Church, South River, North Carolina, held its fall revival November 12-18, with the Rev. Paul Lee, pastor of the Stacy, North Carolina, Church, as the evangelist. The Rev. Charlie T. Rice Jr., pastor, directed the choir during the revival.

Mrs. B. G. Hardy reports the following: "Our pastor and members were in prayer for a revival, and it had begun within our number when the evangelist came. This was one of the most successful revivals held since our church was organized. The Lord was real in a wonderful way. Souls were blessed, and prayers were answered. We had three additions to the church, two by baptism and one by letter. A number of people came forward during the services for rededication. We had good attendance throughout the revival. Pastors and people from other churches visited and helped make the revival a success. God surely used Brother Lee in declaring the unsearchable riches of His grace and in advancing His Kingdom here on earth."

### State Superannuation Report For November, 1956

The following is the November report of the North Carolina Board of Superannuation submitted by the chairman-treasurer of the board, the Rev. Wilbert Everton:

Balance on Hand, November 1, 1956	\$2,896.79
Receipts	
Albemarle Conference	\$ 10.00
Central Conference	190.16
Cape Fear Conference	29.94

Eastern Conference	275.36
French Broad Association	45.13
Piedmont Association	5.00
Western Conference	250.35
Total Receipts	805.94
Total to Account For	\$3,702.73
Disbursements	
Paid to Superannuated Ministers (Monthly Checks)	\$245.00
Operating Expense	31.89
Paid to National Board	77.41
Total Disbursements	35.30
Balance on Hand, December 1, 1956	\$3,348.43

### New Church Organized Near Rock Hill, S. C.

A group of people met Sunday afternoon, December 2, 1956, for the purpose of organizing a Free Will Baptist church near Rock Hill, South Carolina. The Rev. A. F. Lawter of Lockhart, South Carolina, was in charge of the meeting. Rev. Lawter gave a talk on the doctrine of the Free Will Baptists. Twenty-four persons presented themselves for membership in the new church. The Church Covenant was read and accepted by the group. The Rev. J. H. Sawyer led the group in prayer.

It was voted that the church be named Bethel Free Will Baptist Church. A block building was purchased for \$2,000 with a payment of \$200 being made. Officers for the new church were elected as follows: Rev. Coleman Pate, Lancaster, South Carolina, pastor; H. F. Costner, 760 Crest Street, Rock Hill, South Carolina, treasurer; Rev. Trueman Large, 1218 Base Avenue, Rock Hill, South Carolina, clerk.

### Jacksonville Church Announces Special Services

The choir of the Jacksonville, North Carolina, Free Will Baptist Church, directed by the Rev. J. Albert Harris, will present a Christmas cantata on December 16, 1956, at 7:30 p. m. in the church auditorium.

Also on Sunday night, December 23, 1956, the church is sponsoring student night. The pastor of the church, the Rev. D. L. Whaley, says, "We are expecting most of our students from the church to be home, and they will be participating in this service."

### Y. P. A. Girls Visit Children's Home

The Y. P. A. girls from the First Free Will Baptist Church, Morehead City, North Carolina, visited the Free Will Baptist (Continued on page ten)



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** What does the Bible teach concerning marriage? Does God sanction polygamy? If not why did He not somewhere condemn Jacob for having two sisters and their two maids as wives, all of whom he had children by?—Nancy Swabs.

**Answer:** The direct definite teaching of the Bible is one man and only one for one woman throughout the lifetime of the two persons. Either of these is bound to the other as long as they both live. When either one dies the other is allowed to marry another mate to whom he or she is bound as long as these two live. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Romans 7:1-3). See Genesis 2:20-25; Proverbs 18:22; Jeremiah 29:6; 1 Timothy 3:12; 5:14; Matthew 5:22; Deuteronomy 22:22-24; Numbers 5:11-29.

The Pharisees provoked Jesus by questioning Him on this subject. He in turn gave a full discussion on it, clear enough for any person with average intelligence to understand. "And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. . . . And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adul-

tery" (Mark 10:2-12). See 1 Corinthians 7:10, 11; Hebrews 13:4.

The Scripture nowhere teaches promiscuity between the sexes. The kind of activities that some dating couples exercise themselves in today are nowhere sanctioned in the Bible, but are altogether condemned. In Matthew 5:28 Jesus says that if a man looks on a woman to lust after her, he has committed adultery in his heart. The adulterers or whoremongers, according to Revelation 21:8, will have their eternal dwelling in the lake of fire. In 1 Corinthians 5:10, 11 we are warned not to keep company or to eat with a fornicator. In 1 Corinthians 6:9, fornicators and adulterers are declared to be among those who shall not inherit the Kingdom of God.

When it comes to Jacob and others who practiced polygamy and were not condemned directly, or where nothing is recorded as being said personally to them about the act, we are first to consider the day in which they lived. We are told that Abraham, only two generations before Jacob, was taken from his fathers who worshiped idols. God makes it clear in the Bible that He expects holy living among people according to their knowledge. Jacob did not have a single chapter of any book in our Bible. God winked at or refused to hold those men accountable for deeds that He held the Jews accountable for after they had the law given to them, and He holds us much more strictly accountable for what we do; we are even to be judged according to our thought life because we have the Holy Spirit who lashes our conscience with both the Old and the New Testament truths. The law of God in general, and tradition when not polluted with some form of heathen darkness, condemns any form of adultery, including polygamy.

We of today have the Old Testament and are responsible to God for obeying its moral code. We have the Scriptures quoted above from both Jesus and Paul and are responsible to God for obedience to all such precepts. The following quotations from some of the most eminent sources should give us added light on the subject. John D. Davis, in *Dictionary of the Bible*, Page 476, says, "Marriage is a divine institution, constituted at the beginning before the origin of human society. The Creator made man male and female, and

ordained marriage as the indispensable condition of the continuance of the race (Genesis 1:27, 28). He implanted social affections and desires in man's nature. He made marriage and ennobling influence, powerfully contributing to the development of a complete life in man and woman. He declared it to be not good for man to be alone and provided a help meet for him (Genesis 2:18). Abstinence from marriage is commendable at the call of duty (Matthew 19:12; 1 Corinthians 7:8, 26), but its ascetic prohibition is a sign of departure from the faith (1 Timothy 4:3).

"Monogamy is the divine ideal. The Creator constituted marriage as a union between one man and one woman."

William Smith says, on Page 382 in his *Bible Dictionary*, "Mosaic law discouraged polygamy, restricted divorce, was aimed to enforce purity of life. It was the best civil law possible at the time, and sought to bring the people up to the pure standard of the moral law."

In *Alleged Discrepancies of the Bible* by John W. Haley, Pages 295, 296, he says, "Only this need be said,—that God, on account of 'the hardness of men's hearts,' suffered polygamy among his people for a time, but 'from the beginning it was not so.' And as previously intimated, the patriarchs must be judged by the degree of light which they possessed. Too, it must be remembered that their polygamy differed materially from the 'free love' systems of other times. In polygamy, each wife of the 'much-married' man was nevertheless *his wife*, and, *together with her offspring, entitled to be cared for and maintained by him*. Moreover, a 'concubine,' in those days, was not simply a kept mistress, as the word might imply, but was a *wife of lower rank*, who was wedded with somewhat less than the ordinary formalities. Dr. Jahn says: 'Although this connection was, in fact, a marriage, and a legitimate one, it was not, nevertheless, celebrated and confirmed by the ceremonies above related.' So Mr. Newman: 'A concubine, in ancient time, was only a wife of *inferior rank*, and the union was just as permanent as with a wife.'"

## How Is Your Christian Influence?

A Christian is a living sermon whether or not he preaches a word.

A Christian may be a blot or a blessing—a blank he cannot be.

You cannot lift others to a higher level than that on which you live yourself.

Examples hasten deeds to good effects.

Men trust rather to their eyes than to their ears.—*Highland Park, Michigan, F. W. B. Church.*





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

"... for without me ye can do nothing"  
(John 15:5).

"I can do all things through Christ which  
strengtheneth me" (Philippians 4:13).

The two texts above give us the foundation and structure for a worshipful and Christ-honoring Christmas. It is fervent prayer that all Christians will refrain from celebrating the season and make it a season for worship—the holiest season of the year.

Recently there came to my study a tract written by Sam J. Gallagher which expresses my thoughts regarding the greatness of the period upon which we are entering far better than I can express them in my own words; therefore, I pass it on to you with the prayer that it will mean as much to you as it does to me:

### No Real Christmas Without Him

Amid the hurried throng of shoppers in a snow-covered town in Alaska strolled a young man. The gay colors and festive decorations of Christmas were all about him, but his head was bent in troubled thought and his gait was measured and slow. Pausing for a moment in the falling snow, he drew a wrinkled and worn letter from his pocket. His eyes rested on these words, "We can have no real Christmas without you. Please come home. Mother and I are advancing in years and we desire above all to see your face once again." Hurriedly wiping away the gathering tears, his decision was made. *He would spend Christmas with those who loved him.*

Throughout this highly privileged country of America, millions will be celebrating during this Christmas season. There will be trees, tinsel, twinkling lights and gaily-wrapped gifts. But *can there be any real Christmas without Him* for whom Christmas was instituted? Jesus Christ came to this earth over 1900 years ago as a Babe in Bethlehem. His bodily presence is no longer with us, for He is seated at the Father's right hand, but being the omnipresent Son of God, His presence in spirit pervades the universe. His eyes penetrate far beyond the glitter, the glamor and the festivities of the Christmas season to the heart of each of us. *He will spend Christmas with those who love Him; those who have made a place for Him in their hearts and lives. These are the ones who have placed their*

trust in Him and who know the peace He came to bring. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

Yes, Christmas will be empty without Him in your heart. Life itself is but one long round of despair and anxiety without a personal relationship with the majestic Christ of the ages. He alone has the power to forgive sins, and thus grant peace to the troubled soul. It was for this purpose that He was born in Bethlehem. "... thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). For the same purpose He gave His life on the Cross for us. "In whom we have redemption through his blood, the forgiveness of sins, ..." (Ephesians 1:7). For this purpose also He rose again from

the tomb, "... raised again for our justification" (Romans 4:25).

There is abundant living for those who by faith accept Jesus Christ as their Saviour, "... I am come that they might have life, and that they might have it more abundantly" (John 10:10). "... He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

To live without Him is forfeiting the only real and lasting joy that is offered to mankind and is also sealing your destiny for all eternity in the regions of the lost.

(continued on page eleven)

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## CHRIST IS THE WAY

1. Christ is the way to salvation (Acts 4:12).

There are not many ways, only one way (1 Corinthians 3:11; 1 Timothy 2:5, 6).

2. Christ is the way to the Father (John 14:6).

We can only approach through a Mediator (1 Timothy 2:5, 6; Hebrews 7:25).

3. Christ is the way to service (John 12:26).

Service essential to true discipleship (John 15:7-11; Matthew 6:24).

4. Christ is the way to the reward (John 12:26).

Reward from the Father through the Son (Jude 1:24; John 14:21-23).

5. Christ is the way to true happiness (Ephesians 1:3).

Happy is the man who discovers this key (Psalms 16:11; 1:1-6).

6. Christ is the way to eternal life (John 17:3).

Life is in Christ—He came to give life (Colossians 3:3, 4; 1 John 5:11-13).



## NEWS NOTES

(Continued from page seven)

Children's Home, Middlesex, North Carolina, on Saturday, December 1. Twelve members of the Y. P. A. and seven adults of the church were in the group. They were as follows: Gloria Pittman, Johnice Doshier, Phillis and Wanda Purifoy, Mrs. Seldon Bullard, Mrs. D. F. Jones Jr., Clara Jo Gaskins, Doris Buck, Mr. and Mrs. Waldon Fulcher, Mr. and Mrs. A. N. McElmon, M-Sgt. Joe Sharpe, Stevie and Deborah Jones, Claudie and Barbara Saratowski, Brenda Robinson and Ruth Luckham.

The girls made dolls for the children of the home for Christmas, with the help of Mrs. D. F. Jones, director of the Y. P. A., and some of the mothers. Dinner was

served to the group visiting the home, and the Rev. S. A. Smith, superintendent of the home, directed them around the campus. The girls spent some time talking to the children they met and returned home around 6:00 p. m.

### TWO BEARS DID IT!

An old couple quarreled so frequently that the whole village knew it. Suddenly they ceased their bickering! One neighbor approached them to ask what had happened. "Two bears did it," said the wife. The neighbor replied, "We thought two

7. Christ is the way to the future home (Matthew 25:34).

With the home we have a position with Him (Revelation 3:21; Daniel 7:13, 18, 27; Hebrews 9:28).

## GROWING IN GRACE

We are exhorted to *grow in grace* but the question today is *how* are we to grow?

1. We grow through the study of God's Word (1 Peter 2:2).

I never saw much growth when it was neglected (2 Timothy 2:15; 3:16, 17).

2. We grow through the means of prayer (Colossians 4:2).

Talking *with* God, not merely talking *to* Him (Philippians 3:10; Ephesians 6:18).

3. We grow through divine worship (James 4:8).

We have public worship and private worship (Hebrews 10:25; Daniel 6:10).

4. We grow through Christian fellowship (1 John 1:7).

We receive encouragement, warning, examples (Romans 15:1; Acts 2:42; 11:22-24).

5. We grow through observance of the Lord's Supper (Acts 20:7).

Keeping Him in memory; His death, presence, coming (1 Corinthians 10:16, 17; 11:24, 26).

6. We grow through living the Christ life (Titus 2:11-14).

Christian living means progress—development (2 Peter 1:5-7; Romans 12:1, 2).

7. We grow through waiting for His Return (1 John 3:1-3).

Faith in His coming leads to preparation (Luke 19:13; Mark 13:37).

## THE MAIL BOX

### INFORMATION WANTED

"If you know of any Free Will Baptist people living in or near Haines City, Florida, please send me their names and addresses."—Mrs. G. M. Page, Route 2, Box 629-C, Winter Haven, Florida.

bears caused all the trouble." "Ah, said the husband, "but these are two bears which we found in the Bible: 'Bear ye one another's burdens,' and 'Forbearing one another in love.'"—Selected.

Death doesn't change a man's bent—it fixes it!—Selected.

Statistics kept by pastors show that more people are *ill* on Sundays than on all the other six days.—Selected.

## UNDELIVERABLE SECOND-CLASS MATTER

We have been unable to deliver "The Free Will Baptist" to the following persons due to insufficient addresses or because they have not submitted forwarding addresses after having moved. If anyone knows the correct addresses of these persons please submit them to us:

A-3C A. M. Andreu, A. F. 14570808—78 Mtr. Dehron, Hamilton A. F. B., Hamilton, California; Mr. Charles Boothe, 2101 8th Street West, Birmingham, Alabama; Mrs. Lawrence Boykins, Route 2, Wilson, North Carolina; John T. Burress, North Carolina Sanitorium, Wilson, North Carolina; Mrs. Eva M. Carawan, 1200 East 10th Street, Roanoke Rapids, North Carolina; Mrs. Graham Chappell, Haston Road, Durham, North Carolina; Mrs. Frances Ezell, Route 1, Richton, Mississippi; Mr. Alton Fleming, Macon, Georgia; Miss Eloise Griffin, 311 Residence Avenue, Albany, Georgia; G. G. Jenkins, Route 2, Box 51C, Jacksonville, North Carolina.

Mrs. Telithia Mills, Evans Street, Greenville, North Carolina; Elder Austin Mullens, Newport Route, Batesville, Arkansas; William R. Powell, Flint, Michigan; Leroy Schudder, Junction City, Kansas; Mrs. James Taylor, 606 Buena Vista Avenue, Rocky Mount, North Carolina; Mr. Herbert Walley, 4416 Overdrive, Fort Worth, Texas.



# NOTES — AND — QUOTES

By J. C. Griffin



## OUR THANKSGIVING

We had the happy privilege of attending the annual Thanksgiving service at the Children's Home at Middlesex, North Carolina, on Thanksgiving Day. Our hearts were made to rejoice for what we saw and heard. The children were dressed nicely. They were so well trained! The superintendent seemed to be so happy in his position of responsibility!

When the Rev. William Burkette Raper presented his brother, the Rev. James Earl Raper, as the minister to preach the Thanksgiving sermon, I felt tears of joy slipping down my cheeks. I well remember those boys when they were small tots. I remember just how things were going in those days when we had no church edifice to worship in. I remember how we had to worship in a small crowded room in the old building that was the home of the girls, both large and small. Those were trying days. Those were days when actually there were not enough of the comforts of life to make the children happy in every respect, yet they loved the home. They loved the association with each other. I remember how the children would stand around us when we went to the home for board meetings and actually invite our love to be lavished upon them. They were so sweet and precious!

When we think of those days and then think of what we have at the home now and the great blessings that God has bestowed upon us, our hearts leap with joy. Many of those who then shared their hard-earned savings are gone. If they could only see what has been done since those days when it was so hard to keep going, they would shout praises for what the Lord has done through the feeble efforts of a small denomination which started in a small way, that which is an honor to the Free Will Baptist church and its friends in North Carolina.

We find many people who are members of a Free Will Baptist church who have never been to the home. Those who have never been there have missed great blessings, for almost everyone who goes to the home receives a blessing and rejoices for the way that God has blessed it. We urge everybody to make at least one visit a year and be able to say, "The Lord hath done great things wherein we are glad."

Missions

Occasionally we find someone who does

not believe in foreign missions. They say, "We need missions at home." That is true. We do have a lot to do here at home, but the Lord Jesus said, "Go ye into all the world." The Great Commission as recorded in Matthew 28:18-20 places a grave responsibility on every believer in Christ. May we notice the words of the Master: "... All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

I once heard of a minister who had a member in his church that claimed he did not believe in foreign missions. So this minister went to the field where his member was at work and asked for a gift for foreign missions. The man refused to help. Then the minister asked for a gift for home missions, and finally after being refused, the minister said, "Let us pray." And the minister prayed thus, "Father, You have been good to this our brother. You have given him abundance of harvest. He has prospered, and he is in fine financial shape. Now he says that he is cutting down on his giving; so, Lord, as he cuts down on giving to You, You cut down on Your giving to him." It is said that the poor fellow whom the Lord had blessed so wonderfully said, "Stop, preacher, I have changed my mind!" So the right kind of praying will change your mind, my friend, about supporting foreign missions and all other kind of missions. We need to carry on the work of the Lord.

Dr. William Adams Brown has strikingly summed up the fourteen points of missionary emphasis in the New Testament by showing that: "(1) Every book in the New Testament was written by a foreign missionary; (2) every epistle in the New Testament that was written to a church was written to a foreign missionary church; (3) every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary; (4) every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches; (5) the one book of prophecy in the New Testament was written to seven foreign missionary churches in Asia; (6) the only authoritative history of the early Christian church is a foreign missionary journal; (7) the disciples were called Christians first in a foreign missionary community; (8) the language of the books of the New Testament is the missionary's language; (9) the map of the early Christian world is the tracing of the missionary journeys of the apostles; (10) the problems which arose in the early church were largely questions of missionary procedure; (11) of the twelve apostles chosen by Jesus, every apostle ex-

cept one became a missionary; (12) the only man among the twelve apostles who did not become a missionary became a traitor; (13) only a foreign missionary could write an evangelistic gospel; (14) according to the apostle, the missionary is the highest expression of the Christian life."

As we scan the reports that are given to us by the promotional secretaries for home and foreign missions, we find there is an awful lack of financial help which is necessary for the spreading of the gospel of the Lord Jesus Christ. May I ask you, my reader, what is your status in the support of the gospel? Now let us reason, for I believe that many of us ought to *think*. When you bought your high-priced television set, how much did you give for the support of missions? Which was most necessary, the salvation of lost men and women, or your pleasure in seeing the programs on television? I am not condemning you for having a television set, but is the Lord satisfied with your giving to the cause of Christ?

We could go on naming many things we spend our money for that we could do without, but deep inside we are afraid that if we *think* and take an inventory of our giving we will know we have robbed God in order to satisfy *self*.

## The Lighted Pathway

(continued from page nine)

Accept Jesus Christ as your Saviour today. Be among the number that love Him, enjoy Him and serve Him. When eternity calls you will then be with Him in the land of the blest. *Only those who love Him will spend eternity with Him.* "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).—Selected.

Friends, let's keep Christ in Christmas, for there can be "No Real Christmas Without Him."

## Twenty Years a Church Member But Lost!

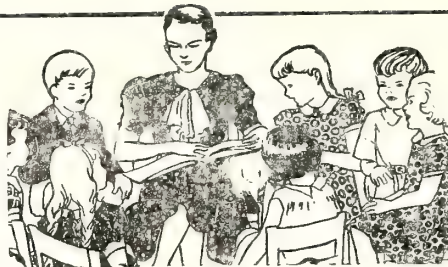
A faithful minister was called hastily to the bedside of an officer of his church. "Oh, Pastor," gasped the dying man, "I have sent for you to tell me how to be saved!" "What," exclaimed the pastor, "is it possible that you have sat under my ministry for these many years and do not know the way of salvation?" Said the dying man, "It is true, Pastor. While you preached, my thoughts were on business. Rarely did I give attention to anything you said!"—Gospel Herald.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Faithful Nalphi

(A Story of Inida)

Martin Wrain

**N**ALPHI rested his hand upon his pick handle and looked down the long, narrow ditch he was digging. The brown earth, fresh turned to the sun, glistened with dampness in the hot morning air. Another hundred feet to go and Nalphi would reach the river. Then the water would run down the ditch and water Mr. Luwan's rice and hemp paddies.

Nalphi wished the digging were done. The mission school in the neighborhood was opening today. The missionaries from America would start enrolling children at ten o'clock, and Nalphi wished he could go. There would be room for one hundred pupils. Surely that number would show up before Nalphi could finish the digging and run to the schoolhouse.

Nalphi had attended a mission school when his family lived north of the Ganges. He liked the school very much. The boys played baseball, but best of all they learned about the great Man, Jesus, and His teachings. Nalphi was sorry when his family had to move south, but Father was sick and there was nothing to do but come to live with Grandfather Gui. Grandfather was old and not able to work much, so Nalphi had accepted employment from Mr. Luwan. He was thankful for the chance to work and help earn food and clothing for the family. Mr. Luwan was a kind man. He paid Nalphi at the end of each day for the work he did. He gave him clothes which his own son, Bulva Dia, had outgrown. They were good clothes, and Nalphi thought that it must look strange to the people passing that a lad so well dressed would be digging an irrigation ditch. What they didn't know was that the outfit was a gift from Mr. Luwan.

As he stood resting on the pick handle, Nalphi saw someone coming across the field. In a few minutes he recognized Ladu, a neighbor boy who lived not far away. Ladu was in a hurry and seemed excited.

"I'm going to the mission school to enroll for classes," Ladu explained. "I want to learn to play ball."

"Baseball is fun," voiced Nalphi, "but the best part of school is the stories which the teachers tell about the great Man,

Jesus, and how He loves everyone. I wish I could enroll for school, too."

"Then why don't you come with me?" Ladu asked.

"I can't," Nalphi said slowly; "I must finish this ditch for Mr. Luwan. He wants to turn the water on his fields today."

"You could go and enroll for classes and then hurry back to work," Ladu was quick to suggest. "School doesn't really start until tomorrow. Mr. Luwan would never know."

What a clever idea, Nalphi thought at first. He could enroll at the mission school after all! He could slip across the fields, and then hurry back. But then he thought of the lesson he had learned in the mission school up north—a lesson on honesty and faithfulness. Remembering, Nalphi knew he couldn't leave his work. It would be just like cheating—and cheating was one thing of which Jesus disapproved.

"I can't go," Nalphi decided, starting to dig again.

Nalphi worked steadily and two hours later the ditch was completed. When he reached the river bank, the water gushed into the mouth of the ditch and trickled down the slope toward the hemp field.

Nalphi followed the ditch back across the field and then walked over to the warehouse where Mr. Luwan kept his tools and supplies. Mr. Luwan was there changing the front tires on his jeep.

"The ditch is done," Nalphi announced, dropping down upon a pile of sacks. He was very tired, and there was no need to go to the mission school now. Registration was over half an hour ago.

"You're a good worker," Mr. Luwan praised, sitting down to talk to Nalphi. "You've come regularly and on time each day. You never loiter. What's more, you're a faithful worker, Nalphi. You don't let folks tempt you away from work."

Nalphi sat up, surprised. Could Mr. Luwan know about Ladu's suggestion? But how? No one had been near to hear them talking.

"Ladu rode with me down the road this morning," Mr. Luwan went on. "He was going to enroll at the mission school. He

told me about his attempt to get you to go with him. Why didn't you, Nalphi?"

"Well, I—I," Nalphi said, embarrassed, "I attended a mission school once and I remembered a lesson about a man and his servants, some faithful, some unfaithful. The teacher said that the faithful servants pleased the master, and Jesus. I wanted to please Him and you, too, Sir."

"Didn't you want to go to the mission school?"

"Oh, yes," Nalphi quickly replied, "but it would have been wrong to slip away from work. I—I couldn't do it!"

There was a light in Mr. Luwan's eyes, Nalphi noticed. He looked pleased, too. He reached over and took Nalphi's hand.

"How would you like to go to school, after all?" he asked.

"But it's too late—registration is over!" Nalphi replied.

"It isn't too late for a faithful lad like you," Mr. Luwan beamed. "I went down to the school this morning, too. I talked with the teachers, Mr. and Mrs. Walton. They inquired about a boy whom they could hire to be school janitor, someone to keep the building and grounds clean. I told them what a good worker you are, how you refused to leave the job to enroll this morning. They would like for you to take the job, Nalphi. You'll get pay for your work and you can attend most of the classes."

Nalphi, too happy to speak, just stared at Mr. Luwan. This wonderful news was almost too good to be true. He had a job with pay, so he could still help support his family. He had a chance to go to school, to learn more about the teachings of Jesus.

"Thank you so much!" Nalphi said, squeezing Mr. Luwan's hand. "I'll try my best to please the teachers at the mission school. If I please them, I guess I'll please Jesus, too."

"I know you will," concluded Mr. Luwan.—*Junior Challenge.*

### WHEN THE STORMS ARE PAST

What tranquility will there be in heaven! Who can express the fullness and blessedness of this peace! What a calm is this! How sweet and holy and joyous! What a haven of rest to enter, after having passed through the storms and tempests of this world, in which pride and selfishness and envy and malice and scorn and contempt and contention and vice are as waves of a restless ocean, always rolling, and often dashed about in violence and fury! What a Canaan of rest to come to, after going through this waste and howling wilderness, full of snares and pitfalls and poisonous serpents, where no rest could be found.—*Jonathan Edwards.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## North Carolina Woman's Auxiliary Convention Report

The following is the North Carolina Woman's Auxiliary Convention report for second quarter, August 26—November 24, 1956:

Balance Brought Forward \$2,389.47

### Receipts

Co-Laborer Band	\$ 294.85
Cragmont, for Repairs	70.11
Cragmont, Room Paint	20.00
Cragmont Woman's Conference	21.35
Mount Olive College, Current	73.75
Mount Olive College, Room Furniture	60.00
Mount Olive College, Library Books	10.00
National Bible College	73.46
Superannuation	198.78
Home Missions	99.63
State Home Missions	6.00
Central Conference Home Missions	13.11
General Foreign Missions	271.54
Emma R. and Tommy Willey	424.60
Stevens	10.00
Hannas	3.00
Children's Home, Middlesex	30.03
Children's Home, Piano Fund	5.00
Children's Home, Laundry Equipment	30.00
Children's Home, Clothing	60.00
Church Finance Association	13.00
East Carolina College Fellowship Center	15.00
National Home Mission Tent Fund	65.00
Promotional Work	61.80
For Convention	3.50
Sale of State Guide Books	17.25

Total Receipts 1,950.76

Total Receipts and Balance \$4,340.23

### Disbursements

Co-Laborer Band	\$ 294.85
Cragmont, for Repairs	70.11
Cragmont, Room Paint	20.00
Cragmont Woman's Conference	21.35
Mount Olive College, Current	73.75
Room Furnishings	60.00
Library Books	10.00
National Bible College	73.46
Superannuation	198.78
State Home Missions	6.00
Central Conference, Home Missions	13.11
General Foreign Missions	271.54
Emma R. and Tommy Willey	424.60
Stevens	10.00
Hannas	3.00
Children's Home, Current	30.03
Children's Home, Piano Fund	5.00
Children's Home, Laundry Equipment	30.00
Children's Home, Clothing	60.00
Church Finance Association	13.00

East Carolina College Fellowship Center	15.00
National Home Mission Tent Fund	65.00
Free Will Baptist Press, Minutes, Report Blanks	153.40
Field Worker, 3 Clinics, Travel	43.25
Treasurer, 3 Months	45.00
Expense, Executive Committee and Anna Phillips Loan Fund Meeting	70.56
Expense, Anna Phillips Loan Fund Committee Work	13.68
Total Disbursements	2,094.47

Balance in Treasurer, November 24, 1956 \$2,245.76  
Mrs. M. A. Woodard, Treasurer

Kinston, N. C.—The G. T. A. of Faith Free Will Baptist Church met December 3, 1956, in the home of Faye Taylor, president. The group sang two choruses. Linda Turner led the girls in prayer. The officers for next year are as follows: Faye Taylor, president; Belva Dare Walls, vice-president; Mildred Rouse, secretary; Linda Turner, treasurer; Linda and Brenda Perry, quiz leaders. The directors of the G. T. A. are Mrs. Floyd Hemby and Mrs. Frank Davenport. Ten members and two visitors were present at the meeting. The girls were dismissed by praying together the Lord's Prayer.

Tulsa, Okla.—The Woman's Auxiliary of the Trinity Temple Free Will Baptist Church reports that God blessed the auxiliary with an average attendance of 13 at the pre-Thanksgiving week of prayer services. The auxiliary also reports a glorious offering for home missions during the month of November. The average attendance for the whole month was 35 at the program and business meetings.

Kinston, N. C.—The Woman's Auxiliary of Faith Free Will Baptist Church held its November meeting in the home of Mrs. C. D. Hedgpeth with the president presiding. "All on the Altar" was sung by a group of ladies with prayer following by Mrs. Charlotte Gray.

Mrs. Floyd Taylor gave the introduction to the program. Those taking part in the program were Mrs. Ethel Walls, Mrs. Levon Spence, Mrs. Pearl Hemby, Mrs. Henry Rouse and Mrs. C. T. May.

There were 21 present at the meeting, 2 new members and 1 visitor. The ladies were dismissed with prayer by Mrs. Floyd Taylor.

Kenansville, N. C.—The Woman's Auxiliary of the Sarecta Free Will Baptist Church met at the church on December 3, 1956, with 9 regular members attending. The meeting was called to order with the group singing "Love Lifted Me." Mrs. Wilbert Jones led the ladies in prayer. Mrs. Rivers Winstead had charge of the devotions, reading 1 Corinthians 13 as the Scripture.

Those taking part on the program were Mrs. Paul Ingram, Mrs. Simon Jones and Mrs. Wilbert Jones. After the business session the meeting was adjourned with prayer.

Morehead City, N. C.—The Woman's Auxiliary of the newly organized Faith Free Will Baptist Church met at the church Monday evening, December 3, for its regular monthly meeting. During the business session plans were made to give baskets of fruit at Christmas. Following the business session the program was presented by several members. Those participating were Mrs. Bessie Lovick, Mrs. Hazel Brisco, Mrs. Evelyn Bass, Mrs. Nettie Daniels and Mrs. Angie Nelson. The meeting was concluded with special prayer for the unsaved led by Mrs. Eva Bass and ended by Mrs. Noah Brown.

South River, N. C.—The Woman's Auxiliary of the Edward's Chapel Free Will Baptist Church conducted a pre-Thanksgiving week of prayer November 12-18. The services took place each evening at 7:00 o'clock prior to the revival services which were held at the church during the same week. An offering was received each night for missions.

## A Revival Will Come

Everywhere in religious circles we cry, "Revival!" There is a great need for revival. Can it come? Someone has said:

If all the sleeping folks will wake up  
And all the lukewarm folks will fire up  
And all the dishonest folks will confess up  
And all the disgruntled folks will sweeten up  
And all the discouraged folks will look up  
And all the estranged folks will make up  
And all the gossipers will shut up  
And all the dry bones will shake up  
And all the true soldiers will stand up  
A revival will come!

But is that all? No, a thousand times no! Christians who stand up, must stand up with complete dedication to the will of God in Christ Jesus.—Ruth's Chapel F. W. B. Church, New Bern, N. C.

Not money, but the love of money, is the root of all evil.—Selected.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Missionary Conferences A Success

Raymond Riggs

National Promotional Secretary

Equivalent to a revival meeting is a missionary conference sponsored by any local church. Many of our pastors are catching on to the idea, and in every case rich blessings are the result.

During the month of November such meetings were held in the following churches:

Calvary Church, Durham, North Carolina; Adam Scott, pastor.

Shady Grove Church, Morrisville, North Carolina; Joe Haas, pastor.

Edgemont Church, Durham, North Carolina; Joe Ange, pastor.

First Church, Florence, South Carolina; Ronald Creech, pastor.

First Church, Darlington, South Carolina; Rufus Coffey, pastor.

Bay Branch Church, Timmons ville, South Carolina; Billy Morris, pastor.

First Church, Savannah, Georgia; Louis Moulton, pastor.

In addition to these missionary conferences, one night itinerate services were conducted by our missionaries on furlough and Rev. and Mrs. Lonnie Sparks in the following churches:

Sherron Acres Church, Durham, North Carolina; Carl Osborn, pastor.

White Oak Hill Church, Bailey, North Carolina; Ralph Clegg, pastor.

Bethany Church, Timmons ville, South Carolina; Walter Jernigan, pastor.

East Belmont Church, Belmont, North Carolina; Owen Gaaney, pastor.

First Church, Portsmouth, Virginia; Eugene Waddell, pastor.

First Church, Jacksonville, Florida; D. E. Bias, pastor.

Ebenezer Church, Glennville, Georgia; Tom Hamilton, pastor.

Mt. Bethel Church, Jupiter, North Carolina; J. B. Brigman, pastor.

First Church, Smithfield, North Carolina; Chester Phillips, pastor.

Unity Church, Jacksonville, Florida; W. A. Hansley, pastor.

Saltilla Church, Hazlehurst, Georgia; Ralph Lightsey, pastor.

Little Creek Church, Norfolk, Virginia; Ivor J. Carter, pastor.

Fairmount Park Church, Norfolk, Virginia; Fred Rivenbark, pastor.

Hyde Park Church, Norfolk Virginia; Hadley Overman, pastor.

First Church, Warwick, Virginia; J. B. Chism, pastor.

Itinerate services were also conducted at the following associations:

Georgia State Association, Ashburn, Georgia.

Alabama State Association, Cordova, Alabama.

Florida State Association.

Space would not permit to record the testimonies of blessings enjoyed in these meetings. For instance, the Edgemont Church reports two first-time decisions and twenty-two rededications, and the church pledged \$10,077 for foreign missions. Then too, upon receipt of the resignation of their educational director, Dan Merkh, who had made application to go to Africa, and additional \$3,000 was pledged for his equipment.

The following letter from Ronald Creech indicates the Spirit that prevails with every true missionary conference:

"Well, brother, our missionary conference was really good. It is amazing how God works, turns your eyes on regions beyond, and invariably works here.

"In one of our services one of our backslidden men came back to the Lord Jesus and has really been on the ball since. This decision was worth the whole conference.

"We had people on the last night from several churches and our pledges were over \$2,000 to missions. Of this amount \$1,599.65 was pledged by our own people. I had hoped for \$1,000. God always rebukes our small faith. Our folk want another conference next year.

"Who will be home next year and on what dates? Please let me know soon so if we have someone home from the fields so I can be the first to speak; and if we will not, I can contact someone else."

Why not plan a missionary conference for your church this year?

## From the Field

Florence, S. C.—Mrs. A. W. Baxley, treasurer of the Florence Free Will Baptist Church, writes: "Enclosed please find two checks from our church, one in the amount of \$28.38, which is our tithe for the month of November. The other in the amount of \$50.00 is from our missionary conference that was held here last week. This con-

ference was a challenge to us Free Will Baptists here in Florence. May this be only the beginning of our launching out for Christ through giving to missions."

Florence, Ala.—Eustice A. Riggs says, "We had a special missionary service for Lonnie and Anita Sparks last week at our church, although Lonnie and Anita could not be with us personally. The Lord blessed us and with His help we were able to raise \$31.15 for their fund. It is our plan to have a monthly fund for them, and we hope that it will help to take the gospel to those who have never heard it in Africa. May God richly bless the department and our missionaries and use us all to bring a great harvest of souls to Him."

Arapahoe, N. C.—Mattie Mae Beacham of the Arapahoe Free Will Baptist Church reports use being made of the missionary place mats. She says, "Enclosed find remittance for the three dozen place mats I received plus a small offering. These place mats are being used of the Lord. The primary teacher told me, 'They are paying off. One pupil says he knows all but three of the missionaries.' So may God continue His blessings upon this work. We want the children to learn to love this phase of our Lord's work. I am requesting that you send me fifteen more missionary place mats for a class of juniors."

## The Hit Dog Hollers!

"If you shoot into a dark hole and something hollers and runs out," said Sam Jones, the outspoken evangelist of the other years, "it is because something has been hit!" People don't like to be *hit* especially the backslidden ones. The thoughts of their slumbering souls are admirably expressed in the words sometimes seen on Pullman berths, "Do Not Disturb!" At church, the ones at ease in God's spiritual Zion, hoist, as it were, an umbrella and shed onto others the truths their cold, calloused hearts desperately need.—Selected.

## Travailing Over Souls!

A consecrated Sunday school teacher came to her pastor. She taught a class of young college boys. Twenty-four of them were *unsaved*! She sat speechless and sobbing before the pastor. "What is the matter?" asked the pastor. She exclaimed, "My boys, twenty-four of them, are standing on my heart like the weight of a lost world. I did not sleep last night. I cannot eat. I must have them or I cannot live!" Prayer followed, prayer immersed in tears. In less than two weeks, every one of those twenty-four boys gave glowing, personal testimonies about the saving power of the Lord Jesus! —Selected.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Word Became Flesh

(Lesson for December 23)

Lesson: John 1:1-18.

Golden Text: John 1:14.

### I. INTRODUCTION

John begins this account and his first epistle, 1 John, on the same note of the eternity of Jesus. Here he calls Jesus the Word. It is a fitting title for our Master since He is the manifestation of God, the revelation of the will of God, the voice of the authority of God and indeed the very essence of God.

Jesus was with God in the beginning (Vv. 1, 2). Let us know assuredly that the birth of Jesus in Bethlehem was not the beginning of Jesus. He was with the Father as the second Person of the Holy Trinity before the foundation of the world "When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). When He came to the earth to be born of the virgin, Mary, He merely gave up for a time His heavenly position and humbled Himself to be made in the likeness of sinful man that He might save man from sin.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. Christ not only is the eternal Word, but as God is Creator and Maker of all things (Vv. 1-3).

2. From beginning of time the light of Christ has continued to shine in a sin-darkened world (Vv. 4, 5).

3. As a ray of light at early dawn, John gave witness to the rising of the Son (Vv. 6-8).

4. Though unknown, unwanted, and unclaimed by His own, Christ died to save those who believe on His name (Vv. 10-13).

5. The Maker of men, that He might save them, took a body of flesh and sacrificed for sin (Vs. 14).

6. A testimony for Christ is always in order if it honors and glorifies His holy name (Vs. 15).

7. Of the grace and truth revealed in Christ all men are partakers through faith in His name (Vv. 16, 17).

8. Though No man hath seen God at any time, they can see His likeness in the Lord Jesus Christ (Vs. 18).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. The Word (Christ) was the Creator of all things, whether seen or unseen, whether they be thrones, dominions and principalities, whether they be things on earth or things in heaven (Ephesians 3:9; Colossians 1:16; Hebrews 1:2). All things were created by Christ as the creative power, and not as the instrument merely. The Creator of all things must of necessity be God, for only an eternal, self-existent and omnipotent Being could bring into being a creation so vast, and so great, so well ordered, and designed, and so well adapted and regulated. Every single thing in God's wonderful universe came into existence by and through the Lord Jesus Christ. It is evident therefore, that He Himself cannot possibly be a creature. Christ was the Originator and Creator of all things, and therefore, He is omnipotent!—*W. S. Hottel, D. D.*

2. *All things were made by Him.* A recent Associated Press dispatch, was headed thus, "Hint Universe Is Based on a Set Pattern." It said in part, "An enormous photographic map of the skies indicates the universe is an orderly system of galaxies in clusters. . . . This new concept yields for the first time statistical evidence that the whole of creation has a pattern. . . . It means that there must be some great design!" Exactly! We know the great Designer. Of Him the eternal Word of God says, "For by Him were all things created, that are in heaven, and that are in earth" (Colossians 1:16).

3. A famous professor gave a stereopticon lecture to some children on plants and flowers. He explained how the seeds became plants; how the plants become leaves and flowers; how the flowers developed seeds again. He then told how the different parts of a plant were built up of tiny cells, and how all these cells were filled with a wonderful substance called protoplasm. Finally he said that no one knew what gave to protoplasm its power of living and growing. That was a closed door, and behind the door was unfathomable mystery! Then one little child asked a question: "Please, sir, does God live behind the door?"—*Bible Expositor.*

4. The owl, the bat and the skulking jackal are the sole inhabitants of the once glorious Babylon. Pompeii has been buried under the ashes of Vesuvius for centuries. Nineveh is a relic of the past. Of Christ's Kingdom only can it be said, "Of the increase of His government and peace there

shall be no end, upon the throne of David, and upon His kingdom to order it, and to establish it with judgment and with justice."—*Selected.*

5. *Herod's Last Orders.* Herod died in the spring of B. C. 4, not long after the visit of the wise men and the cruel decree that all the male children in Bethlehem and its borders should be slain, from two years old and under. Very shortly before his death he gave another cruel order which, fortunately, was not carried out. He had gone to a place afterward called the baths of Herod, where there were hot sulphur springs, the water of which runs into the eastern part of the Dead Sea. The waters did not do him much good, and he sensed not only the fact that he was about to die, but also that there would be rejoicing when he was gone. Hence, according to Josephus, he told a sister of his and her husband to shut up the principal Jews in the circus at Jericho and to put them to death whenever he expired, that there might be mourning at the time of his death, though of course it would not be mourning for him. The Jews were imprisoned as directed, but when news of his death came they were set free instead of killed, and his departure was welcomed with rejoicing as a relief from tyranny, instead of being attended with mourning.—*Selected.*

6. Upon the statement that *His own received Him not*, there follows this blessed revelation in John 1:12, 13. Even though the world did not know Him, and His own did not recognize Him, there were nevertheless those who did receive Him, and believe on His name. And what about these? "To them gave He the right to become children of God, even to them that believe on His Name" (A. S. V.). What a blessed revelation! Here it is that grace shines out. The world knew Him not; the gentile world had turned away from Him, and the Jews had rejected and crucified Him; the whole world is therefore guilty before God. Now in His infinite, sovereign and boundless grace, God makes out of guilty sinners children of God of all who receive Jesus Christ His Son and believe on His name. This is a new revelation. It is here for the first time we read in Scripture that those believing on the name of Christ, the name of the rejected, crucified and risen Christ, are made the children of God.—*Selected.*

•  
"If every home were an altar,

Where holiest vows were paid,  
And life's best gifts in sacrament

Of purest love were laid;  
Then solved would be earth's problems,  
Banished sin's curse and blight;  
For God's own love would radiate  
From every altar light."—*Selected.*



# CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## College Making Progress In Library Fund Drive

More than one third of the \$6,000 needed to bring the Mount Olive College, Mount Olive, North Carolina, library to the accreditation level has been raised, President W. Burkette Raper announced.

With approximately 1,200 additional specific titles needed to meet standards for an accredited library, the college earlier this month launched a campaign to raise \$6,000 for the project. Cost of each book is about \$5, and residents of the community and members of the Free Will Baptist denom-

ination which sponsors the school are encouraged to contribute for the purchase of at least one book.

The library is one of two major projects of the college in its bid for full accreditation by 1958. The other is a change in curriculum with more emphasis on mathematics.

President Raper reported this week that the curriculum has been corrected to meet the North Carolina College Conference's specifications and that the new curriculum changes will be instituted before the fall term of 1957. Earlier this month, the North Carolina College Conference's Committee of Standards said that a change in the curri-

culum and improvements in the library would virtually assure the school of full accreditation by the fall of 1958. If the standards committee approves the change, probationary accreditation will be granted the school next year.

Accreditation by the fall of 1958, President Raper said, will assure students entering Mount Olive college next fall of graduation under accredited conditions and thus their credits would be honored at all other colleges in the state. At present only two colleges, East Carolina and Atlantic Christian, recognize courses taken here.

As far as the curriculum is concerned, Raper said the college was prepared at present to teach the mathematics course, but there had been no demand for the subjects to date.

The college was established here three years ago, and, if it is accredited in 1958, will become one of the youngest colleges to be accredited so quickly since the North Carolina College Conference, the accrediting agency, was established.

## Christmas and All-Occasion Greeting Cards

This beautiful line of Scripture cards is designed to retail at \$1.00 per box and is an outstanding value at that price.

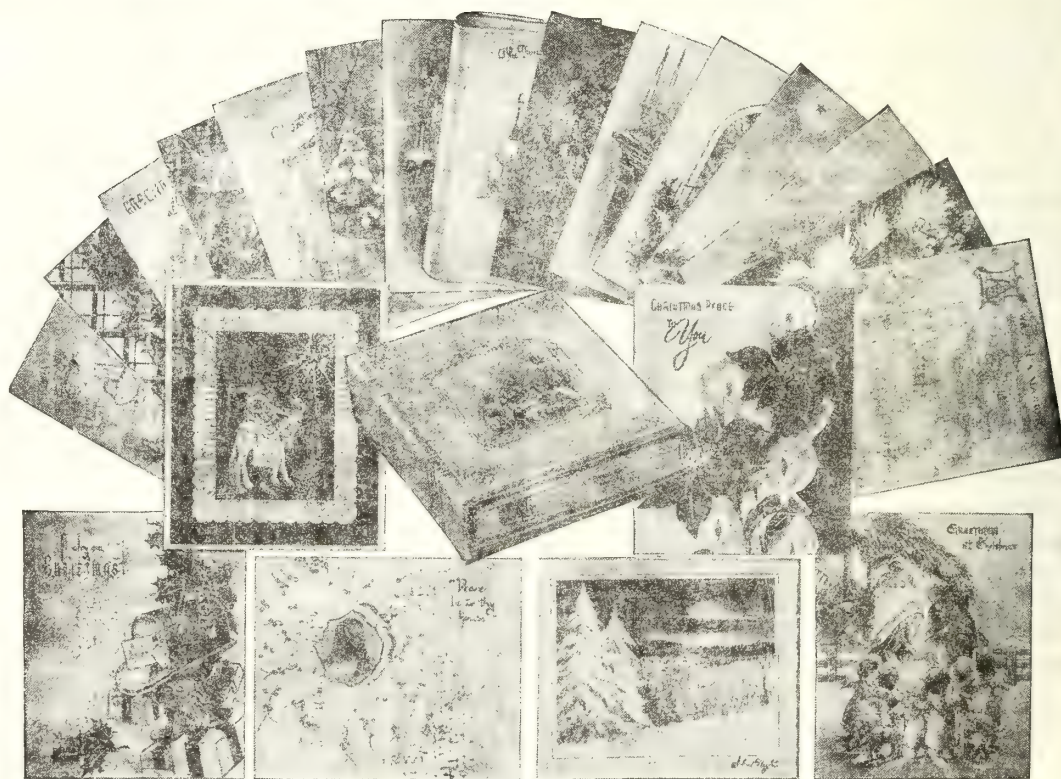
We are offering them to churches, auxiliaries, leagues, classes and other church and Sunday school organizations at the low price of—

**60 Cents per Box**

when ordered in lots of ten or more boxes

This is an excellent way for your organization to raise that needed extra amount of money between now and Christmas.

Be sure to place your order early before our stock is exhausted.



## Free Will Baptist Press - Ayden, N. C.



# *The Free Will Baptist*

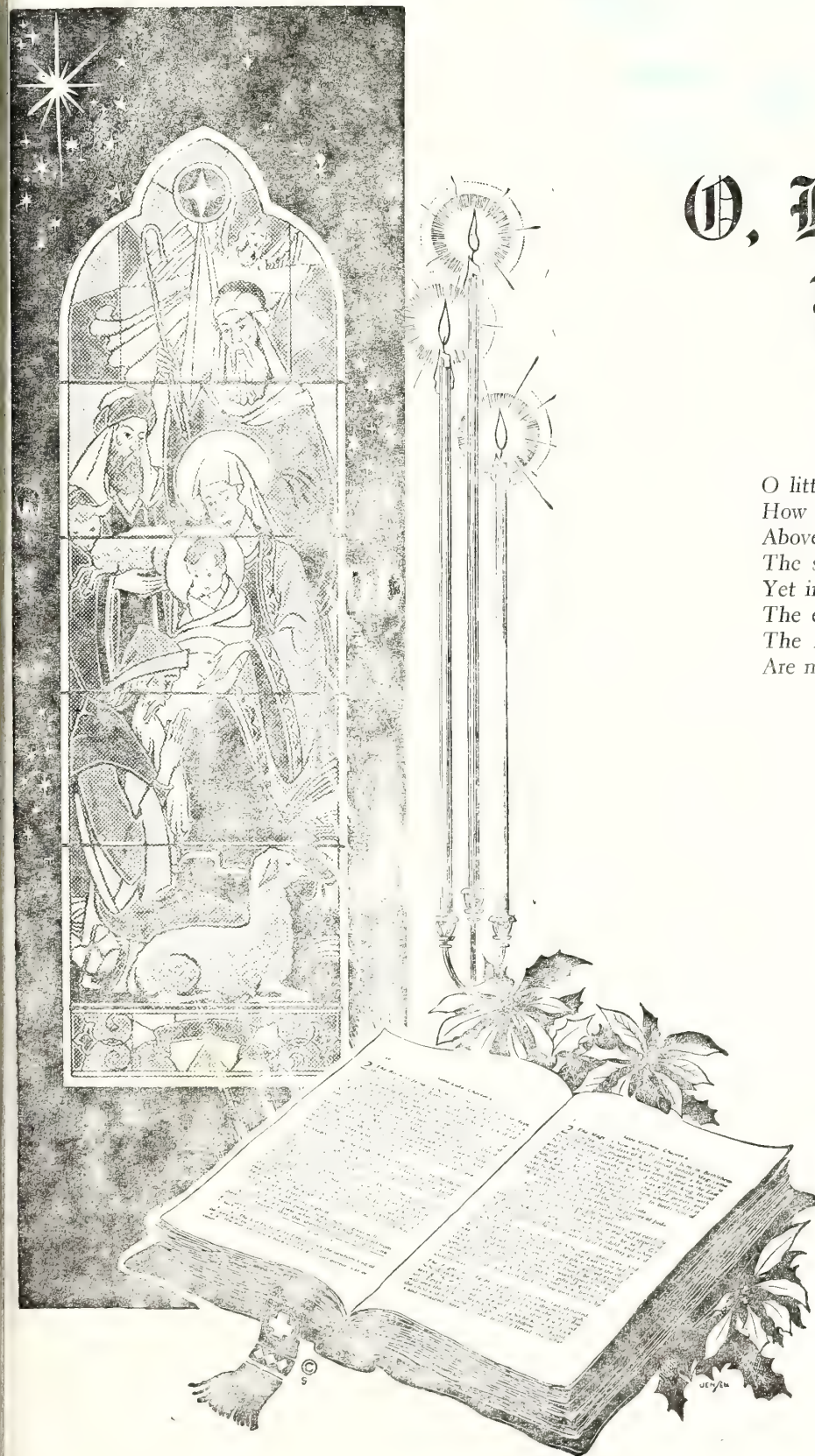
AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 19, 1956

## O, Little Town of Bethlehem

O little town of Bethlehem,  
How still we see thee lie!  
Above the deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

For Christ is born of Mary,  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wond'ring love.  
O morning stars, together  
Proclaim the holy birth!  
And praises sing to God the King,  
And peace to men on earth.

How silently, how silently,  
The wondrous gift is giv'n!  
So God imparts to human hearts  
The blessings of His heav'n.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive Him still,  
The dear Christ enters in.





# EDITORIAL

## CHRISTMAS

(We have selected this article as our guest editorial for this issue. The writer is the Rev. Naaman Borders, Waverly, Ohio.)

Christmas, which is the greatest holiday of the year, will soon be here; and all the good children will be getting presents. (And by the way, all of them are good at that time!) It would be a great thing if all of us would celebrate it in the way that it is intended to be celebrated. But I'm sorry to see that many people have seized upon it as a day to commercialize, profit and squeeze every penny out of the other fellow that they can. Some will be eating and drinking with little thought of its real meaning.

There was a lady walking down the street who looked into a window and saw the little Child, Jesus, lying in a manger. This lady remarked, "I hope they will not try to work religion into the day and spoil Christmas."

I have also known of a young man who sent his dad a bottle of liquor for a Christmas present. That was just as much out of order as if you would sing, "Old Joe Clark" or "Turkey in the Straw" at your mother's funeral. Why not celebrate each holiday in the way that would be appropriate? Let's be consistent in all our celebrations.

We celebrate Thanksgiving by thanking God for a bountiful harvest. We celebrate Labor Day by giving the bread winners a day's rest from their toils, which is proper and fitting. We celebrate the Fourth of July by making speeches, by flying the stars and stripes, and by shooting firecrackers. We do that to keep our memories refreshed of the Declaration of Independence. We honor the birthday of Washington because he made good that declaration. We honor the birthday of Lincoln because he set the slaves free.

Should we not honor the birthday of Jesus Christ because He came to set the devil's captives free from the shackles of sin and death? Did He not come to give peace on earth and good will to men? Did He not come to give life more abundant to all of us? Then let us celebrate the day of Christmas in an appropriate manner.

Some will make a great feast and gorge like gluttons with little regard for the less fortunate about them. Some will fall into debauchery and drunkenness and will revel and riot like the prodigal son. Rather than honor the day, they will disgrace it. O, consistency, thou art a jewel! We can say the same thing about appropriateness.

It is said that when the slaves got the news that they were set free, they shouted and went wild with joy. Should we not rejoice and be exceedingly glad because the great Emancipator came down from the skies to set at liberty those who are bruised and set the captives free. He became poor that we may be made rich. He became the Son of man that we may become the sons of God. He died that we may live forever.

You may ask, "What way should we celebrate Christmas?" One way is to read the account of the birth of Jesus Christ in the Bible and discuss it with your family. You may go to church and hear your minister preach the Christmas message. You may sing Christmas carols.

I saw a unique dramatization in Foley, Alabama, which made a great impression upon me. A great host of people took part in a parade. A man stood on top of a high building with a loud speaker and read the account of Christ's birth and announced the proceedings. First there came a float drawn by some donkeys. In it lay the Child, representing Jesus, lying in a manger. By the manger stood some small oxen eating straw. Over the Child stood

an angel with snow white wings. The mother, Mary, watched over the Child. Several floats depicting the shepherds and the host of angels came by. Then these were followed by several floats representing different nationalities and tribes of the earth who had been gathered into the fold of Christ.

On one float were people dressed as Indians. Others had on Chinese costumes. Behind them were a band of Negroes wearing costumes similar to those worn in Africa. Still behind these were floats representing the Eskimos, others representing those cannibals from the islands of the sea, some from India's coral strand, others from Iceland's icy mountains, and almost every other race. When the almost endless procession passed by, thrills of joy ran through me and tears filled my eyes. I thought of the missionaries in every nation gathering trophies for the Master for that last great day.

## CHRISTMAS BY DR. LUKE

This day is Christmas, and the best diagnosis of the true meaning was given by a doctor over 1900 years ago. It simply cannot be improved upon. And it puts many other diagnoses completely to shame.

The doctor is Luke. And the diagnosis is found in the second chapter of his inspired prescription which is known to us as the Gospel according to Luke. In Verse 11, we have the crux, the core, the center, of the message "For unto you is born this day in the city of David a Saviour which is Christ the Lord."

Note how clear, how sharp, is the doctor's diagnosis!

Unto you—that is *Personal*.

This day—that is *Present*.

A Saviour—that is *Precious*.

You know, of course, that there is all the difference in the world between Christmas and Christ. Millions make a holiday over the former and only a mockery over the latter. Christ is cruelly crowded out of that special day which is meant to remember Him the most. Holiness is hidden beneath the pile of holly. The wreath is hung higher than the Cross. And worst of all, the Saviour is asked to make way for Santa Claus.

And yet, without Christ, there is really no Christmas. Without Him, there really is nothing to sing about or to rejoice over. Outward merriment all too quickly becomes inward mockery to the starved soul.—*Challenger*.

Volume 71

Number 50

## THE FREE WILL BAPTIST

December 19, 1956

Published and Edited weekly by the  
Free Will Baptist Press  
Ayden, N. C.

Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager.....L. A. Dunn  
Editor.....J. O. Fort

Subscriptions Payable in Advance

6 Months .....\$1.00  
1 Year .....2.00

All material to be placed in any issue must be in the hands of the editor on Friday preceding the publication date of that issue.

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# Peace on Earth

Olive Bishop Branch

THE fire flickered in the sheet iron stove, casting dancing shadows on the walls and ceiling of the dimly lit room and across the white hair of the bent old man huddled in the rickety rocking chair. Outside the window, white snowflakes were drifting gently toward the earth, laying a mantle of white on the window sill and across the yard beyond.

From a distance the sound of singing floated through the air and the old man stirred in his chair. It was Christmas Eve, but there were no symbols of Christmas here in this barren room—no tree, no bright wreaths of holly, no stockings by the fire.

"Christmas Eve," he quavered, as he watched the snowflakes drifting through the air outside his window. He had long ago formed the habit of talking to himself, since there had been no one else to talk to for so very long. "Christmas Eve. I always miss her most at Christmas time."

He remembered best the Christmas when Dana was ten—forty years ago. "This room looked different then," he mused. He closed his eyes and the sun streamed in through the polished windowpanes and crisp curtains upon the red carpet on the floor. The room was spotless and shining, gaily decked with wreaths of holly. The smell of spicy sweetness pervaded the house as the preparation of Christmas goodies went on in the kitchen. There was an undercurrent of eager excitement and anticipation in the air.

He was enjoying it to the full as he stood near the bottom of the stairs, warmly wrapped in his outdoor clothing. "Dana," he called up the stairs, "Dana, are you ready?"

"Coming, Pop," she called back. There was a rush of steps and Dana ran down the stairs lightly, her cheeks rosy and her eyes starlike with excitement.

She buttoned the last button on her coat as he opened the front door and they stepped outside into the crisp winter day. The snow crunched beneath their feet.

"Oh, Pop, I think going after the Christmas tree is the very best part about Christmas."

"The very best, Dana?" he asked, looking at her with love and pride in his eyes.

"Well, no, Pop, not quite the best. The best part is the Baby at Bethlehem, of course."

He picked up the rope to the sled and they swung off down the street toward the little woods outside the village where they always found their tree.

"I hope my little girl will always remember that Jesus is the most important part about Christmas. The other part of the celebration wouldn't mean much without Him."

"I know. Mother says He came to bring 'peace on earth,' though I don't quite know what that means. Do you?"

"It means—it means—oh, you'll understand some day when you're older."

They had laughed and sung and enjoyed every moment as they cut down the little evergreen tree and hauled it home on the sled. Then they shook the snow out of the branches and took it inside. They set it up near a window and decked its branches with tinsel and simple homemade ornaments.

"It's beautiful!" Dana had exclaimed, her eyes sparkling with happiness. She studied the tree thoughtfully. "There's one thing I want to add." She ran to her room and was soon back with a red card, neatly lettered in green. It read: PEACE ON EARTH. She stood on tiptoe and tucked it up on the topmost bough, and then stood back to survey her handiwork. "It's perfect now."

The old man opened his eyes and sighed as he looked about the room. The spot where the tree had stood was bare and empty, as bare and empty as his heart.

He closed his eyes to shut out the sight

of the room. He thought he heard the door open and a light step across the floor. When he opened his eyes, a woman was sitting in the chair opposite him. He peered at her through the dim light, but he didn't know her. She must be another of his dream people. No, she couldn't be. She was too real for that.

"Who are you?" he asked.

"I'm a Christmas visitor," she answered him.

"I never have Christmas visitors. No one has been here on Christmas for many years."

"You have no relatives or friends?"

"None."

"You had a daughter once."

"A daughter!" he said with a start. "I have no daughter."

"You had a daughter," the woman insisted.

The old man reached a shaking hand toward the table beside his chair and picked up a well-worn Bible. He laid it on his lap and turned to a flyleaf in the front.

"There," he said, placing his finger in a blank space on the page where the family birth records were listed. "There, you see. The space is blank."

The woman came quietly and looked over his shoulder. "But there was a name there once," she said. "It has been erased."

She went back to her chair and the old man sat numbly looking at the page. "Yes," he said finally, in a lifeless tone of voice, "I erased it with my own hand thirty years ago. My daughter committed a terrible sin. I no longer have a daughter."

"Do you not find it in your heart to forgive her?"

"Her sin was too great," he answered sadly.

"Didn't you care? Didn't you love your daughter?" the woman asked, almost fearfully.

The old man's white head dropped until his chin rested on his breast. His words when they finally came were faint, almost sobbing. "I loved my daughter very much. It broke my heart to blot her name from the Bible."

"Then why did you do it?"

"I felt she had disgraced the heavenly Father by her conduct and that I must vindicate His honor by removing her name from His Holy Book."

"But Christmas means the coming of the Saviour for those who have sinned, even for those who have sinned deeply. The Babe of Bethlehem came into the world because God loved sinners. The Bible says, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' If God can forgive, surely you can too. Jesus came to bring peace

(Continued on page ten)

## SPECIAL NOTICE

**NO FREE WILL BAPTIST  
DECEMBER 26, 1956**

**The yearly volume of "The Free Will Baptist" is composed of 50 issues. It is therefore necessary that we omit two issues during each year. The second issue will be omitted December 26, 1956.**

**The next issue of "The Free Will Baptist" you will receive will be dated January 2, 1957.**

**Please keep this in mind.**

**Thank you!**



# Christmas Eve in the Alley

**I**T was Christmas Eve as Dave Martin stood in the saloon a little unsteadily and demanded, "Fill it up again." He pushed his glass toward the bartender, put down on the counter the last piece of money he had and after draining the glass he staggered out into the darkness. His money, his wife, his children, his honor—everything was gone, he reflected.

He stumbled along the street, cold and weary and fell in an alley. Why try to get up? At least he was sheltered somewhat from the cold there. He dozed off to sleep.

"Joy to the world; the Lord is come! Let earth receive her King," voices sang.

He became partly awake. The voices became clearer. Carol after carol they sang, and the tears came to Dave's eyes as the young carolers with pure, innocent faces appeared. The carolers came so near they almost stepped on him. There was not energy enough to move. He didn't even care if they called the police.

A little girl looked like his own Elizabeth. She was like an angel. He wondered if Elizabeth was thinking of her daddy.

How he had beaten her and her mother! They had prayed for him but it had not seemed to help. He had tried to turn over a new leaf and stop drinking but each time he failed. Finally he decided it was no use trying anymore and went to another city.

"Oh—look at that man lying there!" cried a young caroler and Tom Hughes, the minister, came over.

"Are you hurt?" he asked. Then he smelled the liquor on Dave's breath. He insisted on taking Dave to the mission, though Dave kept saying there was no use. He had gone too far in sin.

At the mission they fed him, cleaned him up, and gave him a bed for the night, after praying with him and showing him there was still a chance to be saved.

The next morning they had prayer with him again and after devotions he was given the job of janitor at the mission. There were meetings every night so he had no chance to return to the saloon. He was kept so busy he hardly left the mission at all.

Little by little the power of sin began to lose its hold on him. One night at the mission the speaker quoted, "Ask, and ye shall receive" (John 16:24), and Dave did just that as he knelt at the altar. He felt so clean as through his faith the blood of Christ washed his sins away. There was no need to say he was saved. His smile and his

shining eyes said so, but he told everyone he saw how Christ had saved him, and he pleaded with sinners to accept Christ.

Now he would go and tell Betty, his wife, that he was saved, ask her forgiveness, and start a Christian home. He would be the father Elizabeth and little Pete should have. At once he set off for home, and his heart pounded as he walked up the front walk and knocked on the locked door. A strange woman opened the door. She knew nothing of his wife and children. A young married couple with a baby had lived there before. There seemed to be no trace of his loved ones. He left, sick at heart.

He tried to forget by busying himself in Christian work, but the thought kept com-

ing, "Perhaps they starved to death because I deserted them." No one knew the sorrow in his heart as he served His Saviour so faithfully, ministering to the poor and winning many drunkards to Christ.

Christmas came and his thoughts turned to the Christmas Eve he had spent lying drunk and cold in the alley.

So many people needed food the mission had almost more work than it could handle. All Christmas Eve he delivered baskets of food with a Bible or a tract in each basket. He was tired, but so were the others, so he kept on working.

Only one house was left to visit. He went to the door of the poor little shack and knocked. A child's face appeared at the window—Elizabeth's! Betty opened the door. She gasped and would have fainted if Dave had not caught her. Soon Betty, Elizabeth, Pete and Dave were in the front room and Dave was telling how Christ had saved him and how they would have a Christian home, a family altar, and win many more souls to Christ at the mission — *The King's Message.*

## Give Christmas Back to the Children

*Evelyn Pokrzywa, Beaufort, North Carolina*

**L**ET'S give Christmas back to the children this year. You may say that it already belongs to them. But does it, really? It is very true that most children will have a Christmas tree and will be visited by Santa Claus. But have your children had any part in the preparations for Christmas? In my opinion, it is the adults that get more out of Christmas these days. To most children Christmas is something that comes once a year; they are not too interested in it one way or another.

It will take a little extra work, patience and understanding; but let's begin this Christmas to make it one your children will remember. You and the children can start now planning to get things ready so you can begin when the day arrives for preparations. Give the children a box; and in it have them save string, tin foil, other pieces of paper and brown paper bags. From these they will make decorations for their Christmas tree. That's right, I said their Christmas tree, because they should have one too.

The next step is in planning your Christmas menu. Here the children should help too. Let them choose one dish which will

be served at Christmas. Then, too, no Christmas is complete without cookies. It will take a little more of your time, but the children would love to help you make cookies. Even a small child can cut out the cookies and will feel he has had a big part in making them. Though you may have to take one full day to bake cookies, think of the enjoyment both you and the children will share! A child is happier when he is doing something and when he feels that he is needed. So don't "shoo" the children from the kitchen this year; let them come in and help.

Last Christmas at our house we had two Christmas trees, and my four children are looking forward to fixing their tree this year. About three weeks before Christmas the children get out the box in which they have saved string, paper and tin foil. With scissors, paste and crayons the children can make beautiful decorations. Nuts and fruit may be wrapped in tin foil and hung on the tree. A paper chain, which is very easy to make, is another beautiful decoration. Let the children use their own imagination to prepare the decorations. If your budget



will permit, you can buy a few plastic bulbs which are unbreakable.

Somewhere in your house there is room for another Christmas tree: a tree for the children of their very own. The Christmas tree of today has all sorts of decorations and electric lights; and when the tree is being decorated, it is done by an adult. The children are not allowed to decorate for fear they may drop and break some of the fragile decorations; yet we say we have prepared the tree for the children. Take, for example, your going in a store to purchase a dress. Suppose that you had to sit and look at the dress and were not allowed to examine or feel the material. Just how would you feel? Or maybe your husband buys you a dress without asking your advice; you feel as though you have no choice in the selection of it. The children feel the same way about the Christmas tree.

Suppose though, that in your house there is room for only one tree, and there are children in the house; then, by all means, let it be a tree for the children, a tree that they have planned and decorated themselves. It is true that you will not receive as many compliments on the tree as you have in past years. But what is more important to you, compliments from others or the way your children's faces light up when someone mentions the tree and they can proudly say, "We fixed it"?

Since Christmas is associated with children, why not let them have the full measures of it? Notice the radiant joy on the face of your child this Christmas if he has been allowed to help in the preparations. Christmas is for children, and you should plan this year to fully give Christmas and its meaning back to your children.

should live unto righteousness: . . ." (1 Peter 2:24).

Since He was identified with our sin, He made it possible for us to be identified with His goodness. You and I, or whosoever will, can become strong in His strength, pure in His purity, and victorious in His victory. We might say, "How can these things be?" It is by identification with Him or self-surrender to Him.

We do not know the exact date or day of the birth of our Lord, and we do not think that is of great importance. We do know He had a birthday, a miraculous birth, for He was born of the virgin, Mary. As Christians, let us use this opportunity of commemorating the birthday of our Lord. Emphasize Him more, get more acquainted with Him, and don't forget the real meaning of Christmas.

At Christmas time we give gifts to our loved ones and friends, and to those who are in need. But at the first Christmas Jesus did not give gifts; He gave a Gift, the greatest Gift of all. He gave Himself to us and for us. If we just give gifts to each other and do not give ourselves unto Him, we leave Christ out of Christmas. So let us keep Christ in Christmas by rededicating ourselves to Him and to His service.

## Do We Leave Christ Out Of Christmas?

Mrs. S. T. Dunning, Jakin, Georgia

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

THE greatest of all miracles found in the Bible is not the healing of the sick, the causing of the blind to see, the feeding of the hungry multitudes, or even the raising of the dead to life; but it is the incarnation.

The word, *incarnation*, comes from a latin word meaning *in the flesh*. To become incarnate then is to become flesh or to become man. This is exactly what the Son of God, the second Person in the Holy Trinity, did. Jesus Christ is not man become God, for in the first verse of the Gospel according to John we have: "In the beginning was the Word, . . . and the Word was God." So the Word, or Jesus Christ, is God become man. He could not serve and accomplish the purposed obedience apart from a human body. We couldn't get to Him so He came to us, and He became like us that we might be like Him.

In Hebrews 10:5 we find these words: ". . . a body hast thou prepared me." From these words we learn that, in incarnation, the Lord took on a *body prepared*. Christ lived as a man as other men did in His day, only He lived without sin. Again, in the fourth chapter of Hebrews we find that Christ was in all points tempted like as we are, yet He was without sin. The writers of the Gospels were inspired to record for us the temptations of our Saviour, the Word that was *made flesh and dwelt*

among us, telling us what weapon He used to cause Satan to flee from Him. This weapon was the sword of the Spirit, the Holy Bible. So Christ was identified with our humanity. He went further; He was identified with our *sinful* humanity. The first step in this was His baptism.

He came to earth without sin, was made flesh, and dwelt among us. At the time of His baptism, John the Baptist was preaching repentance and baptizing unto a baptism of repentance. So the Word that was made flesh, who was without sin, needed no baptism of repentance, but He came as one repenting of sins and took a baptism of repentance along with those who needed and asked for it. Thus He identified Himself with us.

He goes still further in this identification. He identifies Himself with all troubled and suffering people as He said, "I was hungry and ye fed me, naked and ye clothed me, in prison and ye visited me." The people to whom He spoke these words did not understand them, as they could not remember ministering unto Him in this way. Christ knew their thoughts and said by way of explanation, ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

At the Cross the Word that was made flesh did even more. He was crucified between two sinners as a sinner Himself. Peter tells us that He became sin for us or became our substitute and died in our stead. He bore in His own body our sins. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins,

## The Star Still Shines

Joan Averette

'Twas the star that led the wise men  
That night of grace divine,  
To the manger of the Christ Child  
Behold, that star still shines!

The vision of its vibrant beams,  
It's mem'ry naught can dim;  
Throughout the endless age of time  
The star still points to Him.

Its dazzling light drove darkness back  
And led them to the Prince,  
The promised King—the Hope of earth;  
That star shines ever since.

The star forever guides man on  
Through time and ages yet  
To Christ, the Saviour of the world;  
Its mem'ry none forget.

So let the star guide you to Him,  
The Saviour, yours and mine;  
Find perfect peace and joy complete  
Behold, that star still shines!

"Thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1:21).



# NEWS NOTES

## **Cragmont Stockholders' Meeting At Free Will Baptist Press**

The annual meeting of the stockholders of Cragmont Assembly located near Black Mountain, North Carolina, will be held at The Free Will Baptist Press, Ayden, North Carolina, on January 9, 1957. The meeting will begin at 10:00 a. m.

All stockholders are urged to be present at this meeting in which new officers will be elected.

## **District Meetings at Union Chapel Church**

The Union Chapel Free Will Baptist Church, Beaufort County, North Carolina, will be host to the Albemarle district meetings on Saturday, December 29, 30, 1957. Following are the scheduled programs for these meetings:

### *Union Meeting, December 29*

#### *Morning Session*

- 10:00—Devotions, Rev. LaRue Davis
- 10:10—Welcome Address, Local Pastor
- Response, Mr. David Ange
- 10:15—Moderator's Remarks
- 10:20—Minutes of Last Union
- Roll Call of Ministers and Churches
- Recognition of Visiting Ministers
- Announcements
- 11:15—Congregational Singing and Worship Offering for Orphanage
- Special Music, Host Church
- 11:30—Union Meeting Message, Rev. J. A. Alexander
- 12:00—Lunch

#### *Afternoon Session*

- 1:00—Union Meeting Message, Rev. Bill McClintock
- 1:15—Business Period
- 2:15—Closing Hymn and Benediction

### *League Union, December 29*

#### *Evening Session*

- 7:30—Devotions, a Leaguer
  - 7:40—President's Message
  - 7:45—Appointment of Digest Committee
  - Roll Call of Leagues
  - Minutes of Last Union
  - Recognition of Ministers
  - Announcements
  - 8:00—Congregational Singing
  - Special Music, Host League
  - 8:00—Congregational Singing
  - Special Music, Host League
  - 8:15—Business Period
  - 8:30—League Program
  - 9:00—Closing Hymn and Adjournment
- Sunday School Convention, December 30*

#### *Morning Session*

- 10:00—Devotions, Rev. Willie Twiddy
- 10:10—Welcome Address, Local Sunday School Superintendent
- Response, Mr. Isaac Furlough
- 10:15—President's Message
- 10:25—Sunday School Lesson, Mr. John H. Allen
- 10:50—Enrolling Ministers
- Recognizing Visiting Ministers
- Reading Minutes of Last Convention
- Sunday School Reports
- Announcements
- Congregational Singing and Worship Offering for Orphanage
- Special Music, Host Sunday School
- 12:00—Sunday School Convention Message, Rev. L. E. Ambrose
- 12:30—Lunch

#### *Afternoon Session*

- 1:30—Devotions, Rev. W. S. Burns
- 1:45—Business Period
- 2:30—Adjournment

## **St. Mary's Church Host to Youth Rally**

The St. Mary's Free Will Baptist Church, New Bern, North Carolina, will be host to a Youth for Christ Rally on Sunday afternoon, December 23, 1956, at 2:30. The rally is usually held on Saturday nights, however the time has been changed for this particular rally.

Everyone is invited to attend the Youth for Christ Rally which will be conducted by students of Mount Olive College and Free Will Baptist Bible College.

## **Fifth Union Meeting of Eastern Conference**

The Fifth Union Meeting of the Eastern Conference of North Carolina Free Will Baptists will be held with the Palmetto Chapel Church near Vanceboro, North Carolina, on December 29, 1956. The Scripture theme for the meeting will be "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, . . . but exhorting one another: . . ." (Hebrews 10:24, 25).

## **Coming Events**

- December 25—Christmas Day
- January 1, 1957—New Year's Day
- January 9—Cragmont Stockholders' Meeting, Free Will Baptist Press
- January 25—Registration, Spring Semester, Mount Olive College.

The following is the scheduled program for the meeting:

#### *Morning Session*

- 9:30—Opening Hymn
- Devotions, Rev. D. W. Cleve
- 9:50—Reading of Minutes
- 10:00—Roll Call of Ministers
- 10:15—Roll Call of Churches
- 10:45—Appointment of Committees
- 11:00—News from Woman's Auxiliary, Mrs. Harold Mallard
- 11:15—Special Music, Local Church
- 11:25—Sermon, Rev. R. L. Edwards
- 11:55—Congregational Song
- 12:00—Announcements, Benediction, Lunch

#### *Afternoon Session*

- 1:00—Hymn
- Devotions, Elmer E. Lewis
- 1:15—Roll Call of Churches
- Reports of Committees
- 1:30—News from Free Will Baptist Bible College, Lewis Campbell
- 1:40—News from Mount Olive Junior College, W. Burkette Raper
- 1:50—News from Free Will Baptist Children's Home, S. A. Smith
- 2:00—Special Music, Local Church
- 2:10—Business Session
- 3:00—Adjournment

## **Woodmen of the World Holds Christmas Party**

On Tuesday night, December 18, the Woodmen of the World held their annual Christmas party for the children of the Free Will Baptist Children's Home, Middlesex, North Carolina. The program was conducted as follows:

- Master of Ceremonies, E. L. Exum
- Song, Children
- Prayer, H. E. Mixon
- Welcome, Robert Lee Lane
- Response, R. L. Martin
- Introduction of Speaker, W. A. Dunning
- Address, H. A. Melvin, Assistant State Manager, W.O.W.
- Presentation of Gift, David Nobles
- Acceptance, S. A. Smith

## **Wilson's Veterans Administration To Entertain Children's Home**

The Veterans Administration of Wilson, North Carolina, will entertain the children of the Free Will Baptist Children's Home of Middlesex, North Carolina, with a Christmas party Wednesday night, December 19. The children are looking forward to this wonderful party.

## **Second Union Meeting At Gum Swamp Church**

The Second Union Meeting of the Central Conference of North Carolina Free Will Baptists will convene with the Gum Swamp Church, Pitt County, North Carolina, on December 30, 1956. The following is the program for the meeting:



### Morning Session

- 10:00—Devotions, Nathan Eason  
 10:15—Business Session  
     —Seating of Ministers and Delegates  
     —Appointment of Special Committees  
 10:45—Special Music, Directed by Rev. Leonard Earl Harris  
 11:00—Morning Worship  
     —Congregational Singing  
     —Message, "Ministry and Teachings of Jesus," Rev. J. B. Narron  
 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Rev. J. C. Smith  
 1:15—Business Session  
 2:30—Adjournment

### November Treasurer's Report Mount Olive Junior College

The Rev. M. L. Johnson, treasurer, submits the following financial report of Mount Olive Junior College, Mount Olive, North Carolina, for the month of November, 1956:

Balance, November 1, 1956	\$6,442.63
<b>Receipts</b>	
Eastern Conference	\$ 1,534.45
Central Conference	2,837.04
Western Conference	1,292.54
Cape Fear Conference	413.28
Albemarle Conference	73.00
Blue Ridge Association	8.10
Mount Olive and Community	3,202.70
Goldsboro and Community	2,898.00
Other Communities	210.00
Student Accounts	1,018.44
Bookstore	193.87
Lunchroom	221.65
Mimeograph Service	5.00
Refunds	10.00
Total Receipts	13,918.07
Total to Account For	\$20,360.70
<b>Disbursements</b>	
Salaries	\$ 4,351.31
Social Security Tax	87.01
Utilities	292.67
Bookstore Purchase	535.62
Office Supplies and Expense	155.98
Food	1,268.75
School Supplies	91.74
Household and Kitchen Supplies	66.68
Travel	251.62
Insurance	300.00
Repairs	31.60
Library	557.63
Printing	299.65
Rent (Male Students)	141.00
North Carolina Sales Tax	11.88
Student Employment	85.00

Refunds	10.00
Payment of Interest	425.00
Miscellaneous	35.50
Debt Retirement (Payment of Principal)	2,050.00
Property Improvement	2,049.93
Equipment	1,037.01

Total Disbursements	14,135.58
Balance	\$ 6,225.12

### Sunday School Convention At Palmetto Chapel Church

The Sunday School Convention of the Fifth Eastern District of North Carolina Free Will Baptists will convene with the Palmetto Chapel Church near Vanceboro, North Carolina, on Sunday, December 30, 1956. The music director will be James E. Davidson, and the pianist will be Mrs. William Harrison. The pastor of the host church is the Rev. H. E. Edwards.

Following is the scheduled program for the convention:

#### Morning Session

- 10:00—Welcome Address, Elmer E. Lewis, Host Superintendent  
     —Reponse and Devotions, H. L. Ireland, Vice-President of Convention  
     —Program, Children of Host Sunday School  
     —Business Session, Walter R. Sandlin, President  
     —Lesson Sermon, Elmer E. Lewis, Teacher  
     —Announcements and Offering  
     —Offertory, Elbert M. Prescott  
     —Dinner and Fellowship

#### Afternoon Session

- 1:00—Convention Hymn, "He Keeps Me Singing as I Go"  
     —Devotions, Rev. Richard Etheridge  
     —Business Session  
     —Introduction of Convention Speaker, Rev. Graham Lane  
     —Convention Address, Mrs. Ethel Whaley, Secretary of Eastern Conference Mission Board  
     —Children's Program, Phillip Prescott, Superintendent  
     —Young People's Program, James E. Davidson, Superintendent  
     —Adult Program, Elbert M. Prescott, Superintendent  
     —Benediction, Rev. E. E. Edwards, Host Pastor

### Auxiliary Convention of Central Conference

The Fourth Union Meeting Auxiliary Convention of the Central Conference of North Carolina Free Will Baptists will meet with the Walnut Creek Church, Wayne County, North Carolina, on Sunday, December 30, 1956. Following is the program planned for the meeting:

### Morning Session

- 10:00—Sunday School  
 11:00—Devotions, Mr. Tyson Creech  
 11:10—Welcome, Mrs. Ina Ruth Langston  
     —Response, Mrs. Russell Baker  
 11:15—Special Music, Charlie Beaman, C. H. Overman  
 11:20—Recognition of Ministers and Delegates  
 11:30—Sermon, Rev. Roger Tripp  
     —Alternate, Rev. C. H. Overman  
 12:05—Appointment of Committees  
 12:15—Lunch

### Afternoon Session

- 1:15—Devotions, Mrs. C. L. Patrick  
 1:30—Special Music, Robert Durham, Junior Lancaster  
 1:35—Business Session  
 2:00—Program, Local Church  
 2:30—Adjournment

### St. Mary's Church Host to Youth Rally

The St. Mary's Church near Kenly, North Carolina, will be host to the next Johnston, Wilson and Wayne County Youth Rally. The rally will be held December 29, 1956, at 7:30 p. m. The Rev. Joe Ingram will act as master of ceremonies. He will be assisted by the pastor, the Rev. Boyd L. Shook.

Young people from these counties and others are urged and invited to attend.

### Sunday School Counsel Holds Annual Party

The Sunday School Counsel of the Wilson, North Carolina, Free Will Baptist Church held its monthly business meeting December 11, 1956, at the church. Following the business meeting the group held its annual Christmas party.

Instead of bringing gifts each person present pinned a dollar bill on the Christmas tree. Mrs. Jenny Hayes, Mrs. Gwen Ferrell and Mrs. Virginia Parsons led the group in several games. Mr. and Mrs. Pharow Bunn served refreshments.

Mrs. Wiggins and Mr. James Cooke were appointed as delegates to the Sunday school convention which will be held at the church on December 30, 1956. Mrs. Pharow Bunn and Mrs. Thelma Pittman were appointed to serve on the food committee. Mr. Wray Tomlinson and Mr. Joe Flowers were appointed to serve on the table committee.

Conscience tells us that we ought to do right, but it does not tell us what right is—that we are taught by God's Word.—H. C. Trumbull.

What is defeat?—Nothing but education; nothing but the first step to something better.—Wendell Phillips.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** In the September 26, 1956, issue of *The Free Will Baptist* you state that God knew what man was going to do before He created him. That statement agrees with what I have heard from childhood, viz., that God foreknows all things. When I search the Scriptures I do not find in them a satisfactory affirmative answer to this doctrinal question. For example, "And God saw everything that he had made, and, behold, it was very good. . . ." (Genesis 1:31). Then I find "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart" (Genesis 6:5, 6). The question naturally arises: did God foresee what would happen in Genesis 6:5, 6, when He said what He did in Genesis 1:31? Then in Jeremiah 7:31, God said this to Jeremiah, "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." Also in Jeremiah 19:5 we have this statement of God speaking to Jeremiah: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." We have this expression also from God, Jeremiah 32:35, "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." To me these statements are plain that these people have done something that God had no knowledge of until it has happened, for twice He said it had not entered into His mind and once it had not come into His heart.—Eld. A. L. Sellers, Quitman, Georgia.

**Answer:** I shall first try to show you that the Scriptures teach the foreknowledge of God or that God has all knowledge including that which has to do with future events. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Here we

see Jesus given for His calvary experience before the world was founded so God knew that we were going to sin and need Him as a Saviour before Genesis 1:31 or Genesis 6:5, 6. ". . . I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, . . ." (Isaiah 46:9, 10). "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (Isaiah 42:9). ". . . there is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days. . . ." (Daniel 2:28). ". . . there is no man that doeth anything in secret, . . ." (John 7:4).

According to Isaiah 46:9, 10 God has declared the end from the beginning and according to Matthew 10:29 a sparrow does not fall to the ground except God knows it. And according to Luke 12:6, 7, God never forgets a sparrow and He has every hair on each person's head numbered. These passages certainly do not mean only the sparrows of a certain time nor the hairs of the people's heads in a certain age, but all the sparrows of all times and all the hairs of all heads throughout all ages. If God's knowledge were limited to any time, place, number of persons or things He would not be God. ". . . for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: . . ." (1 Chronicles 28:9).

Emery H. Bancroft, in "Elemental Theology," Page 47, says, "God's knowledge reaches from everlasting to everlasting, comprehending all things in all places to the minutest detail." See Romans 11:33.

Dr. P. B. Fitzwater, in "Christian Theology," Page 97, says, "God knows from all eternity what shall be in all eternity." This statement agrees with "Known unto God are all his works from the beginning of the world" (Acts 15:18). See Psalm 46:9, 10.

Genesis 1:31, quoted above, is given here to advise against any thought that God is in any wise the author of evil. Instead all He makes is not only good, but very good. Of course, this includes His law as well as the way He created man who had the capacity and possibility to do evil even though he had no inclination toward evil or quality in his nature that made it as easy to do wrong as to do right. Man developed this by effort and by doing wrong—one thing

done wrong conditions that conscience for another. If you do not think so follow the steps that Eve took in the process that led to the fall.

In Albert Barnes' "Notes on Genesis," Page 99, in Volume 1, we read: "The writer says with emphasis that no imperfection inhered in the work God had wrought up till this point. For after all preceding statements to the effect that individual works were good comes this stronger statement to the effect that it was 'very good,' making a total of seven times that the word is used—seven being the mark of divine operation. The thought that God might be the author of evil and imperfection must be guarded against most strenuously (Strack). The 'behold' moves the expression 'very good' prominently into the foreground."

In Genesis 6:5, 6, we have placed before us a complete and universal moral and spiritual break down of the antediluvians to which disaster God gives His immediate attention. According to the Scofield Reference Bible note on Page 973, the Hebrew word which *repented* in Genesis 6:6 is translated might as well be translated eased or comforted, in which case it would present quite a different view of God's attitude toward men. In several places throughout the Bible God warns that He is going to ease Himself of all His adversaries. See Isaiah 1:24. In keeping with the rest of the Bible, it is safe then, to say that God knew what was going to happen as is set forth in Genesis 6:5, 6 as He first said the word of Genesis 1:31. We need not try to fathom all the mysteries of God for we cannot, neither do we need to make every quality of God fit into our human logic, for we are not called upon to do this. Faith must be exercised. God asks us to believe and obey and to ask Him for wisdom that we lack, but need. He will give us that.

". . . I commanded them not, neither came it into my heart" (Jeremiah 7:31), as well as what is said in Jeremiah 19:5; 32:35, etc., means that God neither commanded or required them to participate in such worship, neither did He consent to it. They had not obeyed God in worshiping Him by means of the Levitical system, but had resorted to such heathen practices as those indicated here by Jeremiah. In other words, God is saying here in different words what He has said earlier. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jeremiah 2:13), and saying, I have neither ordered this nor have I consented to it.

Pray for the homes of Christians, that they be not carried away by the spirit of lawlessness, and that reverence of law may be restored.—Seek.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

"Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:3-5).

The incarnation of God's Son was the greatest mystery of all history. A mystery the mind of man has never solved, and never will be able to solve. As the incarnation was the greatest mystery, so was it the greatest of all miracles. Men continue to ask, "How could this have happened?" Nevertheless the Christian's faith in God makes us know that the God who made all things, and with whom nothing is impossible, could and did send His only begotten Son in a most unusual and miraculous way for His glory and our redemption. Of all the births of all the world this one in Bethlehem was the most unique, but a superhuman life requires a superhuman birth. Faith in God demands that we accept it without question.

But the event we are considering stands alone in the annals of history. Such an event as that of the incarnation can have nothing like it, or parallel to it, as long as this world lasts. In it God has unveiled Himself to us, to be as man that He may be the restorer of mankind. It is impossible that such a thing could happen, and not that all things else be effected by it. The incarnation was the turning point in the history of the world. The Son of God was made man, for each man, as for the whole world, to enable every man to reach the state of perfection for which he was originally made.

The following paragraph gives a beautiful picture of the incarnation of Christ:

"Jesus was born a babe, representing our weakness and helplessness, because He is our strength; He was born in the night, typical of the moral darkness of the soul, because He is the light of the world; He was born in a manger, to show the spiritual poverty of man, because in Him is true riches; He divested Himself of the glory which He had with the Father, to show the loveliness of our humility, because He was to exalt us to share the glory which is His at the right hand of the Father."

The first fourteen verses of the first chap-

ter of the Gospel recorded by John give the method and the purposes of the incarnation. Marcus Dods has said concerning these verses: "The Word of God is God's power, intelligence, and will in expression; not dormant and potential only, but in active exercise. By a man's word you could perfectly know him, even though you were blind and could never see him. So by the Logos whom John presents we may perfectly know God though we do not see Him. Our first thought of God then must be what the incarnation suggests, that the God with whom we have to do is one who sacrifices Himself for us and makes common cause with us in all which concerns our welfare. The second lesson of the incarnation regards our own duty. 'If God so loved us we ought also to love one another.'"

other.'"

By reading the first four verses of the first chapter of the First Epistle of John we learn that we may experience the fellowship made possible by the incarnation. This fellowship is not by virtue of our reaching up to God, but because He has come down to us. He who was unknown and unseen has now become knowable and known. We are told that the Greek word for fellowship is *koinoia*, meaning, to share, and that is just what we who know Him desire most to do—share Him with others.

May I wish for every reader of this column the greatest Gift anyone can receive—Jesus Christ, God's incarnate Son, with all His fullness—not only for this Christmas season but through all life.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### HOW A CHRISTIAN BECOMES WEAK

1. By neglecting the study of God's Word (1 Peter 2:2; Jeremiah 6:19).
2. By indulgence in secret sins (Ecclesiastes 11:9; 12:14).
3. By neglecting prayer (Luke 18:1; Daniel 9:13).
4. By being careless (Psalm 123:4; Isaiah 32:9).
5. By being indifferent in the service of God (Judges 5:23).
6. By inviting the curse of God (Nehemiah 3:5; Jeremiah 48:10; Ezekiel 33:31).
7. By being unfaithful (Luke 12:47; Matthew 7:26; James 4:17; Hebrews 10:25).

### THE CHRISTMAS MESSAGE

1. It reveals the love of God (Isaiah 9:6; John 3:16).
2. It reveals the work of Christ (Philippians 2:6-11).
3. It reveals God's infinite mercy (Titus 2:11).
4. It reveals the Gospel of salvation (Acts 13:32; Romans 1:16).



# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Morrisville, N. C.—Fifteen members and six visitors attended the meeting of the Woman's Auxiliary of the Shady Grove Free Will Baptist Church which took place at the Fellowship House on Thursday evening, December 6.

Mrs. J. R. Hildebran introduced the program entitled "We Need Love for Such a Time as This." Those participating in the program were Mrs. D. C. Knowles, Mrs. Dwight Ferrell and Mrs. Joe Haas.

At the close of the meeting Christmas games were enjoyed by the group. Each member placed a gift under the tree for a child at the Free Will Baptist Children's Home, Middlesex, North Carolina. Hostesses for the evening were Mrs. H. O. Carptner, Mrs. J. R. Penny, Mrs. Dwight Ferrell and Mrs. Fred Carpenter.

Auburndale, Fla.—The Woman's Auxiliary of the First Free Will Baptist Church

met at the church on Friday evening, December 7, for its first meeting of the month. The auxiliary holds its meeting two times per month on the Friday evenings before second and fourth Sundays.

Mrs. Eddie Jones, program-prayer chairman, had charge of the program. Mrs. Whitman Lyme read 1 Corinthians 13, and Mrs. Ted Davis led the ladies in prayer. Topics were given by Mrs. G. M. Page, Mrs. Harmon Mercer and Mrs. Ted Davis.

Following the program the business session was held. The auxiliary decided to furnish robes for the church choir and to give \$10 per month to the building program of the church.

## THE MAIL BOX

### Information Wanted

"If you know any Free Will Baptists living in or near Atlanta, Georgia, please send their names, street addresses and phone numbers to me. I am very anxious to get a church in Atlanta, and as soon as I receive enough names I will contact the State Mission Board for the proper investigations."—Mr. Lee R. Miller, 370 LeLand Terrace, Atlanta 17, Georgia.

## Peace on Earth

(Continued from page three)

to the hearts of sinners. It has taken me a long time to learn that."

"Dana wanted me to explain 'peace on earth' to her once, but I couldn't," he mused. "I never thought of it just like that before."

He looked up with troubled eyes. "But I'm an old man and I'm very tired. Would you go away? I'll think about these things tomorrow. I won't have anything else to do then."

The woman arose reluctantly and turned toward the door.

"Wait," he said, putting out a trembling hand toward her. "Who are you? Why did you come here tonight?"

She reached into her purse and handed him a red card. He studied it in the dim, flickering light. It was carefully lettered in green in childish characters and read: PEACE ON EARTH.

"Why, you're my Dana!" he exclaimed.

The old man reached for a pencil and wrote in the blank space on the flyleaf of the Bible, in large shaky letters: DANA MONTGOMERY.—*Gospel Herald*.

An aged Scotchman, while dying, was asked what he thought of death and he replied, "It matters little to me whether I live or die. If I die I will be with Jesus, and if I live Jesus will be with me.—*Select-ed*."

5. It reveals the purposes of God (Matthew 1:21; Ephesians 3:11, 12).
6. It reveals our need of a Saviour (John 14:6; Acts 16:30, 31).
7. It reveals the riches of God's grace (Ephesians 1:7; 2:7, 8).

## WHY JESUS CAME

1. To reveal the Father to us (John 1:18; Luke 10:22).
2. To fulfill the law (Matthew 5:17; 20:28).
3. To put away sin (Hebrews 9:26; 1 John 3:5).
4. To preach the Gospel (Luke 4:18, 43).
5. To save sinners (Luke 19:10; John 10:10).
6. To give light to the world (Isaiah 9:2; Luke 1:79).
7. To give us life (Luke 18:28-30; John 3:36).
8. To bring us to God (1 Peter 3:18; Hebrews 2:10).

## THE BIRTH OF CHRIST

1. Foretold by prophets (Isaiah 7:14; 9:6, 7; Micah 5:2).
2. Proclaimed by angels (Luke 2:10-14).
3. Broadcasted by shepherds (Luke 2:17).
4. Inquired into by wise men (Matthew 2:1, 2).
5. Troubled Herod (Matthew 2:3; Luke 9:7).
6. Wondered at by the people (Luke 2:28).
7. Pondered over by Mary (Luke 2:19).



# NOTES — A N D — QUOTES

By J. C. Griffin



## A CHRISTMAS MESSAGE

At this season of the year we are much engaged in the work of selecting gifts for our families and friends. It takes a lot of thinking and also a lot of money, in many instances, to get around. After we do our best to get gifts suitable to everyone, we often make many blunders in our selections. Perhaps we get a tie for someone and afterwards learn that he is the owner of a large assortment of nice, beautiful ties. We look and shop from store to store to get Father a shirt; and when the shirt arrives, it is either too large or too small; and perhaps he did not need a shirt at all. We get socks for the boys and later find they are too large or too small. So it goes from one thing to another, and we are sadly disappointed that we made so many errors in the selection of presents.

We are so tired even before the day we call Christmas comes that we often say, "I'll be glad when it is all over," and some will say, "I'm tired to death." Well, many of us do just work ourselves down. And often we are financially embarrassed about the first of January when bills become due and statement after statement arrives. It is then that we say, "I cannot pay my bills," or "I wish I had not spent so much for Christmas."

### Christmas Gifts That Will Last

There are some Christmas gifts we can give that will last a year, others that will last many generations to come, and still others that will be eternal. Following are four suggestions I would like to make for lasting gifts:

(1) We can give a year's subscription to one or more of our church papers to some shut-in. *The Free Will Baptist* will cost you only \$2, and the friend to whom you send it will be reminded of Christmas with each issue. You can send *Contact* to a shut-in friend for only \$1, and each issue will also remind that friend of Christmas and of the one who made it possible for him to receive the paper.

(2) You can send a gift to one or to both of our colleges, Free Will Baptist Bible College at Nashville, Tennessee, and Mount Olive Junior College, Mount Olive, North Carolina. If so, you will be helping to prepare young men and women for useful lives and perhaps some to preach the gospel of the Lord Jesus to thousands. The value of gifts to our colleges can never be

known in this life.

(3) We can make a gift to our Children's Homes and thus help to make men and women who will be able to take their places in the church and state as useful, worthwhile citizens.

(4) We can send a Christmas gift to the treasurers of our various mission boards; and in so doing we will help to support the missionaries on the field; and perhaps many of those who sit in darkness will be brought to the saving knowledge of the Lord Jesus. Only eternity will be able to reveal the value of such a gift.

### Useless Gifts

We are so prone to spend money for useless and sometimes dangerous gifts for our children and friends. Instead of useless, dangerous gifts, why not make gifts of beautiful storybooks about great men of the Bible and others who have been a blessing to humanity? By so doing you will instill into the mind of the child a worthwhile truth that will be a blessing to him and also to those to whom the truth will be imparted in after years. I have known children to be seriously wounded by a dangerous toy, and especially by fireworks. Fireworks should never be used in connection with Christmas—the very idea of celebrating the birthday of Jesus with fireworks! It may be suitable to enjoy fireworks on the Fourth of July, but I cannot see any place for them on the Lord's birthday.

### The Abominable Thing

There are those who think they must have their *tody* or their *eggnog*. Some even want that abominable thing that makes men wild and causes wrecks, murders and many other sins. They drink away the season celebrating Christmas. I have actually known people who were religious (notice that I said *religious*, not *Christian*) to get drunk on Christmas Day. What a shame, yes, what a shame!

### A Rebuke by a Jew

Years ago I heard of a Jew who said to a half drunk church member, calling him by name, "———, do you really believe that your Jesus was born on this day, and that He really saves men from sin?" The half drunk church member said, "Yes." The Jew returned, "If I believed that, I would certainly observe the day differently from the way you do." This brings to my mind a question I heard sometime in the past when a little boy asked, "I wonder if they believe what they preach and sing?"

### Observe Christmas with Thanksgiving

The name *Christmas* is derived from the Person who is called Christ or the One who Christians say is the Saviour of sinners. The promise was to this effect: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused

to Joseph, before they came together, she was found with child of the Holy Ghost" (Matthew 1:18). Any doctrine which denies that Jesus Christ was begotten of the Holy Ghost is a doctrine of antichrist.

Let us notice the rest of the promise: "Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:19-21).

The very idea of getting drunk, cursing, fighting, destroying property, abusing and misusing the valuable time given to us that we may observe and celebrate Christmas Day to the glory of God for a Saviour who can take the worst of sinners, clean them up and make them to be holy! It is an abomination in the sight of God!

### Good Advice

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55:1, 2). In this instance the wine mentioned represents that spiritual food that satisfieth the soul of man. No man can be satisfied with a guilty conscience. Everyone who has not accepted the Lord Jesus Christ and is not worshiping in His name abideth under the wrath of God (John 3:36).

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth, peace, goodwill toward men" (Luke 2:11-14).

Sin is a clinched fist, and its object is the face of God.—*Selected*.

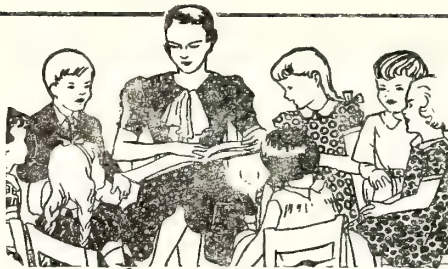
"Every day is a happy day to those who love and obey the Lord Jesus."—*Selected*.



# STORIES

FOR OUR

## BOYS and GIRLS



### No Christmas Gifts

Sarah Schuster

IT was nine weeks before Christmas when Mrs. Mueller one day said to her ten-year-old daughter, Barbara, "I'm afraid, Barbara, that we cannot have any Christmas gifts this year."

Mother strangely looked happy with just a twinge of sadness in her eye as she said this. Barbara understood immediately, for she knew Mother had just finished giving Daddy his breakfast and that she was more than delighted that Daddy was recovering so nicely.

Mr. Mueller had lain in a big white caste ever since the accident when their automobile had skidded off the highway into a big horrible ditch. The doctor had said that he would walk and work again, but it would take a long time and excellent care to bring his strength back to normal.

"You won't mind if we skip Christmas presents this year, will you, dear?" said Mother quietly. "The Lord Jesus has been so good to us that certainly we need no gifts to help us remember His birthday with joy and thanksgiving."

"No, Mother, I won't mind not getting any gifts and surely no one will expect anything from us this Christmas," said Barbara bravely. Her big brown eyes looked wistful with Christmas memories. Unbelievably plain pictures flashed before her eyes and she felt Granny's tight hug and the many kisses she had pressed on her forehead when, last year she had brought a basketful of goodies and little gifts which she and Mother had made especially for Grandma. This year there was not one cent to spend and, of course, no time to make anything. Mother was well nigh exhausted with the care of Daddy and the days when she worried whether he would get well.

"No present for teacher when all the other children would proudly bring a handkerchief or some little thing for her," thought Barbara with a twinge of pain in her heart.

"Nothing for Miss Brewster, her Sunday school teacher," mused Barbara, and swallowed hard.

"Miss Brewster, of all people, would understand and sympathize," thought the ten-year-old, but somehow she loved Miss Brewster best, too, and that made no gift harder to bear.

"No gifts for the two sick girls in her room at school who had been in the hospital almost all term," reflected Barbara silently. "That seems terrible," she thought, "But I'll tell Jesus I couldn't help it and maybe He'll tell the girls Himself and help them to understand."

Her lips actually quavered, but she said resolutely to Mother who was busy with a dressing for Daddy's leg, "Of course, everybody will understand and realize that with all our doctor bills and medicines so high, and bandages, and even nurses at first, we haven't one penny to spend."

Barbara was, to be sure, genuinely happy at the thought that Daddy was slowly getting better day by day. Never for a single solitary fleeting moment did she ever let Daddy see even a puzzled or disappointed look on her face. The first thing every morning she tripped into his room to greet him with a smile and a big warm kiss. Indeed, she was more than thankful, too, that she and Mother had escaped the accident with hardly a bruise. Suppose they, too, had been injured, who would have taken care of all of them? Grandma was altogether too old and nervous to undertake anything like that, and besides, she was getting cataracts on her kind, lovely eyes, and try as she would, she saw things double and crisscross and even hit or miss. "My!" she often thought, "Aren't we glad Mother and I can take good care of Daddy and see him through? We'll fill our minds with Christmas thoughts this year and be more than satisfied with real Christmas joy in our hearts."

In the broad daylight Barbara could easily see her way through a Christmas without any gifts, for she was a good sensible little girl, if ever there was one, but somehow, at night her dreams were full of Christmases with all kinds of beautiful gifts that she was carrying around briskly. When morning came and she awakened to the fact that this year it would not be so, she had to reason and think everything through again from the beginning.

"You ought, Barbara, my child, begin to practice the Christmas carols and the hymns and songs on the piano," said Daddy one morning as his little girl stood at his bedside. "I'd love to hear you practice them

and you could read to me the story of the birth of our Lord, a part of it, every day until Christmas. You know, dear, Daddy never, never gets tired of hearing the Bible read over and over again."

So it was that exactly eight weeks before Christmas Barbara sat reading the verses where the angel Gabriel came to the virgin, Mary, and announced that she should be the mother of our Lord. Oh, it was a magnificent story and Barbara's flesh grew goose pimply, young as she was, at the thrill of the words. Suddenly she read, "For with God nothing shall be impossible."

She stopped abruptly and Daddy, thinking that she was perhaps tired, said, "That's enough for today, my darling."

That night Barbara said her usual prayer of great thanksgiving for Daddy and asked for strength for Mother, and then suddenly the verse flashed again before her mind, "For with God nothing shall be impossible."

"Could it mean, Jesus, that You might in some way make it possible to give Christmas gifts?" she asked in childlike trust. A feeling of peace settled over her and quickly she went into a quiet, peaceful, dreamless sleep.

The next morning Mother said, "Barbara, seeing this is Saturday and you do not go to school, let's clean up the basement. We'll want to be nice and clean for Christmas and you know we have to do a little every day to get all the work done."

And what do you think, they had scarcely gotten downstairs when Mother stumbled over a large wooden box.

"Look here, Barbara, here are those Narcissus and hyacinth bulbs we packed away to get ready for Christmas blooming."

Barbara clapped her hands and danced up and down crying out almost, but not quite, loud enough for Daddy to hear up stairs, "God has answered my Christmas prayer, 'For with God nothing shall be impossible.'"

"Yes, dear, you are right, and we'll let the basement cleaning go and get the pots and bowls and the pebbles and everything ready, for there are enough bulbs here that Daddy and Grandma and all your friends can have Christmas presents."

"And we found them just in time, too," said Mother, "for it takes eight weeks to get them in good blooming shape."

Oh, the happiness that those simple bulbs brought! Just watching them secretly so that they'd be a great surprise to Daddy and everyone, filled the air with Christmas magic. But, best of all, was the fact that those august words of God about His only begotten Son, in great condescension, He brought to bear upon the problem of the sad ten-year-old child who wanted to celebrate Christmas in His name.—*Gospel Herald*.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## SPIRITUAL EMPHASIS AT MOUNT OLIVE JUNIOR COLLEGE

Mount Olive Junior College, Mount Olive, North Carolina, has just completed a week of spiritual emphasis activities under the leadership of the Reverend Michael Pelt, pastor of Hull Road Free Will Baptist Church, Snow Hill, North Carolina. In every respect the week's program was successful. Here are the evaluations of two of the college students with reference to Spiritual Emphasis Program.

### *This Week in Review*

Hilda Boykin  
Wilson, N. C.

My impression of this week is that it has been a week of real spiritual thought presented to us as students which we can accept or reject. I believe we have been shown some very vital things to think about in Christian living. Therefore, I believe what each person has received from our spiritual emphasis week really depends on the individual—his needs, attitudes, and whether or not he is willing to think about these things and apply them to his own life or just to listen to what has been said and then forget it.

I believe each of us has received blessings from the services and that we will continue to receive blessings if we retain these spiritual thoughts and live our Christian lives as it has been suggested to us during this week—in our personal devotions, studying, in our church, our vocation and our relations with others.

I think we have been challenged to live a more dedicated, consecrated Christian life.

### *My Evaluation of Spiritual Emphasis Week*

Allen P. Overman  
Pikeville, N. C.

Within the life of each individual is found something of the nature of God. Especially is this true for the student in college who is looking for truth. In biology we are looking for the truth about man's existence and his environment. This is related to God because He is truth and the Creator of all truth. Math teaches us to use basic principles to achieve a goal and likewise we must follow certain patterns as set forth by our Lord and Master. English

teaches us how to express our feelings and views.

This program of spiritual emphasis has helped me to see more fully my relationship to God in my chosen vocation and how I can serve God and my fellow man.

Much emphasis throughout the week has been placed on the word *think*. The type of messages Mr. Pelt delivered certainly was challenging to the mind.

May I say that I have been well pleased with the student participation in these programs because I realize that this is very essential to stimulate interest on the part of the student body. I would suggest that those in charge from time to time make use of special talents. An example was the special music provided by Mr. Pendergraft which strengthened my confidence in the interest of faculty members toward religious affairs.

I believe the time of year the program was held was just right. It arouses the spiritual interest within each student just before the Christmas season.

I am fully interested in seeing this program continued as it stimulates the spiritual interest of students and is evidenced to those who have an eye on the college that the cause of Christ is an inclusive part of college life here at Mount Olive Junior College

## Campaign Drive for Bible College

This is a report of the response for gifts to pay off the note on the Dunbar property. On October 6 the Free Will Baptist Bible College, Nashville, Tennessee, mailed 11,000 letters telling of the need to meet a \$15,000 note on November 10. We appreciate the gifts that many of you sent but as the report shows, the response was not nearly enough to meet the need.

We kept as accurate a record as possible of every gift that came as a response to our letter. To date we have received 205 gifts for a total of \$3,286.82. Of these 205 gifts, 170 came from individuals and 35 from churches or church organizations. The average amount of the gift was \$16.04. The percentage of response was about 2%. That is, almost 2 people out of 100 who received the letter responded with a gift. If we could have a 10% response we could easily pay for the property.

I feel that we can have better than a 10% response. I believe if all who intended to send a gift when the first letter was received will sit down and send your gift today, enough will come in by Christmas to pay the balance. The Bible College took enough out of its general fund to pay \$5,000 on the note. This has drained our general fund to a low point and we need enough gifts to pay the \$10,000 still owed on the property and reimburse our general fund.

Let me ask you who have not made your gift to do so if you possibly can so this indebtedness of our Bible College can be taken care of.

As I have checked over the list of those who have already sent in their gifts I saw so many names of people I know personally, and of course some of you I do not know personally, but I thank God for everyone of you and for the gift. I know there are hundreds of others who realize the importance of the work that Free Will Baptist Bible College is doing and are just as interested as these whose names are already listed. Let us all join together in enjoying another victory for our Bible College.

May God bless you.

L. C. Johnson, President

## His Mother's Christmas Gift

MARY S. STOVER

A young American of twenty-three was taking a postgraduate year at Waseda University, Tokyo. As winter drew on, the contrast between his pagan surroundings and old home scenes awoke in him such keen gratitude for his Christian upbringing that he penned a poem which he named, "My Creed" to send as a Christmas greeting to his mother in New England.

She sent the lines to Harper's Magazine, where they were printed in 1906. Their author's Oriental experiences led him into training for service as a foreign missionary. In 1918 influenza put an end to his direct missionary work in India, but the little poem continues to inspire young folks all over the world. We know it as the hymn, "I Would Be True."—*Gospel Herald*.

## It Illustrates

Said a beautifully-dressed woman to her pastor, "Did you see my two new diamond rings I received for my Christmas present?"

"Yes," said her pastor, "I saw them when you dropped that dime in the missionary collection plate."

Perhaps that story is apocryphal; probably it is. But it illustrates.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

December 4, 1956

Dear Friends,

FROM SOUTH INDIA WE RECEIVED THIS REPORT: "Kotagiri is draped in mourning this week end, as 31 men from one village are dead and 15 are missing, while 18 are wounded from a train accident between Madras and Tuticorin. 64 men left here on pilgrimage to worship at a shrine down on the southeast coast. Due to unprecedented heavy rainfall these past weeks a bridge across a river gave way and 7 bogies and the engine of the train capsized into the river. Upwards of 150 were killed, the above number from here. The entire 64 were from Aravenu (the first village just outside of Kotagiri on Mettupalayam road) and the adjoining village, which means practically the entire citizenry of prominent men. Surely it is a visitation from God. Some Christian man commented sorrowfully, 'And God was right here in their midst, they need not have gone away to search for Him.' Pray that this may turn out to the furtherance of the gospel somehow in His infinite wisdom and providence. Who would ever imagine that a train wreck several hundred miles away would so affect a little obscure place like Kotagiri in such an outstanding way?"

RAY TURNAGE, league secretary, reports visit to Cuba: "On November 17, 18, I was privileged to attend the Free Will Baptist Young People's Convention in Pinar del Rio, Cuba. After seeing the work carried on by our missionaries it was very easy to comprehend what they speak about at conferences, associations and other meetings. The needs for better school facilities and better transportation could be seen without effort.

"The graduates of our Cuban school seem to be faithful and consecrated workers. They too labor under many difficulties. One Cuban pastor had nine preaching points and his only source of transportation was a horse. After seeing one of the small Cuban churches, 16' by 16', where at least 250 people gather to worship, I was convinced that our "Chapels for Cuba" goal of \$10,000 was rather short.

"The Cubans are grateful to those leaguers who contributed so generously to the Chapel Fund. They need many chapels in order to accomodate thousands of Cubans the graduates of our Cuban school are trying to shepherd.

"Not everyone can go to visit our work

in Cuba, but believe me the Lord is blessing the work and the needs are great."

TWO NEW STATIONS IN JAPAN, from our missionaries, Wesley and Aileen Calvery: "Our work now is divided into two stations. They are Abashiri City, where we live, and Bihoro town, which is about 40 minutes away by train. I have told you about these places before but now we have actually started work in both places. Abashiri (40,000) has a Catholic, Episcopal and Holiness church. Bihoro (25,000) has no church at all. We plan to visit every house with the gospel in both of these towns. The meetings in Abashiri at present are held in our home. For these meetings we use Japanese style and sit on the floor. On Sunday morning from 7 a. m. to 11:30 a. m. we have Sunday school in Abashiri. We have about 90 children who come regularly to these meetings. Aileen and I do the teaching with the help of two Japanese Christians. On Sunday night we have our adult Bible class with about 15 in attendance. I do the teaching for this meeting. Now for Bihoro: We have rented a small building in the center of town which we use for our meeting place. We spend Saturday in Bihoro. Saturday afternoon we have children's meetings with about 35 children and Saturday night we have our adult meeting with about 30 in attendance. The meetings in Bihoro were only started 3 weeks ago so we are expecting it to grow."

FLASH: The appointment of Miss Esther Ruehle, R. N., to our mission work in Cuba has just been made. She hopes to accompany Miss Lucy Wisheart to Cuba shortly after January 1, 1957.

For some time we have needed a nurse in Cuba and we praise the Lord for this appointment.

MY CHRISTMAS GIFT TO FOREIGN MISSIONS: Surely no Christian would miss the opportunity of making a generous contribution to foreign missions at Christmas time. Our department faces the new year with the greatest challenge and responsibility in our history. For your Christmas offering give through your local church or send direct to the foreign mission office. We must have your help to reach those who have never heard.

MARTYRED MEN: A new 16 millimeter sound motion picture in color, has been added to our film library. This is the account of the five missionaries who were slain in the jungle of Ecuador in their attempt to reach the Auca Indians with the

gospel. Official color photographs taken of the pagan Auca Indians, plus the unforgettable testimony of Marilou and T. E. McCulley, wife and father of Ed McCully, one of the five slain missionaries. Did these five missionaries die in vain? See this film and find the answer. Available for showing in our churches on a freewill offering basis for foreign missions.

DID YOU KNOW? That the highest per member giving in the United States in 1955 was recorded by Seventh Day Adventist whose per capita total contributions amounted to \$194.12. Also they sent 377 new missionaries overseas last year. They carry on mission work in 184 of the 205 countries and political subdivisions recognized by the United Nations, and in 731 languages.

WE PRAISE THE LORD for the attached financial report and we regret that limited space prevents us from telling you more! Thanks to all of you who are faithful to this work and may the riches of His grace invade each of your hearts during this season.

Sincerely yours,  
Raymond Riggs  
Promotional Secretary-Treasurer

## From the Field

Miami, Florida: Mrs. Sterling Tucker of the Miami, Florida, Church writes as follows: "The films proved to be a blessing to our church. Our offering was \$230.00, and we took faith offerings for this coming year for over \$1,100.00.

"Pray for our church and these faith offerings that this amount will come in."

Plad, Missouri: Mrs. Blanche Highbarer of the Free Will Baptist Church of Buffalo, Missouri, sends a check from the church to foreign missions for \$67.00.

## Financial Report Board of Foreign Missions November, 1956

Cash in Pank November 1, 1956 \$14,463.59  
Receipts 10,445.80

Total to Account For \$24,909.39  
Disbursements 9,406.79

Cash in Bank December 1, 1956 \$15,502.60

### STATE QUOTAS

STATE	QUOTA	PAID	UNDER QUOTA
Alabama	\$ 2,600	\$ 2,414.37	\$ 185.63
Arkansas	2,600	2,677.39	
California	2,600	1,274.63	1,325.37

(Continued on page fifteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The New Heaven and Earth

(Lesson for December 30)

Lesson: Revelation 21:1-27.

Golden Text: Revelation 21:4.

### I. INTRODUCTION

The fact that God will dwell among His redeemed people is assurance that heaven will be perfect. God, being altogether righteous and holy, will not permit that which is imperfect, sinful or hurtful in His presence. These heavenly relationships will surpass in grandeur the power of words to describe them. However, John attempts to picture its glories by telling some things which will not be there.

All distasteful experiences will be banished forever (Vs. 4). We can grasp, at least in some measure, the glories of a place free from heartache and pain.

For whom is this wonderful place prepared? One of the tragedies of time and eternity is that all people will not be there. The Lord tells John, "He that overcometh shall inherit all things! and I will be his God, and he shall be my son" (Vs. 7).—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. The new heaven and earth and the new Jerusalem will together make the glorious world to come (Vv. 1, 2).

2. It is not the location nor the grandeur of a place, but the presence and care of the Lord that make it heaven (Vv. 3, 4).

3. When the purpose of God through time is finished, He will again make all things new (Vv. 5, 6).

4. Only those who overcome will enjoy heaven's blessings, and each will inherit an equal share (Vs. 7).

5. Those who deny the reality of hell still face the problem of a burning lake of fire (20:10; 21:8).

6. There will be no need of a church house in heaven, for God in person will dwell with His people (Vs. 22).

7. In heaven where the light of God will prevail the sun's feeble light could not even be seen (Vv. 23-26).

8. Those whose names are in the book of life are such as will never defile the holy city (Vs. 27).—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. Why is a new creation necessary? We might be willing to grant that we need a new earth because of the unrighteousness and the moral defilement of the present one. But what of heaven? We need to remember that heaven also became defiled when Lucifer rebelled against God and became the devil. God is not in the reforming business but in regenerating. He regenerates the human soul, and He will also regenerate, or recreate, heaven and earth for a regenerated population.

2. Kind friends say comforting words and do all in their power to assuage the pangs of sorrow; but human comfort, at its best is imperfect and inadequate. The tears are wiped away but the tender hand of love, but they soon begin to flow again. One wound of sorrow is hardly healed before another comes.

How gloriously different it will be in eternity when God shall wipe away all tears from our eyes! That will be perfection of comfort. Grief will never come again. Sorrow shall be unknown. There will be no disappointment in heaven.—*Selected*.

3. In this Scripture and in any other we fail to find the doctrine of universalism, that all men will finally be saved. The offer of salvation is to "whosoever will, let him take the Water of Life freely." But there must be a personal faith and reception to make it effective. We are not trying to shut anyone out of the new heaven or the new earth, or to discourage anyone from coming to Christ, we are telling what the Word of God says and what we know by experience and observation. Anyone who advocates this heresy is doing a disservice to men. He has to begin to deny the authority and divine inspiration of the Word of God; for we have seen that the Word teaches the blessedness of believers and the eternal misery of unbelievers. It lulls men into a false security that ends in everlasting loss.—*The Bible Expositor*.

4. It is noticeable that the Bible lays emphasis upon the free moral agency of man, at the opening of the Old Testament and the closing of the New. Unless one is classed with little children or people without responsible minds, he has to give his life to God and have a purpose. This is implied in the word *overcometh* which is a favorite expression in Revelation. Salvation is not by works, and eternal life is not a

reward but a gift. He that overcometh shall inherit all things.—*Selected*.

5. In this new heaven and new earth there is a complete and final separation from the presence of sin and sinners. Between them there is a great gulf fixed which is impassable (Luke 16). There is an eternal abode for the saved and one for the lost. Here, saints and sinners are mixed and live together. But that state will come to an end definitely, once for all. The new heaven will consist of the redeemed of the past ages, and the new earth will be peopled by the nations that were saved. The Word of God is quite explicit about this final separation between the saved and the lost.—*Selected*.

6. Meet me there! Oh, meet me there!  
In the heavenly world so fair,  
Where our Lord has entered in,  
And there comes no taint of sin,  
With our friends of long ago,  
Clad in raiment white as snow,  
Such as all the ransomed wear,—  
Meet me there! Yes, meet me there!

Meet me there! Oh, meet me there!  
Far beyond this world of care;  
When this troubled life shall cease,  
Meet me where is perfect peace;  
Where our sorrows we lay down  
For the kingdom and the crown,  
Jesus doth a home prepare,—  
Meet me there! Yes, meet me there

Meet me there! Oh, meet me there!  
No bereavements we shall bear;  
There no sighings for the dead,  
There no farewell tear is shed;  
We shall, safe from all alarms,  
Clasp our loved ones in our arms,  
And in Jesus' glory share,—  
Meet me there! Yes, meet me there!  
—*Selected from Gospel Hymns.*

## MISSIONS

(Continued from page fourteen)

Florida	1,600	1,312.97	287.03
Georgia	3,500	3,202.24	297.76
Illinois	3,600	3,440.05	159.95
Kentucky	1,900	1,281.87	618.13
Maine	300	100.00	200.00
Michigan	12,000	11,165.50	834.50
Mississippi	1,600	1,001.10	598.90
Missouri	9,900	6,502.45	3,397.55
Nebraska	100	40.74	59.26
New Mexico	200	149.56	50.44
North Carolina	18,000	22,354.65	-----
Ohio	2,500	2,458.88	41.12
Oklahoma	6,000	4,107.24	1,892.76
South Carolina	3,800	5,127.08	-----
Tennessee	8,000	7,931.13	68.87
Texas	3,500	1,720.00	1,780.00
Virginia	3,100	3,764.89	-----
West Virginia	2,500	1,430.66	1,069.34
Miscellaneous	3,300	2,859.82	440.18
		\$93,200	\$86,317.22 \$13,306.79



# *A Joyous Christmas*



*"Thanks be unto God for his  
unspeakable gift" (2 Corinthians 9:15).*

*The entire personnel of the Free Will Baptist Press desires to  
take this method of wishing you a very Merry Christmas, a Happy  
New Year and the continuous blessings of God upon your efforts  
for good throughout the coming year. Please accept our sincere  
thanks for your loyalty and cooperation in making it possible for  
us to serve you.*

L. A. Dunn  
J. O. Fort  
Ralph A. Bowen  
Joan Averette

Carolyn B. Elliott  
Mattie E. Perkins  
Sybil Forbes  
Hazel Holland

Edith Dunn  
Myrtle Jones  
Emily Spain  
Preston Dunn

Wade Long  
Graham Olive  
David Cavanaugh

Russel Wooten  
Wilbur Dunn  
Kenneth Long



















**For Reference**

**Not to be taken from this room**



